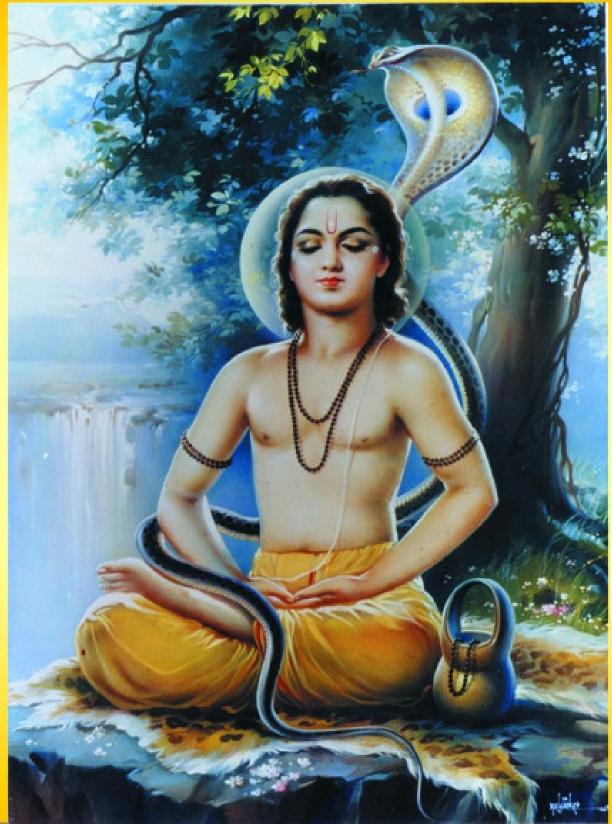
# **SHRI EKNATHI BHAGAWAT**

(English Translation with Sanskrit Text)





English prose translation by Shri D. A. Ghaisas

## SHRI EKNATHI BHAGAWAT

(English Translation with Sanskrit Text)

(Translation into English of the Marathi Commentary on the Eleventh Skandha of Bhagwat Mahapurana, by Saint Eknath)

> Original Marathi prose translation by Late Shri K. N. Athalye Research and editing of the Marathi book by Late Shri R. K. Kamat

> > Enghlish prose translation

by

Shri D. A. Ghaisas



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This book is dedicated to

### Saint Shri Eknath Maharaj

D. A. Ghaisas

### Preface by the Translator

It is with great pleasure that this English translation of the Marathi poetic commentary by Saint Eknath on the Eleventh volume (called Skandha) of the famous mythological book of ancient India named Bhagawata Mahapurana is being presented to the readers in India as well as abroad, who are not acquainted with medieval Marathi language but are conversant with English. I have translated each verse in prose English avoiding difficult terms and using only those terms which are easily understood even by students in the higher standards in middle schools and even in schools of English medium of education.

Each verse is printed in Sanskrit in Devnagari script as is the tradition and the succinct meaning of that verse is immediately following it. Then the Ovis of saint Eknath comprising his commentary are translated, keeping the sequence of Ovi, without any change in the number. After I completed the English version of Dynaneshwari and Dasboadh this is the third venture of mine which is being published by messers Keshav Bhikaji Dhavle, renowned publishers of religious literature in India, and I am specially indebted to them.

The typesetters of this book Smt. Smita Bhave and Shri Vijay Bhave of Dombivli have done the lengthy job very carefully and I thank them.

Miss Kalyani Bhave has helped me write the manuscript and Miss Sampada Bhave was also very helpful in preparing the manuscript of this book. I thank them and also others who encouraged me to continue the work inspite of my ailments. Again, I express my thanks to all, including the printers, binders and present this humble effort of mine to the readers of religious books of devotional philosophy, which describe the glory of Lord Shri Krishna.

Dombivli (Maharashtra) D. A. Ghaisas

#### Foreword by the Publishers

This English book is a translation of Shri Eknathi Bhagawat, which is a voluminous work by Saint Eknath, in Marathi Verses, being a commentary by him on the Eleventh Volume of the famous Bhagawat Mahapurana. Earlier we have published English translations of Shri Dnyaneshwari and Shri Dasboadh, which have been received by English knowing readers with welcome. We hope that this book will also be appreciated at large by devotional readers who want to learn the teachings of

the Lord Shri Krishna given by Him to his dear devotee Uddhava.

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## CHIRANJEEVA PADA

## Qualifications for attaining liberation

A special piece of advice by Saint Eknath for

aspirants about how to conduct

their life.

- (1) There is no other way for a seeker to attain Masterhood or Freedom from the bondage of this world. That way is being shown hereafter to the seekers, who may please pay attention.
- (2) The first qualification is repentance. What do we mean by repentance? The seeker must be aware that he may meet death any time and he should not enjoy physical pleasures without this fear, without this apprehension.
- (3) The seeker should ask himself "What is the purpose of this valuable human body which I have got by great luck? How badly have I used it for enjoyment of objects of senses? In vain have I lost the great opportunity of leading the righteous life of spirituality!
- (4) When he laments about losing the great opportunity, he develops desirelessness. I shall now tell you what is this quality of desirelessness.
- (5) This desirelessness is of three kinds according to the three Gunas, viz, Sattwa, Rajas and Tamas, as explained by Masters of Yoga.
- (6) The desirelessness of Tamas quality belongs to a man that does not do his duties as ordained by Vedas, who does not do good deeds, who is acting in the most corrupt way and is very dirty.
- (7) In the Rajas quality of desirelessness a man gives up many possessions but he has a hope to be honoured by the people. He loves the company of saints but propagates his name indirectly so as to receive adulations and applause from public celebrities and society at large. He is having attachment to his disciples.
- (8) The saints do not at all like the desirelessness of Rajas and Tamas quality; because, that does not lead to meeting the God Almighty Shri Krishna and is the root cause of or invitation to disaster.

- (9) Now please listen to the desirelessness of Sattwik quality, which I, the Lord of the Yadavas honour. This should be quite well-understood by you.
- (10) The man, who has this Sattwik quality, refuses to be involved in any enjoyment of objects of senses, and if by chance and destiny, he becomes confronted by any such situations, he immediately runs away.
- (11) There are five sense organs attracted to their objects and they definitely go against the path of spiritual progress, and; therefore, the seeker does not allow his heart to indulge into any affection in their respect. Please listen to how this is done.
- (12) Popularity is very detrimental to the seeker of spiritual achievement. When there is popularity and when people give respect to him, he is likely to be detracted towards pleasures. Please listen about this.
- (13) Suppose, a man is really ascetic, and indifferent to physical enjoyments etc, people praise him, and applaud his qualities. People call him to their house to perform his pooja, and worship him.
- (14) His desirelessness is like a soft and delicate thorn, and it does not resist that approach, the man is immediately pleased, and becomes involved.
- (15) People talk in sweet flattering language. They say "This is the incarnation of Lord Hari. He has come to uplift us, and lives among us, in human body for our welfare". This man likes these sweet words.
- (16) This is the first of the five objects of senses, which is called (word and) sound. Now, I shall tell you about the sense of touch.
- (17) People offer to this man soft seats, give him pleasant bed to sleep, men and women serve him physically by massage etc., by soft touch. This creates in his mind love for pleasant touch.
- (18) Now, listen to the way in which the object of sight, which is beauty, attracts and disturbs the mind of the seeker. People give him beautiful dresses, and ornaments, and many beautiful articles. Thus he becomes attached to beautiful body.
- (19) This is the way by which beauty, which is the subject of sight, attracts him. Now, the object of taste should be considered. People give him sweet and delicious food articles to eat, especially those for which he has natural liking.
- (20) He jumps to get a chance to eat those things, and becomes addicted. Now smell also catches his attention. Please listen to how this happens.
- (21) This man is fond of sweet smell of flowers or "chandan" or saffron etc and if he gets them, he likes to repeat the experience. Now, by the way of honouring him, people bind him to the objects which he likes.

- (22) Now, after sometime the very persons, who were flattering him begin to criticize him, but he is not awakened. He is having partiality for those who praise him on his face.
- (23) You may say that a man, who has the power of discrimination, will not be affected by honour given to him by people. But he who says so personally likes to be applauded by people and it is his folly to make this statement.
- (24) The men of self-knowledge refuse to accept such applause even though by peculiar circumstances and destiny, honours are offered to them, or if they accept for the reason of social custom, they never get enslaved by those appreciations. They quickly become very much disinterested.
- (25) Thus, the seeker cannot be free from the praises etc but by the grace of God, he becomes desireless, and free.
- (26) What is the sign of such a desireless man? First he avoids the place where he gets honour. He leaves such place as soon as possible and the second sign is that he chooses to live in the company of good righteous and saintly people. The third sign is that he does not worry at all. That man has no anxiety state.
- (27) Such a man does not create his separate group as against other cults, and is not provoked by enmity. He avoids pride. He talks sweet words but he does not flatter anybody. He has no fear of death.
- (28) He does not like to sit with people who are engaged in household problems and ambitions. He does not like to talk freely to anybody. He does not like to show off his authority or superiority and he does not hanker for rich and delicious food.
- (29) Such a desireless man does not like involvement in public affairs. He does not like rich clothes and any ornaments. He does not like to eat food at other's houses and he does not like to amass money.
- (30) He does not like to sit with women, or to look at women, to appreciate their beauty etc. He does not like to be close with them nor their talk.
- (31) He thinks "I do not want to be in the company of women, I would not be in their intimate relationship. I do not like to teach them or talk with them about spiritual matters. Women are a source of disaster for men".
- (32) You will ask me = "How can a seeker, who is himself a householder, avoid the company of women? He has his wife in his house. I will give you a satisfactory reply.
- (33) He should not be enamoured by any woman other than his own wife and even by mistake he should not give asylum or harbor in his house, any other woman (except his mother, grandmother, etc.
- (34) Even his own wife should be kept aloof except when there is the ordained time for conjugal

relation. He should not be attached to her continuously.

- (35) Men and women serve him and with their kindness they invoke the sense of attraction in his mind and they show great devotion, but the seeker who is really ascetic, does not sit in the company of women.
- (36) He remains alone and never enjoys the company of women. He is unattached and fearless, living in seclusion at all times.
- (37) When he does not worry about maintenance of family, he is satisfied with what he gets without asking, or begs for rice or grams and Dal, for his daily food, by going from door to door. When he lives in this way that should be termed as pure and austerity and desireless life.
- (38) When people are not of this level of apathy towards sense objects, how can they attain the love of our Lord Shri Krishna? So, devotees of the Lord Shri Krishna should lead a life of this nature.
- (39) He who thinks that he is united with Shri Krishna but does not have this state of mind, which is really ascetic, he should be considered to be a foolish and ignorant man.
- (40) This is not my statement at all. Really, I have told what the Lord Shri Krishna has advised while teaching Uddhava the real life of a devotee.
- (41) He who thinks that His advice is not true and doubts about it, does not reach the divine feet of the Lord. I am not worried at all! I have done my duty of conveying the Lord's message and finished my responsibility.

Eka of Janardana says that in this human body only, it is possible to attain self-knowledge and desirelessness and people should try this wholeheartedly. There is no other way to reach Him – the Lord Shri Krishna.

End of instructions to Seekers.

Dedicated to Gopal-Krishna.

### The Life Story of Saint Eknath

This book is English translation of the Marathi commentary of the 11th Skandha (Volume) of the great Bhagawata Purana. This commentary is in Ovi Meter i.e. in the most popular meter in which generally the saints have written poetry which is treatises on difficult Sanskrit works of ancient sages. Bhagawata Purana (Mythological book) contains philosophy as well as stories of various devotees of Lord Vishnu and incarnations of the Lord which took place during the span of many centuries. It also contains the stories of various kings. The 10<sup>th</sup> volume contains mainly the story of the life and exploits of Lord Shri Krishna and this 11<sup>th</sup> volume contains mainly the dialogue between the Lord Shri Krishna and his loving disciple Uddhava, accompanied by some stories enhancing the morals of the ascetic life which dialogue took place before the end of the Lord Shri Krishna's incarnation.

As the purpose in the mind of Saint Eknath was to explain in Marathi the teachings given by the Lord Shri Krishna to Uddhava and various manners in which other earlier teachers had taught religious philosophy, he had chosen this 11<sup>th</sup> volume. This contains 1367 Sanskrit verses in the original text and about 18,000 Ovis in Marathi. Effort is made to bring out in English Prose the contents of Marathi text, Ovi by Ovi in simple language to suit all English knowing Readers. As is natural in the case of such translations certain terms in Sanskrit are required to be kept as they are, spelling, being adhered to in such cases, phonetically.

Now a short life sketch of Saint Eknath is given here to acquaint the readers with the characteristic way in which the author led his life. Eknath is believed to have lived about 100 years before the advent of king Shivaji. Some records say that he was born at Paithan, (a city famous even in those days for highly educated and learned citizens) in the year 1533 A.D., but some other scholars do not agree with that, they say that the year of his birth was 1528 A.D. Bhanudas who brought back the idol of Shri Vitthal from Vijaynagar to Pandharpur was the ancestor of Saint Eknath. Chakrapani was the son of Bhanudas, Suryanarayan was the son of Charkrapani and Eknath was the son of Suryanarayan. Thus Eknath was the great grandson of Bhanudas. The name of the mother of Eknath was Rukmini. Thus Eknath was the son of Suryanarayana and Rukmini. He became later on a well-known saint. His family belonged to Deshastha Brahmins of Rigveda Tradition and the name of his Gotra was Vishwamitra. Ekaveera is the family Deity of Eknath. As the birth of Eknath took place in the period of Moola Star system the destiny proved to be bad, in that, his parents died soon after his birth. As a result, the burden of bringing up the child Eknath fell on the shoulders of his grandfather – Chakrapani. The "Thread Ceremony" of Eknath was performed when he was six years of age. He read Geeta, Upanishads, and the six Darshanas, books of philosophy and mythological books like Bhagawata etc. Writing, reading and arithmetic were learned by him at a very early age. He had early contact with philosophy of devotion. His mind took interest in spiritual path but he was not lucky enough to have any spiritual preceptor. He was eager to have the blessing of some Guru. He asked his grandfather about it. The latter gave him guidance to go to Devgiri Town and meet the holy Janardana Swami who was a well-known scholar and saint. Eknath went there; the young boy was very smart and had an easy flow of well-cultured speech. When he met Janardana swami he very humbly bowed before him and requested to accept him as a disciple and give regular initiation in the spiritual path. Janardana Swami had an idea how brilliant this boy was. He asked him some questions about his personal life and knowing that he had taken permission of his grandfather and was already well-versed in some literature of the path; he gave him initiation and accepted him as a disciple. From that time Eknath began to live with his Guru.

#### The Spiritual Lineage

The succession chain of the teacher-disciple chain of Saint Eknath is written by almost all biographers as Narayana – Brahmadeva – Atri – Datta – Janardana – Eknath. This is supported by some thinkers and it is generally believed that the Lord Dattatreya who is the son of the sage Atri is the grand teacher of Eknath. Some people however believe that Chand Bodhale (Chandrabodh) was the teacher of Janardana Swami. Many contemporaries of Saint Eknath have mentioned Chand Bodhale as the Guru of Janardana Swami. Some mentioned that guru Chand Bodhale was Raje Mohammed and the Guru of Raje Mohammed gaus. In those days the system of tradition of keeping exact chronological record of events was not much practised. As a result there are many opinions about the names of gurus and disciples.

There is a mention in the biography of Saint Eknath that while he was living with his preceptor, he used to keep accounts very carefully. On one occasion he remained awakened over-night just to find out an error of one pie. This was noticed by Shri Janardana Swami. Looking to the sincerity and concentration of the disciple, Janardana Swami began to love him like his own son. Janardana Swami used to sit quiet alone in the fort and go into trance. It is reported in his life-sketch that the Lord Dattatreya occasionally met him personally. One day Janardana Swami thought it fit that Eknath should be taken to the Lord to see him. One Friday he took Eknath with him and went to a secluded place on the North side of the fort. He said to Eknath - "My dear, nobody else except the Lord Dattatreya comes here, but one cannot be sure in what disguise he would come. However, you should not be afraid". Swamiji sat on a big flat stone and went into his usual trance. After some time there came along a man in the attire of a Muslim mendicant. They are called faquirs. He was ill-clad. He had a deer skin on his body. There was a katora (begging bowl) in his hand and a bitch followed him closely. Janardana Swamu became aware of the approaching monk. He got up and ran towards Him and held his feet with reverence. The faquir lifted him by holding his hand and both of them sat together talking in low tones. Shortly, the monk gave Swamiji that begging bowl and told him to milch the milk of that bitch. Swamiji got up and did as he was told. The monk took out from the shoulder bag he was carrying some pieces of stale bread and mixed them in that milk. Both of them enjoyed the improvised meal. Swamiji gave that begging bowl to Eknath and told him to cleanse it in the nearby pond. Eknath went to the pond. He took some water in the bowl, and the crumbs of the bread, which were remaining were mixed in that water. He drank that water. The monk had seen what he was doing, and understood the devotion. He also understood the reason why Janardana Swami told Eknath to wash the bowl. This was the time, when Eknath got the correct guidance. A miracle happened, the monk was now appearing like the Lord Dattatreya, and the bitch appeared like the divine cow. The Lord caressed Eknath and said – "Dear Janardana, this boy who is your disciple seems to be born with divine qualities. He will give spiritual guidance to people. I am much pleased with him". Then the appearance of the Lord Dattatreya as well as that of the monk was no more visible. The mind of Eknath was filled with great ecstasy. Afterwards the Guru and the disciple left that solitary place and came home.

#### Penance

Eknath was advised by Janardana Swami to go to hill by the name Shoolabhanj, which was on the north-west of Devgiri, and to sit meditating on the Lord Shri Krishna. Eknath went there. During day time he used to meditate and eat some fruits in the evenings. A cowherd saw this boy doing penance. He began to bring a pot of milk for him, which Eknath thankfully accepted. One day by chance, that cowherd came there earlier. He saw that a cobra was holding his hood on the head of Eknath to protect him from hot sun rays. Suddenly, the cowherd gave out a cry. The cobra went away. Eknath was awakened from the trance. Janardana had advised him to come back if any strange event happened. Eknath, accordingly, came back to Devgiri fort, bowed before his Guru and told him what had happened. Janardana Swami said – "This is a sign that your study of meditation is completed. Now is the time for us to go for a pilgrimage".

Eknath was in the company of his Guru for twelve years, during, which period, he learnt many scriptures, but afterwards, the Guru taught him about the realization of Brahman.

Eknath went for pilgrimage with his Guru. First they visited the town by name Chandravati on the bank of the river Godavari. There they met Shir Chandrabhatt who was a scholar, ascetic and a yogi. At night he presented for them a good commentary on a certain portion of Bhagawata Purana, viz the four verses No. 32,33,34, 35 of chapter 9 of volume 2 of the Purana. This was a very informative and inspiring talk, listening to which, Swami Janardana was pleased and he advised Eknath "You should also write explanatory commentary on these four verses". Accordingly Eknath wrote his own commentary while they both visited Panchavati and "Trimbakeshwar" in their journey. This commentary is an example of deep scholarship and beautiful language. During the writing of the commentary Eknath had a strange experience in the following words – "the inspiration of composing poetry was unbroken in all the states and the sleep. While I was doing my daily work, while I was bathing, performing morning and noon and evening prayers, while taking my meals the hidden meaning of Sanskrit verses used to appear before my eyes as if written in the air. At that time, I realized how great is the power and influence of the order of the Guru".

The pilgrimage lasted quite long after which Eknath with his Guru Janardana Swami returned to Devgiri. After some days Swamiji told Eknath to go for pilgrimage to eight Ganpati temples and twelve Shiva temples and covered the Northern India also. So, again Eknath, as advised by his Guru

completed that pilgrimage also. After that Eknath came back to Paithan. Here Eknath again met his grandfather Chakrapani and grandmother, after many years. Janardana Swami had earlier given a letter with the grandfather for Eknath. The letter was handed over to Eknath by Chakrapani. In that letter, Eknath was given instructions that he should reside in Paithan only and enter into the family life and continue to worship god.

#### Eknath's family life

According to the instructions of his preceptor, Eknath married at Paithan only in the year 1479 of Shaka era. (1557 A.D), The bride's name was Girija. Some say that she was from Vaijapur while some other say that she was from Daulatabad, but no definite written record has become available. Eknath built a house at Paithan and made it his permanent residence. A relative by name Uddhava came to stay with him and began to do all the household works in the spirit of service to Eknath. Some researchers are of the opinion that he hailed from some other region different from Maharashtra.

Girija was the devoted wife. She looked after Eknath and their family life began happily. Shrikhandya, another servant joined Uddhava. Swami Janardana had already given Eknath a good ideal life of householder by example. Eknath's family life was also an ideal one. His life was rich with salient virtues such as self-control as to mind and body, generosity, compassion, for all beings, equanimity, giving of alms to poor, charity, worship of god by proper ritual, singing songs and performing programmes of keertanas (story telling accompanied by songs about the God) discourses, remembering the name of the God by repeating with a rosary of beads, devotion, study of scriptures and religious books, peaceful disposition, yoga and practice of meditation and contemplation and contemplation and contemplate.

Eknath had a son by name Hari (later on famous as Haripundit, and two daughters named Goda (pronuciation of 'd' as in the word the) and Leela. Godavari was given in marriage to Chintamani, of the family of Mudgala in Paithan. Mukteshwar, the famous Marathi poet was her son) The second daughter was married to one Balkrishnapant Chadraketu from the neighbouring village Dumbala. Her new name after marriage was Goda. She had a daughter by name Laxmi. She was married to Narayan Dixit from the village Mahagaon in Gulburga district. That family was village-priest by occupation. Her son is known as Shivram Kalyanikar. He wrote a book by name Geeta-Chandrika. Eknath's son Haripundit was proud of Sanskrit language and had studied many Sanskrit books. He was of orthodox set of mind. Eknath was, however, of a generous mind. The son got differences with his father. Hari Pundit was very angry because Eknath wrote Marathi commentary on Bhagawata, and in that fit of anger he left Paithan for Kashi, but when scholars in Kashi praised the same commentary, and treated it with great honour, he realized his mistake. His anger was gone! He returned home at Paithan and thus the quarrel between the saintly father and erudite irate son came to an end.

Eknath infused with God his own family life by living with a mind having no partiality or duality

but sense of unity with all Life. His home had become a university of saints and every pious person! His life was a living example of the philosophy of love for God and pious behaviour. Even though he was leading a normal life of a householder, his mind was always in devotional contemplation. He had many divine qualities. People felt presence of God in him, He promoted the doctrine that by true devotion, simple-minded persons can also be liberated from bondage of worldly life. In those days Priest class was engrossed in and proud of rituals and strict code of conduct and people were also mostly preoccupied with Yadnyas, ritualistic performances and other observances of fasts and vow, including shady activities for attaining evil powers! What great effort was made by saint Dnyaneshwar by writing Dnyaneshwari for opening the royal road to liberation to all the people in society was also done again by saint Eknath by writing this gem of commentary on the eleventh skandha of Bhagawata. After reading the first five chapters, Guru Janardana Swami expressed his satisfaction, which made Eknath more self confident about the whole project which he intended to complete. After he went to Kashi, he completed the whole book by the year Shaka 1495. The scholars in Kashi, at first did not like the work of the saint Eknath, because they had pride of their tradition and did not like anybody writing commentary in Marathi – a colloquial language. But when they read the whole commentary carefully they realized the value of the book and brought out a procession of the same in the city. Thus, this book was highly applauded in the city in Varanasi. Saint Eknath also composed the book by name Rukmini Swayamwar (The wedding of Rukmini), while he was at Kashi. That book is also in ovi form.

At Paithan Eknath lived and led the family life for forty years. His grandparents also lived with him for some years before the end of their life.

One day Eknath learned sad news of demise of Guru Janardana Swami at Daulatabad. But instead of lamenting the parting, Eknath did not get disturbed and suffered the sorrow with his full heart. He said to his disciple Uddhava – "We are going to have a good ceremony on the sixth day of second fortnight of the month Phalgun. Make preparation for it". Uddhava did not quite understand. Eknath explained – that is the date of birth of Swami Janardana. That is the date on which he personally saw the Lord Dattatreya through the blessing of My Guru, on this date Swami ended his life. Now, another important happening will take place on this auspicious day. You will know the details later on",

According to wish of Eknath on the sixth day of second fortnight of the month of Phalgun, the death anniversary of Swami Janardana was observed with great ceremony. For meeting the expenses Uddhava borrowed 700 rupees. The time limit of repayment was over. On the day, when people were about to dine, the money lender suddenly appeared and warned – first repay the debt. If you take meals without repayment I swear by the God Panduranga. All people sat without food. The money lender gave the warning and went away. In between the Lord Shri Krishna took the form of Uddhava and returned the amount of Rs 700/- with interest at the house of the money lender. The money lender came to know about this when he reached home. He quickly came back to see Eknath and begged for forgiveness and said I am very sorry that all of you are hungry and waiting for dinner". Eknath said – "I do not understand why you are asking to be forgiver!" We will take food only after we pay back your loan!". The money lender was confused. He explained what had happened. Here was now the time for Eknath to be confused. He understood that while Uddhava was present with him the Lord had impersonated and paid back the loan!

Eknath is famous for his virtues such as peace, pity, compassion, forgiveness, tolerance, and wider point of view. He endured insults and injustice made to him He had no consideration whether somebody is rich or of high caste. He had no differences in his mind. His peace of mind was never disturbed. There is a story about his virtue of tolerance. One day he was returning home after taking a bath in Godavari river, and arrogant Mohmedan officer sitting in a window on the upper floor of his house spat on him from above. Eknath quietly went and tool bath again. When he returned that person spat again. Eknath took bath again. This happened again and again. At last, the Mohmedan person repented and came down, fell at Eknath' feet, and begged for forgiveness.

#### A Mischievous Brahmin

Eknath never got angry. Some mischievous persons used to irritate him, so that he would get angry. One day, a Brahmin entered his house with his shoes on and entered the shrine room and sat on his lap, when he was worshipping. Eknath, instead of getting angry put his hand on the back of the Brahmin affectionately, and said kindly – "Now, please take dinner and then only go home". After sometime, the dinner was served, the wife of Eknath, Girija was serving food. That Brahmin, in order to tease Eknath climbed on the back of Girija. He thought that Eknath would be angry, but Eknath was not disturbed. He said to the wife – "Please take care. The Brahmin may fall down." The wife said – "Do not worry please. I have had practice of working while our son Hari was carried by me on my back. This son is a bit bigger. That is all". Eknath did not think this enough. He gave two-hundred rupees to that Brahmin which amount was needed for the thread ceremony of his son. It is not necessary that the Brahmin repented.

#### Religious rites

One day, there was dinner prepared in the memory of the dead father of Eknath. The food was ready. At that time some men belonging to untouchable caste came at the door and smelling the fragrance of the cooked food, they desired to have that food. Eknath did not mind. He thought that though those people will take food his dead parents would be satisfied. What did he do? He called them inside, and sent a man to their locality to call more people. Many came. Enough food was prepared. All took the rich food and being satisfied went back after saluting humbly, to this generous man. Eknath cleaned his house properly and prepared food again for offering to ancestors, which was to be given to the Brahmins who were to come for dinner, but the Brahmins declined to enter the house where low caste people had been entertained. To take diner there was a far cry! Eknath requested them, but the Brahmins denied and challenged him – "If Atman (soul) is one in all the beings, why not call personally your father and other ancestors?" Eknath said – "All Right. You can

see for yourself". Brahmins came in and they saw that not only the ancestors of Eknath, but also the ancestors of those Brahmins were happily dining. They were visible to all. The Brahmins were non-plussed and held the feet of Eknath. They quietly sat for the dinner and went home satisfied".

A low caste man by name Ranya had called Eknath for dinner to his house. He had great respect for Eknath. His wife and himself were devotees of the God Panduranga. Ranya was a regular pilgrim of Pandharpura. Eknath agreed. But Brahmins in the town made a great issue out of this because in those days, it was very unlawful and anti-religious for a Brahmin to take food at the house of such people. Brahmins came to his home. They found him present there, and they already knew that Eknath was also dining at the house of Ranya. The Brahmins were ashamed. The fact was that Lord Shri Krishna had appeared to the Brahmins as Eknath.

Once Eknath was going to the bank of river Godavari for performing the sandhya ritual of the midday. It was summer and the weather was very hot. The soles of the feet were being scorched. On the way, he saw a low-caste woman walking speedily and her little child hurriedly following her. The child suddenly fell and began to cry. Eknath was moved by pity. He lifted that boy, wiped his mouth, his face and eyes by cloth, and holding him on his arm, covering his head by his shoulder – cloth went ahead and handed the boy to his mother. Eknath was thus very sympathetic. This compassion was not limited to human beings only. There is a famous story about his kindness. His son was carrying the water of Ganga River from Varanasi, which was to be carried to Rameshwar temple and offered to the Lord Shiva there, but when Eknath saw a donkey lying in the hot sun, panting and suffering from thirst, he poured that sacred water in the open mouth of that donkey. Eknath accompanied by many people had gone ahead to meet his son Haripant to welcome him, and this act of compassion was done by him there. All the people were annoyed. They thought that a lot of spiritual merit would have been earned if that water had been taken upto Rameshwar. They argued with Eknath, but he pacified them, and explained to them that to have pity towards such beings is the highest religious act. Thus the travel of that sacred water ended at Paithan, which was no less a sacred place than Rameshwar.

#### Blessing Krishnadas Mudgal

Krishnadas Mudgal, a scholar had begun writing Ramayana. Most of the story was already written. One astrologer prophesies that he would die an untimely death and his work would remain incomplete. He rushed to see Eknath and told him about it. Eknath read some portion of his Ramayana, which he liked. He said to Krishnadas. "How much time do you think you will take to finish writing? Reside at my home. Start writing further".

That scholar lived with Eknath. He finished the book writing in eleven days. He died much later. The astrologer was proved wrong. Thus Eknath had postponed the death of that scholar.

#### Hari Pandit and Dinner for One Thousand Brahmins

Eknath did not observe untouchability. He used to explain Vedanta in Marathi. Getting angry about this, his son left home and went to Varanasi, as we have already read. Eknath, the kind-hearted father, felt forlorn at this parting. He went to Varanasi to bring him back. He came to Paithan but put a condition that Eknath should not explain Vedanta or mythological books in Marathi. Eknath stopped all his programmes. Hari Pandit began instead, but the listeners were not coming to hear!

An old lady who used to come to listen to the discourses of Eknath, came and told Eknath – Respected one! I was once rich but now I have become poor. Earlier I had intended to give dinner to one thousand Brahmins, but now it is not possible. Now my wish is only to invite you alone to my house for dinner. Will you kindly oblige me?"

Hari Pandit regarded the wish of the lady with due respect. He was also ready to go, but he desired to cook the food himself at the lady's house. Eknath and the old lady agreed. All went to her home. Hari Pandit cooked the food personally. Eknath sat at the dinner – what that lady did was that she herself put one laddu in the plate of Eknath. After dinner, Eknath told his son to lift and remove the empty leafy dishes of both. He did so. Under the dish used by Eknath, he found dish below dish, which were one thousand

That old lady got the merit of giving dinner to one thousand Brahmins, by giving food only to Eknath. At this miracle, Hari Pandit was ashamed and bowed to the feet of his father. Eknath told him to follow the path of devotion. The dislike about Marathi and the sense of untouchability which were his prejudices were gone!

#### Bhavartha Ramayana

There is a belief that the river Godavari used to visit in person to listen to discourses of Eknath. Even now, a seat is reserved for the river Godavari when Purana discourses are arranged!

Eknath was composing Ramayana in ovi form, and he was also reading aloud and explaining it to listeners in the temple. He was of advanced age by now. A woman had sent her dull son by name Gaoba, to the house of Eknath, where, she promised – he would get Puran Poli (a delicate round bread stuffed with sweetened paste of gram pulse). Eknath told him "You will of course receive what you want, but you must listen daily to Ramayana. Gaoba began to listen to Ramayana daily. The poetry was completed by Eknath upto the 44<sup>th</sup> chapter of Yuddha-kand (volume about the great battle of Rama and Ravana). Eknath one day declared to the listeners – I am now going to leave you. The call of the God is received" The listeners felt very sorry. They asked – Who will complete the poetry

on Ramayana?" Eknath said – "Gaoba will complete this Ramayana". He called Gaoba near and put his own hand (palm) on his head as a blessing. Gaoba prostrated before Eknath and from that day began to speak "ovis" for the listeners!" They felt that Eknath himself is talking through the voice of Gaoba. The remaining epic poetry was completed by Gaoba.

### Departure of Eknath

On the 5<sup>th</sup> day of the second fortnight of Phalgun, Eknath found himself very indisposed. He fainted. People thought in their mind whether Eknath will die like other ordinary men. Eknath understood this thought without being asked. He said to his servant Uddhava - Tomorrow is the 6<sup>th</sup> day. I am going to die, by entering the waters of Godavari river, by way of Trance. Thus all knew now why that day was very significant as told earlier by Eknath.

On the second day, i.e. the  $6^{th}$  day of the second fortnight of Phalgun, Shaka 1521, a procession called "Dindi" started and all people in that procession reached the river Godavari. Eknath did the last performance of Keertan in his life, on the sands of Godavari. People asked him – "When will you come again?" At that time Eknath spoke to them in poetic form of Abhanga. He told them in that Abhanga –

When the path of religion is not followed

When non-religiousness increases,

Then we come down

In this world.

When there are may heretics

With their selfish deeds

Abound in the world,

We whould destroy their face

With the weapon of worship of Hari.

That Abhanga contained some such messages. Eknath entered in the stream of the river and left his body on the place called Krishna kamala, to the mercy of speedy flow of waters. After, when his mortal body came on the surface of water, Hari Pundit , his son, performed the last rites, by funeral fire. A structure (Samadhi) was constructed there in memory of Eknath

Among the five great saints of Maharashtra, Eknath is reckoned with great respect. It was he who prepared a correct manuscript of Dnyaneshwari.

In addition to Bhagawata, Eknath has written many other books in Marathi ovi form – His "Bharud" style is very popular among dramatists of folk-lore. His Bhavarth Ramayana, Rukmini Swayamwara and Bharud and Abhangas are very popular even in this twenty second century.

17-10-2010 D.A Ghaisas

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## Chapter 1

- Om! Salutations to Shri Ganesh! Salutations to the Goddess Saraswati! Salutations to Shriguru! Salutations to Shri Dattatreya! Salutations to the divine Rukmini and Panduranga!
- (1) Om! My salutations to respected Shri Janardana! (the Guru of Shri Eknath identified with the Lord Ganesha). In your Being there is no concept of Beginning or End. By discarding the duality of 'I and You' I bow before your feet, in the state of unity.
- (2) O Shri Ekadanta Gajanana, I also bow to You. In the Present, You are making manifest the Multiplicity in Unity, yet You are not disturbing the Unity (Advaita = Non-duality).
- (3) You are called Lambodara (having a big belly) because within You the whole world both moving and stationary exists and, therefore, You are really the nearest relative of all Beings!
- (4) The family-life of the man who gets Your (auspicious) glimpse becomes happy and therefore, the name Wighnaharta is becoming You very aptly.
- (5) O Ganaraja! (the king of Ganas), Your face is joy itself. All the four accomplishments of human life are Your face, arms, and Your tooth, which shines, gives light to the luminous bodies (stars, planets etc).
- (6) The Vedas and the Upanishads (which are respectively the 'Primary doctrine' and the 'Secondary doctrine', called Poorva-meemansa, and the Uttar-meemansa) are attached with love to both of Your ears, and all the four kinds of speech, viz, the soundless Para, Pashyanti, Madhyama, and Waikhari are standing with folded hands in Your mouth. (They are at your command).
- (7) O, Vinayaka! Your vision is such that by its power, the whole world is seen as Atman and is divine and gives happiness and contentment.
- (8) Your belly is big which is full of joy, there is joy also in the navel; and the girdle around Your middle, which is called Nagabandha, is enhancing your beauty.
- (9) You are wearing the white cloth of Shuddha Sattwa (Pure Piety), and the golden ornaments on Your body are appearing beautiful because of the beauty of Your own body.
- (10) Prakriti and Purusha (the Female and the Male Principles) are Your two feet. You have pressed them down under Your body and seated in the natural easy posture, You are very graceful in Your completeness.
- (11) If even for a moment, we have the fortune to look at You, calamity is not found though we hunt for it. This is because of the spade in Your hand, which destroys the bondage of worldly life.

- (12) You pull, by your crooked goad, such devotee who is very dear to you, and freeing him from the disaster of wordly life, keep him safe with You.
- (13) By giving the sweet 'modaka' which is joy itself, to Your devotee, who is really desireless, You give him real ecstasy of divine joy.
- (14) You are easily established in the smallest object and, therefore, the adjective 'Mouse-Rider' is very properly fitting for you.
- (15) If we observe carefully, You are neither man nor elephant, thus You are beyond the visible and invisible. Knowing You to be beyond any modification, (Vikara), I most respectfully salute You so that You may help me in writing this book completely.
- (16) First of all, who is the 'ME', who is bowing before such Gajanana, who, though a non-doer has become the expander of the story of this book!
- (17) Now I will bow before the Goddess Saraswati, who is the very image of the power of discrimination between the essential and unessential, and who inspires the tendencies of all the sense organs.
- (18) She is the teacher of speech, the illuminator of intelligence, and the giver of light to the light, herself being self-luminant.
- (19) She is the inherent power in the body of Lord Shiv, just like vision in the eyes or the juice in the fruit.
- (20) Similarly her relationship with Lord Shiv is beyond logic and without beginning, just as there is sweetness in sugar, and fragrance in the flower.
- (21) The sweetness of the Atman is infused in the four kinds of speech with all its greatness, and therefore, the goddess Saraswati who is the presiding deity of speech, makes it possible for the reader to experience the good taste of the meaning of the book.
- (22) In the world, there are men of wisdom, who are really the swans, dividing the essential and the unessential, and on the back of such swan, this deity rides in an uncanny, unimaginable posture, which appears to be very relaxed at the same time.
- (23) Those who have attained the high rank of 'Hansa' can really understand the nature of this Goddess who is riding on the 'Paramhansa'. But those who are stupid, dull, unlucky, cannot even see her though she is very near ('Hansa' is a yogi, who has gone up on the ladder of the path of Nivritti (withdrawal) four rungs of initiations, and 'Paramhansa' is the master- yogi, who has escaped the chain of births and deaths and is fully liberated. The word 'stupid' is used here for ordinary people, who are bound by desires.
- (24) If we try to understand her character or her nature, she is without form, but at the same time the whole universe is her form; and it is She, who makes articulate the exquisite content of the books (like this Bhagavata).

- (25) When we say "These are good words" we use words only. Similarly when we praise this Goddess of speech, we use speech only. This is like a praise of the speech by the speech.
- (26) That great Goddess, who is of the nature of the playfulness of speech, who is beautiful in all respects, dwells within me, as also outside me, and makes it possible for me, to tell equally beautiful meaning of this book.
- (27) She is always pleased as is her very nature to be happy and, therefore, the commentary has become colourful. But she has taken extreme care that I will not be proud of being the speaker.
- (28) Here the goddess of speech is praised by speech only, and, therefore, there is no scope for duality to enter in my mind.
- (29) She has destroyed the speech, the act of speaking, broken completely the silence of muteness, but she has brought into expression the commentary in such a way that she has made articulate that which cannot be put into words.
- (30) When I set about to bow before such goddess Saraswati by separating myself from her, the sense of I-ness, together with the Parawani, (the voice of silence, the abstract aspect of origin of speech) disappeared.
- (31) Where there is absence of "I"ness, where is the scope for the sense of You? Even then somehow she is filling the great blessing in the argument concerning the subject matter.
- (32) Just as there are waves and waves of water arising continuously on the sea, here on the Reality itself the words which are also of the nature of reality are arising like waves.
- (33) Just as the grains of sugar are not different in sweetness, the words of commentary, being impregnated with the juice of Brahman, are also not separate from that juice.
- (34) There, as the sense of joy of Brahman has put together both the sense of "I" and the goddess Saraswati in one single plate, wonderfully enough, the serpent 'Shesha', has given a belch of satisfaction, who is himself the state of non-duality, and thus only, the words of the whole story are being expressed through that state.
- (35) Now we shall bow to the saints who, like the clouds of inward joy, pour that joy on the people who are harassed by the problems of life and thus make them cool and happy.
- (36) These saints are the ornaments of Energy, or the decorations of the spiritual wisdom or the God's own beautiful temple of residence.
- (37) They are the resting place, the resort of absolute Brahman, or the ecstasy of happiness or the trustworthy place of rest for the 'rest'.
- (38) Or these saints are the oceans of kindness towards All, the maternal home of compassion or the beautiful limbs of the abstract, which glorify the inner joy of the Self.

- (39) Or they are the vision in the eyes of even the satisfaction of that vision or are those in whose toe of the foot, even the satisfaction itself is satisfied.
- (40) These saints are such that those people at whom they look with kindness are freed from fear and calamity and for them the absolute Brahman stands clearly visible of its own accord.
- (41) They do not care much about the four qualifications of Sadhana or for the play of erudition of scientific knowledge but only plain devotion and purity of mind is sufficient to invoke the light of their knowledge.
- (42) They live in the world, and every creature looks at them but people are misled by doubt and due to their disbelief, say that the saints do not exist.
- (43) Really speaking the world is at a loss, because it does not trust, and it is deceived due to doubt. For instance, Ekalavya the son of a Bhilla made a clay-image of his Guru Drona and by faith only he attained mastery in Archery.
- (44) If we put our trust without doubt in our mind, in these saints, and if by devotion and determination put our heads at their feet, there will be no shortage for the inner Atmic power and self-experience will be evident in our life.
- (45) When we, most respectfully, bowed before them, they established immediately our unity with them, but it is our duty to remain their servant as if we belong to them.
- (46) The comparison of the enjoyment of the state of Brahman falls short of the sweetness inherent in the service to these saints, and only those who serve them with individual faith can taste the real sweetness of the state of Atman.
- (47) The saints are beyond the Prakriti (the Creation), remain within the creation, but they are not blemished by the forms, the modifications, and the activities of the Prakriti, because of their free state.
- (48) They are not averse to enjoyment through senses and do not glorify their sacrifice, but remain eternally in their natural state.
- (49) They do not flourish their wisdom and knowledge, nor show madness. They swallow the pride of having attained Reality or the forgetfulness of everything in that respect, and remain in their ease!
- (50) The waves of love which arise at the time of Self-Realization, die down in their own body; similarly the ecstasy and wonder which one feels at that time is also forgotten, and the worldly-life, and the spiritual-life have become one. But even they do not remember all these things.
- (51) The memory went away taking with it the loss of memory, the body became merged in the body itself, the division of the inner and the outer was wiped out, but they did not remember whether it has gone or has remained.

- (52) As they became awake in their own Real state, the state of dream and sleep disappeared, the sleep together with the sense of witnessing, flew away and the supramental state of mind was maddened, being replaced by stillness of the Fourth state.
- (53) The object went away with seeing of the object, and the faculty of seeing was destroyed, because of aloneness. Finally their non-existence disappeared together with the knowledge, which causes that disappearance.
- (54) The knowledge disappeared, taking with it the ignorance, the sense of being a knower was drowned and Vidnyana, (the special self-knowledge) came into being in their consciousness; but it was not a new thing appearing as such.
- (55) Now it is my request as a child that the saints who are of this high rank and authority may please become alert and pay their attention to me.
- (56) But the Sun is always full of light; Fire is always brilliant; similarly saints are always attentive. Therefore, my request to them for being alert and pay attention is really childish.
- (57) After listening to this, the saints collectively congratulated me and again and again gave me orders to write this book in the Prakrut language.
- (58) The saints forced me, both in private as well as openly to write this book and I asked, "Sirs, which book should I begin? Please tell me."
- (59) Upon this the saints said "In the mythological books Bhagavata is the greatest and in that also, the song of Uddhava (Uddhava-Geeta) is the most important. Begin to write it. The God will be helping you as He is the true Speaker.
- (60) We are fond of stories containing knowledge and we want these stories and we have got a good writer who will talk very sweetly. What more is needed? So leaving aside our praise, start to give your commentary.
- (61) We know that you get extra inspiration while praising the saints; but now begin with the story and start telling us about the main subject".
- (62) By this blessing in the form of the talk of the saints, my mind was suddenly very happy and by their kind words my consciousness was bubbling with ecstasy.
- (63) When in the sky the clouds thunder, the joy of the peacock knows no bounds and when the bird Chatak gets the new drops of rain his mind dances with joy.
- (64) Or by seeing the light-rays of the moon the bird Chakora moves by ecstasy, so the words uttered by the saints by their mouth have always been giving me joy.
- (65) Sirs! You have really given me joy because you are yourself going to complete this task of yours, so why should I become a prey to the notion of "I" ness?

- (66) But a servant cannot flout the orders of the powerful owner, so I will obey the orders of Swami and carry out the work, which is given to me by you.
- (67) But only one thing I request you to do and that is to give continuous attention so that by your kind blissful glance, the work will be soon accomplished."
- (68) Upon this, the saints said 'Dear! We have put our mind into your mind and we are following closely all your words. So begin your subject without delay."
- (69) Now we will bow to the family deity. As she is united in 'oneness' with Eknath (the author himself), she does not allow any other talk except about oneness.
- (70) She has shown me only oneness of her Nature and therefore, in the society and in the isolation of the forest I am seeing only one thing. She being 'Ekaveera' resides singly in the ears and mouth.
- (71) She assumes both the forms of Shiva and Shakti (God and his Power) in her oneness and shows herself off as 'one' and becomes pregnant herself giving birth to one great warrior, without any other's help.
- (72) She delivered Parashuram who is the personification of spiritual understanding (Bodha) and who is feared by very proud warriors all over the world.
- (73) He was born and he killed his mother, who is the Maya, and by obeying his father, he pleased him and, therefore, he became victorious in the whole world.
- (74) Sahasrarjuna who was the embodiment of desire and anger was killed by Shri Parashuram, and was deprived of his kingdom, which he gave to people of his own caste viz. Brahmins.
- (75) He killed his own mother, but got her revived and that Goddess Renuka is our family deity, but she made popular her own name because the name Ekaveera and Ekanath have the same meaning.
- (76) When she was killed, there was transformation in her Nature, and so the divine mother dropped her anger, and became very quiet and peaceful.
- (77) She put him in her lap, and gave him a great promise that "if her name is remembered in any calamity, she will help and give peace.
- (78) In order to declare loudly, the victory of this mother, I utter the words,"Udo, Udo," (meaning that I wish that the power of this mother may rise). She Herself has placed the foetus of yoga in my intellect, and has become manifest Herself.
- (79) Now, we will bow to the Guru Janardana, who is like a lion, killing the elephant of mundane life; who is equal, in aloneness and multitude; and who is always complete in himself, keeping a benevolent eye towards all in an equal measure.

- (80) He is such a Guru by whose grace the Sadhakas do not see the limbs of the body, though they live in the body, and by whose glance the hurricane of mundane life suddenly becomes false as a dream.
- (81) He is such a Guru by the grace of whose vision, the unseeable is seen without having the object of attention, and by the very power of the position of the Guru, and the sense of being a witness to anything disappears and is forgotten.
- (82) He has kept me alive without the inward Jeeva, killed the death without death, indicated the invisible directly showing it by depriving me of the eye-sight; and afforded the power of 'seeing' to the whole body.
- (83) He has made the body bodiless within the body only, and removed the state of bodilessness also afterwards, but surprisingly enough, he removed the idea of 'removal' also, so that what remained only remained as remnant.
- (84) By his power, the existence disappeared together with non-existence, the doubt went away together with doubtlessness, the wonder was drowned in astonishment, and the self-joy became insane, and imbalanced.
- (85) There I became devotee, but saw that the God is within the devotee, and I saw that the object of devotion, the person who is the devotee and the act of devotion were all completely annihilated.
- (86) The salutation took away itself, it was not known where the person offering the salutation disappeared, and the object to which the salutation was due became devoid of the sense of 'being' or 'non-being' and therefore, he himself became that object.
- (87) The object to be seen and the observer of the object both died at the same time, and the vision disappeared by swallowing the seeing.
- (88) Now everywhere everything became God, and therefore the devotee did not assume the position of a devotee by which automatically, the God forgot his nature, and lost his Godhood.
- (89) The God filled everything by his nature of godliness, and, therefore the devotee did not exist as a devotee. Both the relations were gone and only the immensity remained in its measurelessness in the loss of duality, which is none else than unity.
- (90) Sacrifice went into oblivion taking with itself the non-sacrifice, enjoyment flew away with non-enjoyment, yoga was merged together with absence of yoga, and the pride of eligibility (capacity) also was lost.
- (91) In all this, there is a speciality. The man who, though enjoying Sayujjya state which is final liberation, becomes an absolute servant of God, experiences that juice of joy, which is completely non-destructible and beyond any logical calculation.
- (92) The proverb 'You have to become Shiv and then only you may worship Shiv' is applicable

to this state only (As described earlier). Otherwise to talk is futile- it is only the expression of words, which will not enable anybody to attain the Reality.

- (93) In this grand enjoyment of being a servant, though being finally free, Narad sings and dances, and, because of this joy only, sages like Shuka and Sanaka etc. have become the devotees of the Reality of the Self (Swa-Swaroopa)
- (94) When there is high tide in ocean, the creek area is also filled with its water. Similarly God had given me Godhood and made me his own devotee, or really speaking the devotee of Atman.
- (95) The sea and the river have in them the same water, but where the river meets the sea, the beauty is something quite different. Similarly, when devotion is offered to God, while maintaining unity with him, the joy of that Bhajan is doubled.
- (96) The left and the right are the two sides of one body, and both the names are applied to the body only. Similarly, though there is apparent division between the God and the devotee, it is true that in the God, the unity of both is experienced.
- (97) Similarly the Guru Janardana has honoured me as one belonging to
- Himself, and has turned me into a devotee in the state of unity, but he Himself is handling me, using me by giving incentive to my body, speech, and mind.
- (98) The saint Janardana has become the mouth of my mouth, is standing in person before me, and He Himself is developing in me the power of discrimination (Vivek), and is getting the meaning of the book written through me.
- (99) But his acts are wonderful. He has put my name in the verses, and this has left no scope for His name being a cause of pride.
- (100) Listening to this, He was satisfied, and said "Congratulations! You are truly a 'Statue' of Self-devotion, and because of that devotion, the secret meaning is expressed by your mouth.
- (101) Is it praise or argument? Is it introduction to the book or self-knowledge? Is it literary science or satisfaction? One cannot know what it is!
- (102) Each and every word, which you are using, is the discrimination of naked discernment. It gives extra-ordinary contentment to contentment.
- (103) Whatever words come out of your mouth, immediately find agreement with the heart of the saints. The blue-beetles of aspirants, who desire freedom, will keep on hovering and singing around your speech.
- (104) As the beginning of the book has become very beautiful, persons, who are free, who aspire for freedom, those who are earnest students of spirituality, and those who are simple worldly people - All the four categories of people will enjoy the happiness for their Reality only through listening.

- (105) The land i.e. the present book has, by the sprinkling of the nectar of your talk, become full with the sprouts of discrimination, and bearing fruits, is really replete with the accomplishments of literature.
- (106) It is as if the lifeless has got soul, or the Siddha has again achieved Siddhi, or a faithful wife has got a very rich and virtuous husband.
- (107) Having become overjoyed by these remarks of the saints, I exclaimed "Sirs! It is all right. I will happily and easily explain the meaning of the book by the grace of your feet." [Thus spoke Shri Eknath, who further describes]
- (108) At the time of building of a setu (a path on the sea) it was by the blissful glance of Shri Ram that the boulders floated over the surface of the sea, or it was by the order of sage Vashishtha that his robe was brilliant in the solar orbit.
- (109) Or by the rice charged with the power of the mantra of the Rishi Yadnyavalkya even to a dry stick of wood, new leaves sprouted, or the king Dharmaraj made the dog that accompanied him, eligible to enter the heaven.
- (110) Similarly the publication of the book with my name as author is indicative of the glory and the power of the order given by my Guru.
- (111) When we see the positions of stars and planets as based on the word Eka, and Ekadasha, it is one and the same, and as the totality, is seen in the one. Then its value as 10 becomes ten times more than that of 1.
- (112) When one is added after 1, it is 11 and therefore the one (Eknath) is easily inspired to write the book.
- (113) Then what is already beautiful is more beautified, and by mentally conceiving everything as One, I start the book, in which, the Guru Janardana by making me (Eknath), the commentator, is fulfilling everything.

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- (114) Now after seeing the end of the tenth Skandha (division) of the whole Purana, the Lord of the world Himself has started the beginning of the eleventh Skandha, which is the beginning of this great volume.
- (115) Therefore this commentary on the eleventh Skandha is being written by Eka (Eknath) on the eleventh day of the month, and I am sure that in its uniqueness, the commentary will be able to enjoy the happiness of oneness, and aloneness.
- (116) Now I bow to Vyasa, Valmiki and Bhargava, who is called Ushana (Shukra) in Puranas, who are all great poets.
- (117) I pray them that they may see to the completion of this book for which they should by their

knowledge, sharpen my intellect.

- (118) I also bow to the great scholarly Shri Shankaracharya to help me explain the meaning of the book, because it is he who is giving less importance to the ceremonial aspect of religion, and has spread the light of the Sun of knowledge all over the world.
- (119) I also offer salutations to the commentator of Shri Bhagwat, Shridhara whose commentary is having deep meaning.
- (120) I also bow to the various other commentators, poets and intellectuals having the power of knowing right and wrong, and request them to turn their attention towards listening to the commentary which I am going to speak.
- (121) Further I bow before the Prakrit poets of great name and fame like Shri Nivrittinatha, Dnyaneshwara, Namdeva and Changdeva, who are very fortunate to have received the great blessings of their Guru.
- (122) I put my head with a sense of respect and unity with great devotion at the feet of those poets mentioned above, reading of whose books gives knowledge to the common people.
- (123) One question comes before my mind They call Sanskrit poets as Great poets, and Prakrit Writers, small poets. Why is it so? For, among the flowers of gold how can we call some as new, and some as old?
- (124) Is the milk of Kapila cow only milk and that of other cows only water? Actually both the milk samples are white and sweet alike.
- (125) Similarly, what meaning one grasps from Sanskrit language is also equally understood in Marathi language, so why should one not give proper status to Marathi? Where is the hitch?
- (126) When a king goes to a forest, and sits at a place, his servant will respect that place as worth the honour. If the servants will not go there to serve the King, he will definitely punish them.
- (127) Or if a king marries a girl from poor family and a girl from rich family, both of them are of equal rank after marriage.
- (128) The names of ordinary articles useful in family life are different in various languages, but the names of Shri Ram and Shri Krishna etc., which are proper names, are not changed because of the change in language.
- (129) If Sanskrit is the language of Gods does it mean that Marathi is the language of robbers? So put aside these fruitless arguments born out of illusion and pride. It has no meaning.
- (130) In short, the story of the Lord may be in Sanskrit language or Marathi language, everybody will agree that it is decidedly sacred only.
- (131) Now, I will bow to the father of my grandfather Shri Bhanudas, because it is by his merit of

devotion that our family-lineage has become very dear to the Lord.

- (132) Shri Bhanudas was so great that in his childhood only, he worshipped the Sun-God, and the God was pleased with him, and it is he, who became the Sun of knowledge, and dropping all sense of pride, he became very pure by the grace of God.
- (133) It is Shri Bhanudas to see whose poetic creation, the Lord Vitthal had Himself appeared as an image in the darkness of night, when His luminous earrings were visible as they shone in His ears.
- (134) The Son of Shri Bhanudas was Chakrapani, and the son of Chakrapani was called Surya. After the birth of Surya, Shri Bhanudas left his physical body.
- (135) By the brilliant Ojas of Surya, his wife Rukmini gave birth to me, and therefore Rakhumai is virtually my own mother.
- (136) I have thus paid my respects to my ancestral lineage before beginning this book. And now, I say that "It is my great fortune that I am born in the Kula (Family) of Vaishnavas.
- (137) In this family of Vaishnavas, many great devotees from ancient times, like Narada, Pralhada, Sanaka, and others, Uddhava, Akroora, Shuka, Vasishtha etc., were born and have become respectable throughout the world.
- (138) All of these are always attentive to the meaning of such religious books, and therefore, it is, that I have bowed to the whole succession of these great men at the beginning of this book.
- (139) Now I bow to the sage Vishwamitra in whose Gotra I am born. He is another Brahma, because he created another Srishti (World). By his seer-ship, the Gayatri Mantra has assumed great importance.
- (140) I pay my homage and respects to Rishi Yadnyavalkya, who has explained the meaning of Upanishads, and he inspires all poets by his nectar-like blessings.
- (141) Now I offer my greetings to all the beings in nature, because by their help only, I have been able to have friendship with the God. And this beginning of this book is completed satisfactorily.
- (142) Now, I bow to Bhagvan Dattatraya, who is the teacher of all the teachers, and who has inspired me to write this book, so that his teaching can be explained to all.
- (143) It is he, who shows me the words, enlightens me as regards the meaning of the words, and by giving me the position of the speaker encourages me to speak.
- (144) He says that Shrimad Bhagwat is the heart's secret of God, and he whose mind will be always fixed in that God, will get it and understand it.
- (145) This divine wisdom, which is more ancient than the Kalpa (the great dispensation) was

taught to the most intelligent Brahmadev, the Creator, in order that the Creator should be rich with self-knowledge, which wisdom was confined to only four Vedas.

- (146) The faith of the good mind of Brahmadev was really wonderful, because he got the realization of the self by only listening to the words of the God. O the greatness of the grace of Guru! It removed all the doubts from the mind of the creator at one stretch.
- (147) The same teaching contained in the four verses came down the ages through the tradition of Gurus. First of all Brahmadeva gave that teaching to his Manas Putra Shri Narada, who was intelligent and devotional. (Manas Putra is the divine son whose existence is only on the mental plane, and who is created and born by mental creative power. There are seven sages and four kumaras, who are such Manas Putras of the creator Brahmadev).
- (148) Listening to that teaching, the sage Narada was completely satisfied, and he himself by his body became the incarnation of the contents of those four verses, and he began to dance in that ecstasy.
- (149) He held his divine Veena on his shoulder, began singing in praise of the Brahman, and dancing and heaving in the very divine joy, he came down to the Earth.
- (150) He descended below on the banks of the river Saraswati, where he saw the great sage Vyasa. He saw that Shri Vyasa was engulfed in the whirlpool of great confusion and doubt.
- (151) Shri Vyasa had written and compiled all the mythological books, which are full of the meaning of Vedas, but he was not having satisfaction, and sense of accomplishment or peace of mind.
- (152) While he was sinking deep in the sea of doubt, the kind-hearted sage Narada went there near him, and reassured him by advising him not to fear.
- (153) He met Shri Vyasa privately alone and making him concentrate his mind, gave him four verses, which are having the power to snap the chains of worldly life.
- (154) He gave Shri Vyasa the key to the spiritual understanding so secretly that the Sun did not see it, the sky did not hear of it nor human ears could listen to it at all.
- (155) By this advice of Shri Narada, the doubts of Shri Vyasa were removed, and he was inwardly at peace and very happy.
- (156) Afterwards Shri Vyasa taught Shrimad Bhagwat to Shri Shuka, thus fulfilling the self-knowledge by that action. [Mythological books are having five subjects, which are discussed or dealt with in them. However Shri Bhagwat is having ten subjects, and, therefore, it is called a greater Purana. The ten subjects are thus described (1) Sarga (2) Visarga (3) Sthana (4) Poshana (5) Uti (6) Manvantara (7) Ishanukathana (8) Nirodha (9) Mukti (10) Ashraya]
- (157) This gave great joy to Shri Shuka, and he was satisfied. Not only this, he also went into a

trance, and remained still, his mind being absorbed into the peace of Atman.

- (158) Actually, the trance itself was satisfied by being the state of Shuka. Then while one part of his consciousness was enwrapped in the trance, he went to see the king Parikshiti in order to give him the teaching of the knowledge of Brahman.
- (159) If we consider the spiritual strength, we have to say that Pariskshiti was stronger in that respect than the king Dharmaraj, because Pariskshiti had kept in bondage the very person of Kaliyuga, the Kali Himself.
- (160) This is because the king Dharmaraj remained on this Earth so long as the Lord Shri Krishna was living, but as soon as Lord Shri Krishna left this Earth, Dharmaraj also left this world, because he was afraid of Kali, but, Parikshiti used to rule properly by keeping Kali under control, which shows that he was more courageous than the king Dharmaraj.
- (161) He was the offspring born from the inherited pure blood of Arjuna through his son Abhimanyu, and was the grandson of Subhadra the sister of Lord Shri Krishna. His body was virtually a gem of spiritual power, because he was protected from death, saved by the Lord Shri Krishna Himself.
- (162) Who can measure the complete spiritual authority or power of Parikshiti, whose protection prevented the Brahmastra of Ashwatthama from entering the womb?
- (163) He was observing the Lord Shri Krishna, who saved him in the womb, as the God, who dwells in every being, and therefore, he was called by that name Parikshit (the observer). See the greatness of that name.
- (164) So Parikshiti, the son of Abhimanyu was born only for the purpose of uplifting the world, which is evident from the fact that through him only, three worlds have got the fountain of the spiritual life in the form of Shri Bhagwat.
- (165) He had discrimination and desirelessness, and had sacrificed everything for attaining the absolute Brahman. When Shri Shuka saw Parikshiti of these qualities, he was very glad.
- (166) The anger of Brahmins is strange. By giving curse to Parikshiti, he has actually provoked him to gain the knowledge of Brahman, and made him worthy of it. Now I offer my salutations, full of devotion to the feet of such Brahmins, with my body, speech, and mind.
- (167) Brahmins are greater than Brahman itself. What should I talk more about this? Let it be sufficient to say that the Lord Vishnu still uses the mark of the kick of Bhrugu as a decorative piece of his chest.
- (168) My statement that Brahmin is God of the Brahman also, has been proved to be true. The Lord Narayana has taken birth as Veda and become manifest through the Brahmins only.
- (169) So Brahmins are the Gods of the Earth. They are the limbs of Parabrahman, and therefore,

those who do not worship Brahmins, are really luckless and pitiable.

- (170) Strange is the power of Brahmins! They have compelled the Lord to obey them. See! While consecrating any image it is charged with the power of God by the recital of mantras by Brahmins.
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- (171) Listening to the talk of Eknath, the saints said "Oh! What can we say! Whatever prayers you make in your devotion, you are bringing out new maxims every time, in regard to literature and expertise.
- (172) You have paid similar respect to Ganapati and Saraswati by giving this god and goddess the quality of Brahman; and in describing the greatness of saints; you have expressed their unity through your words of praise.
- (173) Then in the description of your family-lineage and your family goddess, you have told a story (of Parshurama), listening to which the mind forgot all the worries totally.
- (174) The reverence you have about the saints is the same as you have towards Brahmins; and you have pleased the Guru by praise. So, your speech is really blessed.
- (175) As soon as you began to speak, we recognized by signs that it is the Guru Janardana, who is Himself talking through your mouth.
- (176) You have become overwhelmed by emotion and love; but you have to be firm and control it to enable you to tell the story further."

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- (177) (Eknath says) I had really forgotten this fact. It is good that you have reminded me. It is because of this that I have put complete faith at your feet.
- (178) I request you that you may please make good, wherever there is some lacunae, and by making the book a great success kindly give me a good name and recognition by the saints.

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(179) The Saints said – "Wonderful! Wonderful! You are right, O the supporter of all poets! In order that the book should be understood with reference to context, start your commentary on the original Sanskrit."

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(180) Eknath said – "Yes, yes! I have kept in my mind great devotion to your assuring talk, and I have laid myself low at your feet. Now please see! According to your orders, I am beginning the introduction".

- (181) (Eknath begins to tell the story) In the forest by name Naimisha, Soota (the mythological story-teller) is telling Shounaka and others the background of the story of the eleventh Skandha as follows.
- (182) In the last Skandha, which is the tenth Skandha, the story having nine facets was told. Now in the eleventh Skandha, the Lord Shri Krishna is telling a story further, which deals with the path of liberation.
- (183) This story was first told by Shri Shuka, who is the full moon in the sky of the consciousness, who is the crown jewel of the knowledge of yoga, and the listener is the king Parikshiti.
- (184) The king Parikshiti said "O Sir, I have given up all my possessions for this knowledge, and you have become kind enough to help me to gain it. I, therefore, say that my good fortune is having no limits.
- (185) Really this story leading to liberation is vast, and those who are earnest about liberation, should, by putting firm foot on the head of their mind, (controlling their mind) become alert to listen it.
- (186) They should turn their ears inward, and put their mind in the ears. They should then awaken their attention, and follow the sequences of the story.
- (187) The Lord had taken many births in many Yugas. (World Periods), but the miracle in the birth of Shri Krishna is quite different. O Sirs, the adventures of Shri Hari are beyond logic. Even the Gods do not understand their secret.
- (188) As soon as he was born, he became separate from his mother, (Maya to say in the occult sense) went away and grew by his own power, giving to Pootana etc demons, the great opportunity of total liberation, while he was only a child.
- (189) He exhibited for his mother his universal divine form; he afforded for the cowherds the glimpse of Vaikuntha, and yet did not change his attire of the cowherd thus keeping hidden his true form.
- (190) While he was only a child, he killed very formidable opponents, and allowed the world witness his extra-ordinary feats, but did not transcend his status of a child
- (191) Though he was Absolute Brahman incarnate, he practised robbery; though he was God, he did debauchery, and showed that he was a bachelor though he was having wives and children.
- (192) By using irreligion, he promoted the religion, by committing wrong action he upheld the sanctity of good action, and by following irregularity, he followed strictly the exact moral code.
- (193) He used contact and attachment to bring about unattachment. By indulgence in sensual pleasures, he promoted yoga. Without actually giving up anything physically, he

accomplished sacrifice which was blotless.

- (194) He destroyed the difference of opinions, which were caused due to stupid involvement in the outer form of Action, and demonstrated how freedom can be vested even in the enjoyments. This, he did in order to teach the persons attached to ceremonies.
- (195) He put in one line the devotion, indulgence and liberation! How can we fathom his fame? By eating dust, he demonstrated within his mouth, the universal form of God.
- (196) I will tell you the great and purifying life-story of this Shri Krishna. There is no doubt that in this incarnation, self-knowledge is explained in detail.
- (197) In the summary of the teachings contained in the eleventh Skandha, at the beginning as well as at the end, the state of final freedom or the Atmic State itself is described either in short or at length at various places.
- (198) In this Skandha, what Narada the sage, told to Vasudeva based on the dialogue between the king Nimi, and the son of Jayanti, known as Jayanta, is the short version of that teaching.
- (199) As the Lord Shri Krishna loved Uddhava very deeply, he gave him all the knowledge by giving various examples. This teaching is the detailed version of self-knowledge.
- (200) Earlier in the tenth Skandha, Shri Krishna has indicated the preventive actions required to be done, (Nirodhana) to protect religion, by actually killing the irreligious persons, and relieving the Earth of their burden.
- (201) Shri Shuka is telling the summary of the earlier story, how the Lord Shri Krishna took birth in order to redress the troubles of the Earth caused by the burden of bad elements;
- (202) And how he killed all the demons; and Danavas as well as the evil kings, who were a burden to the earth.

# भीबादरायणिरूवाच — कृत्वा दैत्यवधं कृष्ण: सरामो यदुभिर्वृत: ।

#### भुवोऽवतारयद् भारं जविष्ठं जनयन् कलिम् ॥

Meaning of verse :

Shri Shuka (Son of Vyas, i.e. Badarayana) began again: - Attended by Balarama, and surrounded by the Yadavas, Shri Krishna having destroyed the demons and creating violent discord (enmity) between the Pandavas and the Kauravas, relieved the Earth of Her burden. (1)

(203) The Lord Shri Krishna, who was Himself Absolute Brahman in person, accompanied by very powerful Balaram, who was expert in amusement and entertainment for others, took the help of brave Yadavas, and killed demons.

- (204) In the case of those, who were not easy to be killed by Yadavas, Shri Krishna so arranged that they themselves stood against each other as enemies, e.g. against friends, brothers against brothers, relatives against relatives etc.
- (205) And he even provoked Pandavas, and developing quarrels, arranged for total genocide of Kauravas, thus relieving Earth of its burden.

## ये कोपिताः सुबहु पाण्डुसुताः सपत्नैर्दुर्घूतहेलनकचगृहणादिभिस्तान् ।

#### कृत्वा निमित्तमितरेतरतः समेतान् हत्वा नृपान्निरहरत् क्षितिभारमीशः ॥

- Making as His instrument, the Pandavas whose enmity had been frequently provoked by their opponents, the Kauravas, through deceitful gambling, humiliating insults, dragging Draupadi by her hair and other bad deeds,, the Lord caused the destruction of the kings assembled on both sides (in the war) and thus relieved the Earth of its burden (of evil persons). (2)
- (206) The Lord Shri Krishna, in order to relieve the burden of the Earth by bringing together all the kings who were evil-doers and thus caused great trouble for the world, and killing them by fighting among themselves, created a cause for quarrel.
- (207) According to this plan of the Lord Shri Krishna, the deceptive dice were created and by the very deceit the whole group of Kauravas was easily killed.
- (208) In the world, normally gambling is indulged in by evil persons; moreover this time the game was begun by great deception. The Kauravas who were villains, purposely used deceptive dice against the king Dharmaraj.
- (209) Ordinary ignorant people also do not harass their wives and Droupadi was the faithful wife of Dharma! They brought her in the open royal hall by whisking her.
- (210) Not only this, but Duhshasana caught her tresses and that's why so much distress was created. Really this evil deed made him suffer very badly.
- (211) In a forest if somebody robs another by violence the king finds out the robber and punishes him but if the king himself commits robbery openly in his own royal court, it is evident that he has invited his own death.
- (212) If the king loots anybody without cause or crime, then it is God who intervenes. To try to denude Droupadi was the chief crime, the main injustice done by Kauravas.
- (213) To put the house on fire, to poison Bheema, to rob Pandavas of their possessions, to covet their wife, to kill by deceit, to hold weapon in order to kill.
- (224) The banana tree grows until it bears the banana fruit; but when the fruits are ripe, the

gardener fells that tree. Similarly the whole growth and expanse, which had taken place in the case of Yadavas, was only destined for the impending total destruction.

- (225) When the fruit is ripe and its sweet smell spreads, the gardener plucks the fruit and takes it away. Similarly Shri Krishna thought that the fruit of His own race should be taken by Himself only.
- (226) The Yadavas had become very strong by the grace of Shri Krishna only; but now He Himself decided to destroy them, and for that purpose, He assumed the great fearsome form of the Time as Death.
- (227) The Yadavas became very powerful; and there was no controller whose power they would have accepted. Therefore, the Lord did not find their arrogance tolerable.

#### नैनान्यतः परिभवोऽस्य भवेत्कथंचित् मत्संभ्रयस्य विभवोन्नहनस्य नित्यम् ।

#### अन्तः कतिं यदुकुलस्य विधाय वेणुस्तम्बस्य वह्निमिव शान्तिमुपैमि धाम ॥

- Having always been protected by Me, and thus having grown uncontrollable through prosperity, this race of Yadavas, can, by no means, be vanished by others. Therefore, just as a Bamboo grove is consumed by fire produced by the friction of the Bamboos themselves, I shall destroy the Yadavas by creating internal strife among them, and then only I shall return in peace to my own eternal residence (of Vaikuntha). (4)
- (228) If I go to my own eternal home, these Yadavas will break off, turning towards bad practices, because the pride of money and extreme sullenness due to prosperity are the main cause to make people attracted towards evil ways.
- (229) These have become great, powerful chariot-riders on my support only and in this world, there is nobody, who can challenge them. So I myself should destroy their impudence.
- (230) They cannot be overcome by God like Indra, monsters, demons and even Danavas, and if they are left behind by me, I will have to come back myself for destroying them.
- (231) So the Lord Shri Krishna thought that "the whole race of Yadavas should go into the jaws of death, while I am witnessing it" and took the decision finally.
- (232) The Bamboo grove had grown much by the grace of the Lord Shri Krishna (as if by its water). In it fell the spark of displeasure of Shri Krishna, in the form of the curse uttered by the sages due to deceitful pranks played by some Yadavas.
- (233) The spark was kindled and burned large by the curse of Brahmins. It would be the cause for destruction of all, through internal conflicts, and the anger of the fire of death-God. (233)

(234) Thus the Lord Shri Krishna planned to destroy the whole race of Yadavas, and to go by His own will to His eternal abode after accomplishment of the last phase of His plan.

#### एवं व्यवसितो राजन् सत्यसङ्कल्प ईश्वर: । शापव्याजेन विप्राणां संजह्रे स्वकुलं विभु: ॥

Meaning of the Verse :

- "O king Parikshit! Having thus resolved, the Lord of truthful decisions brought about the annihilation of His own race through the curse of Brahmins, as a pretext (or apparent cause). (5)
- (235) Thus Lord Shri Krishna thought to destroy His own race Himself and thus took a decision of total genocide.
- (236) Now how this task can be executed? About this the Lord of the world thought that by the curse of a Brahmin, this total destruction will be brought about easily.
- (237) The great hero of Yadavas thought"When this will be done as the final undertaking of the adventures to be completed during this period of incarnation, I will go to my own abode by my own peculiar Maya."
- (238) The Lord Shri Krishna was God, who had taken physical body of His own will, and not compelled by karma like other Jeevas, and He was also very beautiful. All His qualities and actions were very pure. He was the totality of Brahman, full incarnation, and the saviour of the world.

# स्वमूर्त्या लोकलावण्यनिर्मुवत्या लोचनं नृणाम् । गीर्भिस्ता स्मरता चित्तं पदैस्तानीक्षतां क्रिया: ॥

- The Lord Shri Krishna had attracted the eyes of the people by His transcendent, beautiful personality, which disparaged the beauty of others. He has attracted the hearts of those by his speech, when they remembered it, and had suspended by his feet, the actions of those, who saw them. (6)
- (239) The Lord Shri Krishna was the most sacred of all auspicious things. He was a great source of happiness to the ladies of Gokul, he was virtually a ferry to take people to the other shore of liberation, and His beauty was celestial, beyond description.
- (240) He was the divine wishtree fulfilling the wishes of His devotees. He was most attractive by His blue colour like a cloud, His name was famous in all the three worlds. Thus the Lord Shri Krishna whose name was Purushottama (The Supreme Man) really looked as His name indicates.

- (241) Goddess Laxmi was enamoured completely by the beauty of Lord Shri Krishna, Cupid the God of love took birth as his son (Pradumna). Then why to talk of Lord Indra and the Moon for comparison?
- (242) His name purifies the three worlds. He burns the demons. He is called Poorna-kama, (One who has finished all his desires by fulfillments), but he is easily available to his devotees anytime.
- (243) Whatever beauty was in the three worlds, had, being attracted, come to the Lord Shri Krishna. Or you may say that by only some part of His beauty, the three worlds had become really beautiful.
- (244) He was the decoration of all beauty, the very reservoir of all the glamour of the world and by the charm of his body, the world appeared more beautiful.
- (245) He was the essential ecstasy of the ecstasy, or He was the highest happiness making happy the very happiness of all, and in him the rest itself got rest.
- (246) He was the abstract become incarnate or the urn of all the beauty of the three worlds and he was the giver of beauty to the beauty.
- (247) The solid ghee does not change its nature though it is made liquid. Similarly the totality of Brahman remains intact though the abstract assumes a form.
- (248) When one looks at Lord Shri Krishna the very looking ends in that peace. The action of looking together with one who looks becomes shy and turns into the Reality of itself.
- (249) When one looks at him, the vision gives a belch of satisfaction and itself becoming its own accompaniment enjoys the bliss of His Being.
- (250) Once the tongue gets the sweet taste of the name of lord Shri Krishna, it drops the pleasure of earthly things, because the very quality of enjoying the taste disappears. It takes the taste of one who enjoys the taste, and leaves him.
- (251) His charm is extraordinary and the sweetness of that charm defeats the sweetness of nectar. Thus the tongue is completely satisfied in the charm of Hari.
- (252) By the touch of the wind of Lord Shri Krishna's devotion, all the charm in the worldly life disappears. The nose does not like any other fragrance than the sweet breeze coming from the body of Lord Shri Krishna.
- (253) The smell, the fragrance, the flower, the nose, the object of the smell and the perceiver of the smell come for rest in the fragrance of the Lord Krishna.
- (254) By the touch of body of the Lord Shri Krishna the trinity of the body, the holder of the body and the sense of being a body disappears. It is the wonder that the body itself forgets that it is a body.

- (255) The magic of Lord Shri Krishna was such that the hardness of the hard thing disappeared, the softness of the soft thing disappeared and the touch lost the sense of touch.
- (256) By the speech, which tried to describe Him in its effort to relate to the reader, and that which it reads, actually said, was "This is not that. This is not that; and by wiping away that statement also, it turned the words into silence.
- (257) The talk was stopped. It was not known, what happened to the person who talked. Thus the speaker, and the spoken word did not remain separate, by the name of Krishna.
- (258) When the mind meditates on the feet of Shri Krishna, it forgets itself, and remains quiet at the feet of the Lord.
- (259) There was no memory of the consciousness, the thinking and the thought. When there is meditation upon the feet of Shri Krishna, the consciousness turns into totality of absolute Brahman.
- (260) The footprints of Lord Shri Krishna on the ground are extraordinary. When we see those footprints, both the action and inaction are wiped away, and the illusion of the trinity of action, actor and acting is totally destroyed. The illusion does not remain.
- (261) When we see His footprints, the chains of action or inaction are broken, because those footprints wipe away Maya, (which is the central cause of action) not allowing even an iota of the great illusion.
- (262) When we see the footprints of Shri Krishna following the cows going to the forest, the karma disappears together with the doer of karma; and the word inaction even does not remain. Thus the action itself becomes Nil.
- (263) When one hears His fame, the listener loses his quality of listening, the speaker loses his role of speaker, and only through listening, the Brahman becomes an actuality.

## आच्छिद्य कीर्तिं सुश्लोकां वितत्य ह्यञ्जसा नु कौ । तमोऽनया तरिष्यन्तीत्यगारुत्वं पदमीश्वर: ॥

- Having His fame spread in the world; and sung in charming verses; and thinking that through such fame when it was heard or sung, people would easily emerge from darkness, the Lord retired to His own realm. (7)
- (264) Thus Shri Krishna whose fame is vast, created tremendous renown of his greatness, by listening to which the simple ignorant people are emancipated; and all the three worlds are purified.
- (265) The Lord arranged to keep in the world the ferry of his fame, which would be helpful for

people after His own passing away, in going to the other shore of the mundane life.

- (266) The quality of this ferry is very strange. It cannot be drowned by anybody, anytime. It is not understood, how many faithful people have crossed; and how many will cross the sea of worldly life by this ferry of God's name.
- (267) The moment, the boat of the fame of Shri Krishna is launched on the surface of the sea of this life, the sea itself dries up; and the listener, who is the passenger, then walks on the dry land, and goes beyond.
- (268) Those who read about the fame of Shri Krishna become free of the birth and death cycle; they become pure and famous, so that even Gods, bow before them.
- (269) When a man reads with respect about the fame of Lord Shri Krishna, all the four kinds of liberations serve his feet, the three worlds become sacred by him; and by the name of Shri Hari, there is exalted joy.
- (270) When the words containing the name and the fame of Shri Krishna enter our mind and heart through our ears, all the ignorance saturated in the consciousness hurriedly goes out.
- (271) Similarly by the din of the singing of the fame of Shri Krishna, ignorance does not get a place even in the outer atmosphere, and being afraid it simply disappears. Such is the great joy born out of the fame of Shri Krishna.
- (272) By the power of the fame of Shri Krishna, there is light in which everything appears like Shri Krishna. Thus the reciter of His fame gets highest joy similar to the joy of Lord Shri Krishna.
- (273) Shri Krishna is so great, that by seeing Him the seeing itself ends, by tasting the sweetness of his devotion, the finality of taste is reached; and by listening to His stories or name, the work of listening comes to an end; and by thinking about Him, the projections of the mind become frozen.
- (274) When one meets Him, no yearning for meeting Him remains, and if one talks with Him, the spirituality itself is embraced.
- (275) If we embrace Him, all our desire to embrace is finished. When one takes His name all the great fear is destroyed.
- (276) The God, the Lord of all, the holder of Sharnga bow, the God whose plan is always truthful, became ready by His own will to go to his own eternal abode.

#### राजोवाच — ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम् ।

# विप्रशापः कथमभूद् वृष्णीनां कृष्णचेतसाम् ॥

Meaning of the Verse:

- The King Parikshit asked "How did the curse of Brahmins fall upon the Wrushnis, who were having respect for the Brahmins, were liberal, and always served their elders, and who had their minds full of devotion to Shri Krishna?" (8)
- (277) Parikshiti asked Shuka respectfully-"Yadavas were humble, and devoted to Shri Krishna. How did they suffer the curse? O the Master Yogi! Please tell me this."
- (278) Yadavas were charitable, though they were kings, they were of pure heart, they were always alert in the service of Brahmins, and were obedient to Shri Krishna.
- (279) Yadavas were lucky to have constant company of Krishna and sages always used to stay with them. The sage Narada used to stay with them most of the time. Then how did the Yadavas get the curse?
- (280) Narada, knowing that the curse which the king Daksha had given Him would not affect Him, if he resides near Shri Krishna, made it a regular thing to reside in Dwarka. When he and Shri Krishna Himself were there, why did the Yadavas get the curse?

## यन्निमित्त: स वैं शापो यादृशो द्विजसत्तम । कथमेकात्मनां भेद एतत्सर्वं वदस्व मे ॥

- O the best one of Brahmins! What was the occasion of the curse, and what was its nature? How did discord find place among those who were united in their minds? Please tell me all about this. (9)
- (281) The root cause of curse is generally Anger. So how did Brahmins get angry? What kind of curse did they give? Please tell me in short.
- (282) Yadavas were all mutually brothers. They loved each other, and Shri Krishna was their guardian. When such was their unity, and when they were of the same race, how was their unity broken and how things came to a head, so that they became eager to kill each other?
- (283) There is a saying in the Vedas that the Son is virtually the Atman of oneself, then how did the curse affect the progeny of Shri Krishna? And how did the curse become true?
- (284) Upon this, Shri Shuka said that it was the decision of Shri Krishna to destroy the whole race and that decision became the cause of the curse, which was given by the Brahmins, and therefore, it destroyed all the Yadavas. Please keep this in mind.
- (285) Shri Krishna by His own will creates, supports and destroys the world, and it was he, who had decided to annihilate all the Yadavas"- So saying Shuka began to describe the greatness of the Avatar of Shri Krishna.

#### भ्रीशुक उवाच —

विभ्रद्धपुः सकलसुन्दरसन्निवेशं, कर्माचरन्भुवि सुमंगलमाप्तकामः । आस्थाय धाम रममाण उदारकीर्तिः संहर्तुमैच्छत कुलं स्थितकृत्यशेष: ॥ कर्माणि पुण्यनिवहानि सुमंगलानि, गायज्जगत्कलिमलापहराणि कृत्वा । कालात्मना निवसता यदुदेवगेहे, पिण्डारकं समगमन्मुनयो निसृष्टा: ॥

- Shri Shuka replied "Bearing a form embodying all the graces in the world; and performing most auspicious actions in the world, with His desires ever fulfilled enjoying Himself in His city Dwarka, the Lord of widely spread fame, willed to destroy His race, because that was the only work unfinished by Him. (10)
- The Lord had performed great and auspicious deeds, the singing about which deeds brings holiness, and destroys the sins, common to the Kali Age, in those who sing them. Now he was staying in the house of Vasudev, Himself being the nature of death (Kala). He bade farewell to the sages, and they went to the sacred place of Pindaraka. (11)
- (286) Shri Shuka said to the King "Only Shri Krishna is the sole doer of things; and He caused things to be done. It was He, who created evil thought in the minds of His own descendents, because he wanted that they should be cursed.
- (287) Shri Krishna was very eager to go to His own abode, and therefore, He wanted to hasten to complete the remaining task also very early.
- (288) The Lord was, at that time deeply worried how the destruction of the race could be brought about very early. Therefore, you should know that the purpose, which was in the mind of Shri Krishna, was the root cause of the curse.
- (289) Shuka began to describe the beauty of Shri Krishna, who was thinking about how to bring out destruction of the race of Yadavas. While telling this to Parikshit, he remembering the Lord's handsomeness, felt very happy. He said-
- (290) "The Lord, who was the foundation of all the beauty in the world was wearing a suitable dress, which appeared as beautiful as the Lord. He had absolutely all the beauty in the world concentrated in Himself."
- (291) What a wonder it was! When people looked at Him, their eyes could not be still, because of the dazzling luster of His body.
- (292) They were fastened to His countenance, and were again and again looking at Him eagerly as

if many butterflies and blue beetles would throng at a time on a beautiful lotus.

- (293) Eyes of people were completely enticed for the pleasure of looking at Him, and one felt that perhaps the eyes were having tongues to lick the beauty of the Lord. Thus the majesty of the beauty of the Lord was the very core of the joy of Atman.
- (294) The eyes which once looked at the Lord, never left Him even once, but again and again turned to Him as if embracing, caressing Him, fondling Him. Thus they saw the whole world as Shri Krishna only.
- (295) This is also the reason, why all the women, and young ladies of Gokul were mad after Him. The Gopis were extremely fond of Govind.
- (296) As Shri Krishna was extremely beautiful, you may think that there must be some sexual desire in Him, but no! He was completely desireless; and always happy in Himself, because He had no desire left unfulfilled in the world.
- (297) You may ask "If the Lord Shri Krishna was having fulfilled all His desires, why it was that He had a family-life in Dwarka; and was enjoying all the objects of senses living with all the pomp and power of a king? But no! That was not the case.
- (298) The Lord Shri Krishna was the guide, the light of all the four states of life (Ashrams). In a sense, he was the only real family man of the three worlds, being the real bachelor; and the real Sanyasi-all at once.
- (299) In the body of Lord Shri Krishna, destiny or the Prarabdha had no power. He was holding His body by His own will; and not by the forces of action and reaction. His life was as a wave on the vast ocean of energy; and all His acts were purificatory for all others. By listening to His story; and by telling it to others, all are uplifted.
- (300) One, who fondly remembers the actions of Lord Shri Krishna, gets His bondage of Karma cut by that memory. All the actions were done by Lord Shri Krishna very effectively in order to emancipate the poor and the destitute.
- (301) You will say that, because the Lord was having some desires, He must have acted as He did, but consider, if the name of the Lord makes a man desireless, how can He Himself be full of desires?
- (302) Even those who have renounced the world and are Sanyasis, become desireless by dwelling upon mentally on the playful adventures of amorous nature of the Lord, and His actions have caused even the men of carnal desire to be free of their desires.
- (303) Though He had all His desires already fulfilled, He performed miraculous feats and left behind such great fame that even by remembering them, people may wade through the mundane life.
- (304) And, see how wonderfully auspicious His action was! Even by listening to a little of His

achievements, the dirt of man's sins is wiped away.

- (305) By listening, respect is born, by respectful faith, God becomes manifest, and thereby the ego, the pride disappears! Such noble and effective, is the fame of Shri Hari.
- (306) Many people have become free; and many more will become free in future by remembering, listening, and reciting of the wonderful episodes famous in the life of the Lord.
- (307) If there is great merit in the fate of a person, he is attracted to the story of the Lord; otherwise there are many people, who go to sleep, when His stories are being told, and His prayers are sung.
- (308) There is no limit to the merits of those who are eager to listen to the stories of the Lord, and it is a fact that the Lord has made available this facility of Hari-Keertana for the liberation of the low and humble people.
- (309) When people shout loudly in the praise of the Lord in the programme of the Keertana, the groups of purificatory punishments become shy and run away, the sacred places of pilgrimage lose their prestige, because there is final liberty possible by recitation of the Lord's name only.
- (310) Such was the Lord, the holder of Sharng bow, who was Absolute Brahman all- pervading, all-powerful, who took full incarnation (with all His majestic powers) in a body in the race of Yadavas.
- (311) The Lord did not think that his work of relieving the Earth of its burden was finished because the most powerful Yadavas were still prevalent and he thought that they also should be wiped out.
- (312) The Lord said to himself-"Only this work is yet remaining to be done. So after completing this destruction of this race I should go to my permanent abode.
- (313) Please listen to what the Lord of the Gods Shri Krishna did, who was a symbol of death in Yadavas, knowing the destiny of that race.
- (314) He himself invited many sages including Narada near him and asked them to definitely leave that city of Dwarka.
- (315) The Lord planned in this way to deprive the city of the vicinity of saints and sages because he knew that when such saints go away from a place, a series of calamities starts, because he wanted that the Yadavas should be destroyed.
- (316) The Lord himself and no other knew that wherever the saints are living, the calamities cannot enter at all.
- (317) As the Lord Shri Krishna knew that where the real saints reside, even the birth and death cycle does not dare to come. He wanted that a curse by Brahmins must fall on the Yadavas.

- (318) Knowing that as soon as the saints go away disaster strikes, the Lord bade the sages to go out of Dwarka.
- (319) Anyway the sages had planned to go to their own Ashrams but the wise Krishna put forward the pretext of visiting sacred places. He sent them to Pindaraka.
- (320) (Shri Shuka said) Please listen to the names of the saints whom even death was afraid of, who were sent to Pindaraka.

# ार्ंिवश्वामित्रोऽसित: कण्वो दुर्वासा भृगुरंगिरा: । कश्यपो वामदेवोऽत्रिर्वसिष्ठो नारदादय: ॥

- Vishwamitra, Asita, Kanwa, Durvasa, Bhrugu, Angira, Kashyapa, Wamadeva, Atri, Vasishtha, Narada etc.(12)
- (321) The great sages whom the Lord Shri Krishna always saluted with respect, who were "energy personified" by Yoga practice and who were brilliant by light of penance, started to go to Pindaraka.
- (322) Vishwamitra, who was the most powerful sage because of his invention of Gayatri Mantra and was able to create a new universe and who was very insistent about his demands, started to go without delay.
- (323) Asita, the sage who lived in an air-conditioned Ashram and by whose name the pairs of opposites run away, also started to go.
- (324) Kanwa, who pleased the Sun God and sitting in the ear of horse of the Sun's chariot, recited all the Vedas, also went.
- (325) Durvasa who was voracious and also famous for his complete avoidance of food also started to go.
- (326) Bhrugu, the sign of whose kick is still borne on His own chest as a piece of decoration by the Lord Shri Krishna, also began to go.
- (327) Angira who is the most intelligent in the whole Universe and whose son Brihaspati is the teacher of Gods, also started.
- (328) Kashyapa who is the father of Gods, Human beings and the Angels and after whom the Universe is called Kashyapian Universe, also got up to leave Dwarka.
- (329) The sage Wamadeva who is much honoured among the liberated men and who is praised in the Vedas also started to go to Pindaraka.

- (330) The greatness of Atri is surprisingly wonderful, because all the three Gods became his son, as Dutta to whom great Yogis pay homage (Great is the name of Anusaya his mother).
- (331) That sage Atri who was the highest in rank amongst the sages and very eager to obey the instructions of the Lord Shri Krishna also started hurriedly.
- (332) Vasishtha, who was the Satguru of Shri Ram; and was great in His knowledge of the Supreme Reality; and whose robe was more brilliant than the Sun.
- (333) That Vasishtha the great sage abided by the suggestion of Shri Krishna; and started to go to Pindaraka by leaving Dwarka immediately.
- (334) Similarly the divine sage Narada, whose knowledge was vast, who was always in a state of great bliss, and who was eager to be interested in singing to the glory of the Lord Shri Krishna,
- (335) Took His Veena, held it on His shoulders, and singing the songs about Brahman, got up, and started walking while dancing in the spiritual ecstasy.
- (336) Thus all the great sages, and many more great monks, taking with them their kith and kin; and also their disciples gathered in many numbers at the place called Pindaraka.
- (337) Thus those who were capable of cursing, withdrawing their curse; and giving blessings, assembled at Pindaraka; and naturally began to talk among themselves adoring the Lord and His majestic nature.
- (338) The scheming Krishna arranged such a situation among His own offsprings by indirectly instigating them to ridicule the great sages, so that the whole race would be destroyed.
- (339) Insulting Brahmins, ridiculing them; and criticizing them amounts to their harassment; and when that is perpetrated, it is bound to result in the destruction of the race.
- (340) The rage of Brahmins is so dangerous that no race has any power to withstand it. What of such a thing? Even the testicles of Lord Shiv had fallen, and all the riches of Indra, the king of Gods were drowned in the sea.
- (341) The anger of a Brahmin was so powerful that the whole sea was turned into a salty one. (By Agasti)
- (342) On this Earth a real Brahmin is the Brahma, and his word is final, to be followed without questioning; and in order to prove this, the Lord Shri Krishna engineered the annihilation of His own race.

## क्रीडन्तस्तानुपवूज्य कुमारा यदुनन्दना: । उपसंगृह्य पपूच्छुरविनीता विनीतवत् ॥

- The young sons of Yadus went to the sages, in the wake of their play, and approaching them asked with false humility but inner sullenness. (13)
- (343) All the younger sons of Yadavas were playing with ball. They threw the ball up, caught it in their hands, and again were throwing the ball on their playmates, who tried to avoid it.
- (344) Thus playing various games, they came to Pindaraka. They were very arrogant because of their riches, very sullen and uncontrolled.
- (345) They thought among themselves-"Here are many sages, who know the past and the future, and people say that what they say becomes true, but we will definitely deceive them.
- (346) Because if there is a thing quite impossible, how can it be possible by their saying so?" Thus the sons of the Yadavas played a great mischief with the great sages.

#### ते वेषयित्वा स्त्रीवेषै: साम्बं जाम्बवतीसुतम् । एषा पृच्छति वो विप्रा अन्तर्वतन्यसितेक्षणा॥

- Having attired SAMBA, the son of Jambavati with the clothes of a woman, they said "O Brahmanas, she with dark eyes being pregnant wishes to ask you." (14)
- (347) They were already puffed up by prosperity; over and above, they resorted to cunning. They dressed up Samba with the clothes of woman.
- (348) He was dark and handsome with lustrous eyes and the female attire looked good upon him. He was also expert in acting and easily affected the shyness, the modesty and the attractive glances like a woman.
- (349) He had put 'kajal' in his eyes. He moved his eyes in such a way that the onlooker would be enchanted. He was having a delicate and beautiful build and he began to show off with a peculiar catwalk.
- (350) Other mischievous boys tied rags of cloth upon his belly, so that he would appear to be a pregnant woman.
- (351) He was walking slowly, putting his hands on the shoulders of his companions, trying to keep the bulge still and taking rest at every step. They saw him like this.
- (352) Samba like a modest lady stood at a discrete distance from them. The young Yadavas, in a group, approached the sages and prostrated before them.
- (353) [I am explaining the half of the verse again to keep in touch with the context]
- (354) With an intention to play pranks, the young Yadavas walked around the sages respectfully,

touched their feet and said-"We have come to have the benefit of seeing you personally.

- (355) Thus though they were not humble they showed outwardly their modesty and stood there with folded hands and requested thus –
- (356) Sirs! The young lady who is standing yonder has great faith in whatever you say. She is pregnant and the term is nearly complete but she is very shy to ask you herself.

## पूष्टुं विलञ्जती साक्षात्पूबूतामोघदर्शना: । पूसोष्यन्ती पुत्रकामा किंस्वित्संजनयिष्यति ॥

Meaning of the Verse:

- She is shy to ask directly to you. O Rishis of unfailing speech, please tell. She desires to have a son; will she give birth to a son? (15)
- (357) As she is not bold enough to request you personally, she is asking through us.
- (358) You are really truthful, capable of seeing the reality; your word never proves to be false, which even the Gods Hari and Hara obey. All of you are very generous in regard to knowledge.
- (359) This pregnant lady is therefore asking you most humbly about what child she will get. She desires to have a son."
- (360) In this way with false devotion they stood humbly with folded hands. They were liking what deceit they were indulging in; and they got the fruits according to their feelings.
- (361) Knowing their falsehood the sage Narada actually began dancing gladly. He said to himself-"The death of Yadavas is now very near".
- (362) When the ants get wings their death is quite near. Similarly when people harass Brahmins the destruction of the race is at hand.
- (363) Though a Brahmin may be abusing with filthy language one should bow before him with great respect. Though a Brahmin may come to beat or kill, one should bow before him.
- (364) To harass Brahmins is like taking poison. Poison kills only the man who takes it, but by harassment of Brahmins the whole race is destroyed.
- (365) One should understand that a Brahmin may be clever or stupid but he is the embodied Brahman on the earth and if somebody starts to harass him, he is sure to see his whole race destroyed.

## एवं पूलब्धा मुनयस्तानूचुः कुपिता नृप । जनयिष्यति वो मन्दा मुसलं कुलनाशनम् ॥

Meaning of the Verse:

- O King, the sages were very much angry by this mischievous insult, and said to them- "O fools, she will deliver a pastel which will be the destruction of your race! (16)
- (366) O king, (Parikshit), listen. In this way the younger Yadavas were having the death wind in them and they tried to play mischief on the sages.
- (367) The great sages, knowing their deceit, got very angry and threw their words like lightning on them.
- (368) They uttered the curse "O young Yadavas, the child born of this, will be the death of your race. How unfortunate you are! You shall get a pastel as her child. It will be having pure iron!"

## तच्छूत्वा तेऽतिसंत्रस्ता विमुच्य सहसोदरम् । साम्बस्य दृहशुस्तस्मिन्मुसलं कुलनाशनम् ॥

Meaning of the Verse :

- Hearing this, they were much terrified. Immediately, they bared the belly of Samba and there, saw the big pastel, destined to destroy their race. (17)
- (369) Hearing the sentence of the curse, the sons of Yadavas were very much afraid, and hurriedly removed the clothes wrapped around the belly of Samba and looked.
- (370) They saw the iron pastel and they were utterly frightened.
- (371) The intention of the Lord Shri Krishna to destroy the Yadavas, which was very strong, thus became the iron pastel by the prophecy of the sages.
- (372) Whatever the Brahmins said, was not disregarded by Shri Krishna. He proved every word uttered by these Brahmins as True.
- (373) Seeing the anger of the great sages and hearing the curse of destruction of the race, the young yadavas were greatly affected by fear.

## कि कृतं मंद्रभाग्यैर्न: किं वदिष्यन्ति नो जना: । इति विह्वलिता गेहानादाय मुसतं ययु: ॥

Meaning of the Verse :

They said among themselves – "O, what have we done! How bad is our fate! What will people say to us!"? So, being worried, they took that big Pastel and went home- (18)

- (374) They said "We are really ill fated! We are unfortunate! How foolishly, by our deceitful mischief, we have brought upon us the wrath of the sages, and have ourselves become the cause of our own genocide!
- (375) What will the citizens say to us? Why at all did we go to harass the Brahmins they will blame us." So thinking, all of them took that Pastel and with a totally dejected mood, they went home.

# तच्चोपनीय सदसि परिम्लानमुख्वश्रिय: । राज्ञ आवेदयांचक्रू: सर्व - यादव - सन्निधौ ॥

Meaning of the Verse:

- Taking that Pastel, and with their faces down with all lusture gone, they went to the conference of all Yadavas and in their presence, told everything to the king (Ugrasena) (19)
- (376) In the conference were seated Vasudeo, Ugrasena, Balarama, Anirudha, Pradyumna,-all the great Yadavas, but only the Lord Shri Krishna was not there.
- (377) All sons including Samba, came to the conference, and placing the pastel before all, reported with crest-fallen faces, the story of the

curse.

# शुत्वाऽमोघं विप्रशापं दृष्ट्वा च मुसलं नृप । विस्मिता भयसंत्रस्ता बभूवुर्द्धारकौकस: ॥

Meaning of the Verse:

- Hearing about the infallible curse given by the Brahmins and looking at the Pastel, O King (Parikshit), those dwellers of Dwarka city were astonished and terrified. (20)
- (378) The Yadavas trembled with fear when they heard about the anger of the Dwijas (sages) and knowing that the curse by Brahmins never fails, they were greatly disturbed by fear.
- (379) When they saw the Pastel actually before them, there was great consternation and when the foreboding news spread out, the citizens of Dwarka were completely upset, with the apprehension about how the Yadava race could survive!
- (380) Listen O King, to the turn of events! The strong destiny was such that they did not tell anything about this to the Lord Shri Krishna, but took decisions by themselves.

## तच्चयित्वा मुसलं यदुराज: स आहुक: । समुद्रसलिले प्रास्यल्लोहं चास्यावशेषितम् ॥

Meaning of the Verse:

Aahuk, the king who was known as Ugrasen, bade people to pulverize the pastel and throw the powder in the sea, and also the ring of iron, around the end of the pastel. (21)

- (381) Ugrasen, the king also known as Aahuk, told his servants to bring a big hammer, and arranged to beat the Pastel to make a fine powder of it and to throw it in the sea.
- (382) The core of the pastel was very hard. It could not be pulverized. He ordered that portion to be thrown likewise in the sea.

## कश्चिन्मत्स्योऽग्रसील्लोहं चूर्णानि तरलैस्तत: । उह्यमानानि वेलायां लग्नान्यासन् किलैस्का: ॥

# मत्स्यो गृहीतो मत्स्यध्नैर्जालेनान्यै: सहार्णवे । तस्योदरगतं लोहं स शल्ये लुब्धकोऽकरोत् ॥

Meaning of the Verses :

- Some fish swallowed that iron piece while the particles of the powder were borne by the waves to and deposited on the shore where they grew into a kind of grass called Eraka. (22)
- The fish was caught in a net, along with other fishes in the sea by some fisherman. A hunter fixed the iron piece found in its stomach to the point of his arrow. (23)
- (383) The powder of the pastel was carried by the waves of the sea to the shore of 'Prabhasa' and it, in the course of a short time, grew into a grass called Eraka.
- (384) A fish gulped the hard iron piece. A fisherman threw a net in the sea and the fish was caught in it, with other fish. The fisherman caught all the fish out of the net.
- (385) The fisherman cut the fish, and the iron piece was found in it. The fisherman, with the common belief that one who finds such a piece is lucky, was very glad.
- (386) It was believed that such an iron piece found in the stomach of a fish, when used on an arrow, penetrates the target without fail. He therefore, used it for his arrow.

#### भगवान् ज्ञातसर्वार्थ ईश्वरोऽपि तदन्यथा । कर्तुं नैच्छद्विप्रशापं कालरूप्यन्वमोदत ॥

- The Lord, who was knowing all the significance of these things, did not wish to counteract the curse of the Brahmins, though he was Almighty God, and as if He was Death Himself, allowed the events of the curse to take their own course. (24)
- (387) The Lord knew about all this though not informed by anybody but he never thought about turning down the curse of the Brahmins.
- (388) Some might say that it was really not possible for him to counteract the curse given by the Brahmins, but no! You could see that he had brought back the dead son of his Guru, alive

again. So, He was the controller of Time and Death.

- (389) He, who had brought back alive from dead, the sons of Devaki, was really the God of all Gods, and He was knowing his power to make things happen as he wished.
- (390) He brought all the citizens of Mathura to Dwarka without disturbing their sleep. What was impossible for Him? But even he did not become soft towards His own Yadavas.
- (391) Though His Yadava race was on the verge of destruction, He did not think about contradicting the curse of those Brahmins. A Brahmin- (Bhrugu) kicked Him in the chest, but He borne the stigma of his kick as ornament throughout His life and ever afterwards (as Lord Vishnu).
- (392) That is called Shree Vatsa Lanchhanam! He toted the impression of the foot as the best of his ornaments. That is how He became famous as the God who loved Brahmins.
- (393) The Lord Shri Krishna respected Brahmins by bending His head to their feet. He never allows the words of Brahmins to be proved as false. So, Vedas praise Him as Lover of Brahmins. (Brahmanya-Deva)
- (394) The Lord Himself was "Brahman" and therefore He always took side of Brahmins. He did not get angry with them though His race was annihilated.
- (395) After hearing about that curse, not only he did not become soft towards Yadavas but, thought that His own intention to destroy the Yadavas was thus being fulfilled.
- (396) Thus he was happy about all the impending destruction. He did not at all feel sad or worried about the whole Yadava people being wiped out.
- (397) On the contrary, the Lord was very much satisfied. The story, which is full of wisdom, is to be told in the next chapter. It is very interesting and and enlightening. So, the listeners may please pay attention to my discourse.
- (398) It is the sweet dialogue of the sage Narada and Vasudeva. Your soul will merge in the pool of joy when you will listen to the questions of King Janaka and the nine sons of Rishabh.
- (399) This is the story of juicy wisdom of the Reality, i.e. Brahman, It is pure spirituality. I will make it interesting to you. For this, Eknath is praying His Guru Janardana, and listeners are entreated to pay attention.
- Here ends the commentary by Saint Eknath Maharaj on the first chapter of the Eleventh Book of Shrimad Bhagawat Purana.

# Chapter 2

Om! Salutations to the God Ganesh!

Om! Salutations to Shri Gopal-Krishna!

- (1) Victory to you, the God of Gods! As the preceptor, you enjoy greatness in a class by yourself and when you look at me kindly, the fact that the Universe is completely permeated by the cosmic omnipotent God is experienced.
- (2) You advise us that we should trust the omnipotent Universal God, and when we trust this to be true, you become pleased; and when you are pleased, we can approach near your feet.
- (3) When I had the glimpse of your lotus feet, the mental knots of "I" and "I am That" were loosened and suddenly I was in you!
- (4) When I started to look at you with love, thinking that you are our mother, the fatherhood also began to appear in you! What more wonderful can I say than this miracle!
- (5) In this world, mother and father are two separate individuals; but both of them became one in the person of Guru Janardana, and I became their little child.
- (6) Now, with this two-fold love you are taking care of me-as your child, and thus everyday I am experiencing a joyful new affection, which you bestow upon me.
- (7) By your own loving interest, you are putting upon me various ornaments like Gods Shiv, Shakti, Ganesh, Vishwa, Vishnu, Sun etc. (I see you in the form of these Gods).
- (8) Thus you decorate me, your child, in various manners and you yourself enjoy looking upon me with your greater vision.
- (9) Though ornaments are put on a child, how can it appreciate them? Only its mother can feel that happiness. Similarly, making me write this great book, it is the Guru Janardana who should derive the great pleasure!
- (10) You put around my neck, the garlands of gems of your pure thoughts and run after me with your caressing vision of unity, in order to 'protect me'!.
- (11) The son of a rich man is honoured by all. Similarly, because the Guru Janardana has accepted me, I have become great and respectable though I am unworthy.
- (12) As the child cannot speak, the mother herself teaches it to speak. Similarly Guru Janardana is telling through me the story in this book.

(13) Just see what a great miracle he has brought about! He had got written the meaning of the Eleventh Skandha (part) of Shri Bhagwata in Marathi, by an ignorant person like me!

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- (14) Parikshit sat quietly after listening to the story so far, contained in the first chapter. He appeared not so interested in hearing further.
- (15) He thought that if he would ask what happened further, Shuka would obviously tell the account of the passing away of Lord Krishna. The king therefore remained silent.
- (16) Shri Shuka guessed about the thoughts in the mind of Parikshit, and said "Dear Parikshit, know that this ensuing chapter is an "Introduction of Liberation."
- (17) This eleventh part of Bhagwat Purana is on the whole, very extraordinary itself. There are verses in it, which are better and still better than earlier verses, and the seeker of 'Liberation' gets the happiness of 'Freedom' in every sentence.
- (18) On hearing this, the king became very alert, because he was really an ardent seeker of 'Liberation'. He was, therefore eager with all ears to listen further.
- (19) At this Shuka was very happy and said "Now you have become the very living image of deep attention. So now you should listen to some secret knowledge, with a quiet receptive mind.
- (20) In this second chapter there is the description of the dialogue between Narada the sage and Vasudeo, the father of the Lord Shri Krishna. In this chapter, the description of the conduct of a person belonging to the Bhagwata cult is given, by way of the dialogue between the king Nimi and the son of Jayanti.

# भ्रीशुक उवाच - गोविन्दभुजगुप्तायां द्वारवत्यां कुरूद्वह ।

#### अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासनलालसः ॥

- O the leader of Kurus! In the Dwaravati city which was protected by the strong hands of Lord Govinda, the sage Narada frequently stayed as he liked to serve the Lord Shri Krishna with devotion. (1)
- (21) The sage Narada, who is the foremost among the Muktas (Adepts) who is the crown jewel among the bachelors and who, being respected by yogis, is the greatest of the devotees of the Lord.
- (22) He who is the ocean of the supreme joy of Brahman, who is the full moon of self knowledge, Yogindra Shuka began to speak further and the great king of Kurus, Parikshit began to hear further. (so says Eknath).

- (23) Shri Shuka said "Narada, who is the Guru of Shri Vyas and who is also my Guru has very great love for the worship of Shri Krishna.
- (24) The Lord Shri Krishna had himself sent purposefully, all the sages to the sacred place of Pindaraka, but Narada frequently came to Dwarka.
- (25) The fear of death did not ever enter Dwarka because the all-powerful Shri Krishna was residing there.
- (26) There was a curse given by Daksha to Narada, "You will not be able to stay for an hour at one place." But the curse was not effective if Narada would continuously sing Bhajans of Shri Krishna. So, Narada was always singing Narayana! Narayana! to avoid the effect of the curse.
- (27) And the Lord Shri Krishna, in whose praise Narada would be singing, was himself staying in Dwarka, and therefore, the curse was ineffective there.
- (28) Narada was having perfect knowledge of Brahman. Then why should he have liking for devotion of God having a form, a body? That is because, though Shri Krishna was having a visible body, that body was purely of the spirit and that is why Narada loved to sing in devotion for the Lord Shri Krishna.
- (29) So, if the liberated persons also like the singing in devotion to the Lord Shri Krishna, who would be there so hopelessly luckless as not to like it?

Shuka is telling about this only.

# को नु राजन्निनिद्रयवान्मुकुन्दचरणाम्बुजम् । न भजेत्सर्वतोमृत्युरूपास्यममरोत्तमै: ॥

- O King, who being endowed with senses will not serve the lotus feet of Mukund, which are worshipped by the greatest Gods? That man is destined to total death. (2)
- (30) O the great king! Listen, dear. One who having been born in the human body does not worship Shri Krishna, should be considered to have been swallowed by the great Maya and deep sorrow.
- (31) The Lord is so great that placing reverently the sacred water of his feet on head the God Sadashiv is sitting in the cemetery in meditation on the self.
- (32) The God Brahma has been born to Him, what of others? He, who is a human being but does not worship Narayana is nothing but caught by death completely.
- (33) The bondage of this worldly life can never be removed in the case of those, who leave Shri Krishna, the Paramatman, and put themselves to great troubles in various religious efforts.

- (34) Some people worship Gods like Indra, but not the feet of Shri Krishna. But those Gods are also subject to death eventually, so how can they save those devotees from death?
- (35) So, wherever a man may go, he who does not worship Shri Krishna, though quite healthy with all senses functioning properly, will be definitely caught by death. Actually, he is destroyed by death every moment.
- (36) The great sage Narada is always absorbed in the devotion of Shri Krishna, though he is a liberated sage; and, because he has great love for Shri Krishna, he lived in Dwarka most of the time.

# तमेकदा देवर्षिं वसुदेवो गृहागतम् । अर्चितं सुखमासीनमभिवाद्येदमबूवीत् ॥

Meaning of the Verse :

- Once, Vasudeo, when that divine sage had arrived at his house, worshipped him and when he was seated comfortably, saluted and spoke thus -(3)
- (37) Blessed is really that Narada. Everywhere he saw the Lord Shri Krishna. He had a great wonderful habit of reciting the name of Hari, and he was always (merged) in the great bliss.
- (38) The ordinary jeeva gets freedom by his blessing, because Shri Krishna liked him; and he liked Shri Krishna very much. Thus there was great mutual love between them.
- (39) That sage Narada one day in his usual joyful mood, went casually to the home of Vasudeo (father of Shri Krishna). Seeing him Vasudeo was also very glad.
- (40) Vasudeo prostrated before him, gave him an elevated and decorated seat, and began to worship him with a faith that the Absolute Brahman had come to his home.
- (41) He worshipped Narada with a conviction that Narada is Narayana Himself. He cleansed the feet of the sage, taking water in a golden bowl; and using honey as offering he performed perfect Pooja.
- (42) Thus Vasudeo after the ceremony was over, sat on his own seat; and with great inner joy started to speak

#### वसुदेव उवाच - भगवन्भवतो यात्रा स्वस्तये सर्वदेहिनाम् ।

#### कृपणानां यथा पित्रोरूत्तमश्लोकवर्त्मनाम् ॥

Meaning of the Verse :

Vasudeo said, "O venerable sage, just as actions of parents are always for the good of their children, or as the persons treading the spiritual path walk on the earth, only for the well-being of all creatures, your travels are for the upliftment of all beings. (4)

- (43) You have obliged me by coming here of your own accord, by which I am highly blessed and we feel that all our wishes are fulfilled by your coming near me.
- (44) A child feels lost even among many people, if it does not see its mother among them, but as soon as it gets a glimpse of her, it is overjoyed.
- (45) Your travel is still better than that, because it is giving permanent happiness to all creatures. You travel in order to uplift all the beings.
- (46) When the mother is seen, her child is very happy; but when you come, all the poor people get inner happiness.
- (47) The happiness given by mother to her child is temporary but the happiness given by your company is permanent. That happiness is beyond the abstract speech and belongs to the region of pure energy.
- (48) You tread the path of Bhagavata and only when we perform rituals on the banks of Ganga at Prayag then only we are lucky to see you.
- (49) O Narada! You are God yourself and your visit purifies a person of all his sins. Even if you turn your kindness towards us in a very small degree, the spiritual happiness becomes evidently well established in our consciousness.
- (50) It is by your grace only that Devotion got some importance. By your kindness only, Devotion got all the power and it became identified with the God Himself. You have become pure spirit by virtue of your great faith in Atman.
- (51) You are the torch, which gives light showing what is devotion, and you are the guide on the path of devotion. O Narada, great is your obligation on all because you have really established an open market of devotion to God.
- (52) You advised Shri Vyasa about the total and great science of the Bhagawata for liberating the people attached to earthly possessions. You have, for the benefit of these people made manifest the ten salient features of this Purana.
- (53) O Narada, you are like God! (But having this thought in his mind that his description is not proper Vasudeo spoke further)

#### भूतानां देवचरितं दुःखाय च सुखाय च । सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् ॥

- The conduct of the deities may bring about happiness or misery to beings, but the conduct of sages like you whose mind is fixed on Eternal God, promotes their happiness only. (5)
- (54) By the actions of Gods, people may get happiness or sometimes they have to suffer because of

natural disasters like lack of rain or heavy rains etc, because of the doings of Gods, and all the creatures are subjected to total destruction.

- (55) The sages, to my mind are really better than the Gods because by the actions of Gods there is some happiness, which is mixed with sorrow, but the sages give pure happiness, which is without sorrow of any kind.
- (56) Over and above, what will be wanting when such a kind, bosom friend like you comes to meet? Then there is the whole market of happiness open before us. People, however, do not appreciate this benefit.
- (57) Furthermore the speciality of this happiness is that it never dies. O Narada, you have definitely with you such a permanent state of bliss.
- (58) Even the Almighty God cannot compete with you! I will explain why I say so.
- (59) When the God Almighty takes birth by incarnation, only his devotees are happy but demons who are against Him are afraid. Thus there is partiality there; but that is not in you.
- (60) You are a relative to the Gods and you also enjoy the trust and confidence of demons. For instance Ravana took you in his privacy and told you the secret of his heart.
- (61) Ravana had put Gods in detention but he was bowing down to your feet while you were friend to Rama also. Thus in your mind, there is no partiality at all.
- (62) Jarasandha was the enemy of Shri Krishna but you used to be a regular visitor to Jarasandha's home and if we consider the relatives of Shri Krishna you are the most valued relative of the Lord.
- (63) The motto of Hiranyakashipu was not to allow anybody to take the name of Narayana, but he liked your song very much. Thus you are not partial to anybody.
- (64) The Gods are by nature desirous of something, but that is not the nature of sages like you. I am presently going to explain my statement to you.

# भजन्ति ते यथा देवान् देवा अपि तथैव तान् । छायेव कर्मसचिवा: साधवो दीनवत्सला: ॥

- The deities acting like one's own shadow serve their worshippers even as the latter worship them, following the course of their karma. Saints however are compassionate towards the downtrodden without consideration of their karma. (6)
- (65) The Gods give fruits to people in accordance with the kind of service or worship which those people offer them; but they also bring terrific calamities on those who do not worship them.

That is the nature of gods.

- (66) As a man turns, his shadow also turns. Similarly as a man worships gods, they give him what they wish; otherwise they bring in great calamities.
- (67) As the Sun rises in heaven from morning to noon, our shadow is shortened. Similarly as we worship the Gods, they become pleased.
- (68) When the Sun sets, the shadow disappears. Similarly if we do not worship, these deities get angry. So Gods are selfish, as you know well.
- (69) Let alone other deities. The God who is the greatest is also very corrupt. He does not meet unless your separate existence is destroyed, and when He meets, being pleased, He takes upon Himself the burden of taking births, instead of the devotee.
- (70) When He is worshipped from the core of your being, He becomes so pleased that He puts His body to the service of the devotee; but He does not ever go to the home of one who does not worship Him.
- (71) The saints like you do not think or behave in this way. You are particularly very compassionate towards the lowly. You are simply the storehouse of kindness. I will explain what I say.
- (72) As Shri Vyasa was intelligent enough, you gave him the teaching; but you did not show indifference to Dhruva thinking that he was an innocent child.
- (73) When you gave the teaching to Pralhad, you did not hesitate because he was the son of the demon. Really the way of your kindness is the resting place for the down-trodden.
- (74) The hunter Valya, who was simply a robber and a killer, was not knowing what is devotion and what is worship of God. You taught him to recite the name of Rama; and made him the great poet Valmiki. Even Gods pay respects to him.
- (75) You are the great helper of all the destitutes; and you are the sage by reading whose book (Bhakti-Sootra), even the Lord Sadashiv becomes overjoyed.
- (76) Sometimes outwardly you pretend to be angry; but you destroy the sins of him with whom you are angry. Finally, you kindle the lamp of final liberation; and show the Sadhaka his own Reality.
- (77) You are really having the image of Achyut in your heart as the very core of your being, your Atman, and therefore, the Lord God also respects your wish, and obeys you. He liberates that man about whom, you suggest God that he is worthy of liberation, but the God does not pay attention to anyone, of His own accord.
- (78) In this way you are the Guru, who gives spiritual initiation to the lowly; and you are very generous about the knowledge of the Brahman. Therefore, I request you to tell me about what I

am going to ask.

# ब्रह्मंस्तथापि पृच्छामो धर्मान्भागवतांस्तव । यान् श्रुत्वा श्रद्धया मर्त्यो मुच्यते विश्वतो भयात् ॥

Meaning of the Verse :

- All the same, O Holy Brahmin! We request you to tell us those Dharmas (righteous conduct) hearing which with faith, man gets rid of all fears. (7)
- (79) Vasudeo again most respectfully said, "O, the divine sage! I feel that today all my merits are fructified because you, the giver of self-joy have come here in my home, as you are like my father and mother.
- (80) Please be kind to me as you have been kind to other disciples; and free me from the bondage of worldly life. I have complete trust in you.
- (81) You have really made me a person whose all desires are fulfilled. So now with the same kindness, please tell me the duties or the ideal conduct of the follower of the Bhagawata Path.
- (82) Please tell those duties in such a way that all the residual effects of action or inaction will disappear, and by listening to them with faith, I will be free from birth and death.
- (83) The fear of the suffering in mundane life is very great, and its root cause is Maya. Please tell me that group of duties by doing which that Maya will today disappear.
- (84) If you say that I am not eligible to receive that knowledge, then please, listen to what I say.

#### अहं किल पुराऽनन्तं पूजार्थो भुवि मुक्तिदम् । अपूजयम् न मोक्षाय मोहितो देवमायया ॥

- Indeed previously in the earlier birth in this world, I worshipped the God who gives us Freedom, for having progeny but not for Freedom, as I was deluded by his Maya. (8)
- (85) I know that I am not eligible; but I have in the past done worship of God. Please listen to that.
- (86) I have in the past done a good amount of devotion and worship of God, but alas! That was wasted by my desire of having a son; and in that I had been deceived by Maya.
- (87) The God was pleased with me; and offered me to demand whatever I wanted. At that time I was deluded by Maya; and bade Him to become my son.
- (88) Then He gave me what I wanted; and came as my son Shri Krishna; but He does not teach me spirituality. He, instead, bows at my feet; and says to me- "I am merely your son".

- (89) So I never get knowledge from Shri Krishna. I really know that Shri Krishna is Hrishikesh,the Paramatman.
- (90) I have got faith because Shri Krishna has become my son as promised by Him; and you are also pleased. O divine sage! So, please emancipate me by your grace.
- (91) I request you to give me that direct knowledge which will wipe out that Maya by the power of which I have been deluded. What more should I say?

## यथा विचित्रव्यसनाद् भवद्भिर्विश्वतो-भयात् । मुच्येम ह्यञ्जसैवाद्धा तथा न: शाधि सुव्रत ॥

- O! Sage of noble vows! So instruct us that through you we may surely and easily be rid of this mundane life full of misery all around and beset from all sides. (9)
- (92) It is a fact that the ocean of worldly life is full of the waters of the Maya; and it has become very difficult to cross it. Therefore, O the great sage, please become the ferry for us to go beyond.
- (93) The waters of this ocean are all salty; and it is so full of great ferocious aquatic animals that each one has practically gulped the whole world.
- (94) The waves of allurement are rising one above the other; and they throw themselves with all might on the wall of stupidity. They break the shore of courage, which collapses before them.
- (95) The wind of pride is always noisily flowing and blowing, which causes the ocean to suffer great turbulence, and then the ocean shouts with two words as- "Me" and " Mine"
- (96) And see how many whirlpools of various lusts and passions are moving rapidly in it! Thus men and gods have no courage to try crossing this ocean.
- (97) In the creeks of jealousy, the high tide of Anger always enters and there spread the salt of jealousy and disregard everywhere.
- (98) There are innumerable peaks of the mountains of lust and on them, sprout the plants of desire, which have the first buds of sense-objects
- (99) In this ocean there are fish of contradictions, will and doubt, crocodiles of evil gossip about others, and alligators of hatred of Brahman are very much rampant, and are swimming about.
- (100) Though the ocean of this worldly life is so vast you are like the sage Agasti, in the matter of drying up of this ocean, and, therefore we have trust that with your help we will cross it safely.

- (101) The whole universe is afraid of the big waves of this ocean, but we shall not be troubled by them, due to your grace. O Narada, the ocean of compassion! Please take me to the other shore of this turbulent ocean!
- (102) Please tell me about the code of Bhagawatas so that I will wade through this ocean on foot.
- (103) Listening to the talk of Vasudeo, Narada was glad, which fact is being told by Shuka to Parikshit.

# भ्रीशुक उवाच । राजन्नेवं कृतपूश्नो वसुदेवेन धीमता । प्रीतस्तमाह देवर्षिर्हरु: संस्मारितो गुणै: ||

Meaning of the Verse :

- O King, being asked thus by the intelligent Vasudeo, the Divine sage (Narada) was pleased being reminded of the the great virtues of the Lord Hari, and said to him (10)
- (104) While speaking about the question of Vasudeo, Shuka was happy. He said "Narada, the cloud of spiritual blessings now started to pour the rain 'waters' of spiritual joy on the seekers of liberation.
- (105) Shuka said "The minds of Vasudeo and Narada were united with each other at that time; and Narada said "O Vasudeo! Blessed is your speech!.
- (106) Narada was full of inner joy while he was telling "O, Vasudeo, by this question of yours, the God Narayana has as if, appeared here physically in the form of joy of the spirit!
- (107) Narada's body was having goose pimples, his eyes began shedding tears of joy and he began to talk, filled with the mood of self-bliss!
- (108) If a speaker is not full of joy when he luckily gets a loving listener, we should know that he has not tasted the nectar of the essence of the story (of the Lord) and he is dry.
- (109) Listening to the question of Vasudeo, Narada was very glad and in the same mood of happiness he began to tell Vasudeo as follows.

## नारद उवाच।सम्यगेतद्य्ववसितं भवता सात्वतर्षभ । यत्पृच्छसे भागवतान्धर्मांस्त्वं विश्वभावनान् ॥

- Narada said, " O Vasudeo, the Foremost of Yadavas, you have resolved rightly in inquiring about the virtues and duties that purify all in the world. (11)
- (110) Narada said, "O Veteran Yadava, O spiritually intent Vasudeo, great is your inquisitiveness.

There is no doubt that you have great devotion for Bhagawata way of life".

- (111) O the father of Lord Shri Krishna, it is a very good thing that you have asked such a question by the reply to which the whole world will have opportunity for liberation.
- (112) What wonder is there, that by this catechism the sadhakas will be enjoying freedom? Even the most incorrigible sinners will be emancipated.

# शुतोऽनुपठितो ध्यात आहतो वाऽनुमोदित: । सद्य: पुनाति सद्धर्म देव विश्वद्रुहोऽपि हि ॥

- Heard of, or talked about or dwelt upon, accepted with reverence, or approved when practised by others, this religious course purifies at once, without doubt even the 'hostile' to the God and the world. (12)
- (113) This code of conduct is such that many become free by listening to it, reading about it emancipates some and some are freed of the bondage of worldly life by meditating upon it.
- (114) Some listen while a speaker is giving discourse on this subject and others are hearing. This is appreciated by such persons and exclamations like " Oh wonderful! How nice it is!" etc. are uttered. By this also those people are liberated.
- (115) Even this is not very wonderful but even if there is a devil who hates Gods or a person who hates the whole world, he also gets liberated if he listens to these rules of conduct.
- (116) If these rules of conduct of Bhagawat system of discipline are held dear to the heart a person who is doing misdeeds finds that his sins are wiped out and all his anti-religious activities are destroyed and he is uplifted to a very high status.
- (117) Wherever these rules get introduced in practical life, these destroy the binding as well as bad karma and wipe out even the names of criticism, hatred, ignorance etc.
- (118) Since you have asked me about the secret of such a grand religion, with great respect and devotion, it must be said that you are of a very pure heart and great good fortune.
- (119) How much should we appreciate your good luck? The Lord Shri Krishna by reciting whose name we have become purified and respected throughout the world, has taken birth as your son.
- (120) The Lord Shri Krishna is always staying in your house! Therefore, I do not see any other person as fortunate as you.
- (121) O Vasudeo, from your name the name of Shri Krishna as Vasudeo is derived and when a person remembers that name he becomes purified.

#### त्वया परमकत्याण: पुण्यभूवणकीर्तन: । स्मारितो भगवानद्य देवो नारायणो मम ॥

Meaning of the Verse: -

- You have reminded me today of the Almighty God Narayana, the most auspicious God, whose name when heard and sung, brings great spiritual merit. (13)
- (122) You have reminded me of that God Narayana by praising whose good qualities and remembering whose name the bondage of mundane life is cut; therefore may your speech be always pure!
- (123) O Vasudeo, may your life be blessed because by listening to your question Narayana has become manifest in my heart. Thus you have greatly obliged me.
- (124) By hearing what Narada said, someone may say- "He had earlier forgotten Narayana and that he had remembered Him after Vasudeo asked the question."
- (125) But those who have doubt in their mind should be considered as intent upon killing themselves. Please see what Shuka is explaining. (So says Eknath)
- (126) In the pit of fire, there is already fire burning but when we pour ghee on it, it flares up. Similarly, when questions are asked with great love even the Adept becomes happier.
- (127) When the listener becomes very happy in his devotional sentiments, the Adept, the master, who is telling the story, becomes more eager. He, who understands this secret of the sweetness of listening, really knows.
- (128) Vasudeo had asked such a question by the answer of which persons, free men or seekers for freedom and ordinary people also experience the peace through Bhagawata way of life, and, therefore, even Narada became very joyful.
- (129) And in order to impart the knowledge about that way of life with supporting evidence, Narada began to tell the earlier history.

#### अत्राप्युदाहरन्तीममितिहासं पुरातनम् । आर्षभाणां च संवादं विदेहस्य महात्मन: ॥

- Wise narrate even now, as an old history, the dialogue of the sons of Rishabha and the great Wideha (Janaka). (14)
- (130) Earlier in the history, same kind of question was asked by Janaka; and answers to it were given by nine sons of Rishabha. Narada said – " I am going to tell you the whole history of the inception of the Bhagawat way of life."
- (131) But you will ask "Who were the sons of Rishabha?" So I will tell you their ancestral

lineage. They were born in a great family, and in those nine, there was great abiding faith in the Absolute Brahman.

# प्रियवूतो नाम सुतो मनो: स्वायंभुवस्य य: । तस्याग्नीधूस्ततो नाभिर्ऋषभस्तत्सुत: स्मृत: ॥

Meaning of the Verse :

- Priyavrata was the son of Swayambhuwa Manu. Agneedhra was the son of Priyavrata. Nabhi was the latter's son, and Rishabha was his son. It is thus remembered. (15)
- (132) Swayambhu Manu had a son called Priyavrata, whose son was Agneedhra, who was very famous. His son in turn was Nabhi. These were all belonging to the Solar dynasty.
- (133) From Nabhi, Rishabha, who was the glory of knowledge was born. He was the partial manifestation of Vishnu. He propated the path of liberation throughout the world.

# तमाहुर्वासुदेवांशं मोक्षधर्म-विवक्षया । अवतीर्णं सुतशतं तस्यासीद् द्वंद्वपारगम् ॥

Meaning of the Verse :

- He was called an incarnation of Vasudeo (Not Shri Krishna as the son of His father Vasudeo, but the God Vishnu), because He did explain the path of liberation. He had a hundred sons who were beyond Vedas as regards knowledge. (16)
- (134) Rishabha was essentially Vishnu only, Who had taken a partial incarnation in him to establish faith in the path of liberation in this world.
- (135) (His biography has been given in the fifth division of this great book. He had hundred sons, who were well-versed in the Vedas and sciences.
- (136) Among them the eldest son was very pious and I am going to tell his strange life-story.

#### तेषां वै भरतो भ्रेष्ठो नारायणपरायण: । विख्यातं वर्षमेतद्यन्नाम्ना भारतमद्भृतम् ॥

- The eldest of them was Bharat, who was devotee of God Narayana, and after whose name this country is called Bharatvarsha. (17)
- (137) The eldest son was called Bharat. He was a great devotee of Narayana and this country which is called BharatKhanda, is so called after his name only.
- (138) He worshipped Narayana continuously with his mind, speech and action. Though he was attending the duties of the state, he never forgot that he was Atman.

- (139) Just as it is only the Earth which supports man, even though his feet fall in the straight line or irregularly or his feet are hurt.
- (140) Thus, though he was looking after the affairs of administration and performing the necessary duties, he never failed in his faith in Atman.
- (141) This state is called the unbroken state, which is not disturbed even at the end of the Eternity, and in which state man is very happy and he has not to take birth again.
- (142) Thus Bharat was ruling most wisely and was of good moral conduct and he was one-pointed in devotion to Narayana. I am going to tell you this in detail. Please listen.
- (143) The vast multitude of men is called Naar. Atman is the Ayana or place or basic state of this multitude and therefore, Atman is called Narayan.
- (144) Bharat was Parayana, means he was totally surrendered to Him, which means that he negated his I ness completely and became one with Him.
- (145) Thus this son of Rishabha was Bharat whose fame is filled in the whole world.
- (146) As Bharat had been born in this country, it is called Bharat-Varsha. At the beginning of every Vedic rituals etc. the name of Bharat-Khanda has to be uttered.
- (147) But even if a man is so identified with Atman, bad company is detrimental to him. In order to emphasize this fact, I am going to tell his life story to which please listen.
- (148) By his name only he was famous and therefore, the country was and is identified with his name as Bharat-Khanda. But his greatness goes beyond the simple thing of the land being called Bharat-khanda of which I am going to tell you the whole history. Please listen.

# स मुक्तभोगां त्यवत्वेमां निर्गतस्तपसा हरिम् । उपासीनस्तत्पदवीं लेभे वै जन्मभिस्त्रिभि: ॥

- He, having enjoyed the pleasures of Earth, left them and living only to serve Hari, got identity with Hari after three births. (18)
- (149) He conquered the earth, the only limit being the sea on all sides, ruled the earth, and enjoyed all the pleasures, which are out of reach even of Gods.
- (150) His wives and children were obedient to him, his minister and the whole nation was obedient to him, but even then, he gave up all his enjoyment.
- (151) Having left all his pleasures and possessions he relinquished his power over the seasurrounded land and began to worship God Hari.

- (152) Those who are indulging in the pleasures of royal power, never become desireless, but Bharat achieved an extraordinary thing. He sacrificed everything, and began to serve God Vishnu. (Who is the husband of Laxmi, the goddess of Riches.)
- (153) Actually he could have attained liberation in that life period but he had to take re-birth the reason of which I am going to tell you.
- (154) A female deer was standing in the waters of a river and drinking water. She was pregnant. Suddenly she heard the roar of a tiger. She jumped due to great fear.
- (155) While jumping, however she lost the child deer from her womb, which fell in the water. Bharat was taking bath in the river just near her. He being of a very tender heart, picked up the little one, and brought it to the shore.
- (156) The female deer did not survive. Bharat found that the young one was helpless. Out of pity Bharat began to rear up the young one at his Ashram. Gradually he formed a bond of affection about that young one.
- (157) That affection was so strong that while doing his daily routine of bathing, worshipping Sun God, reciting the God's name, he was attending to that young one only. When he started meditation or Japa, it was that young one, the only object in his mind. He mentally saw that deer only.
- (158) He was remembering that little one every moment while he was sitting, eating, or going to sleep. If he did not see it at any time, he used to jump suddenly.
- (159) Thus he was attached to that young deer, but one day suddenly the yearling went away of its own free will. At this, Bharat was very unhappy and in the pangs of that sorrow, he himself died.
- (160) You should understand that where there is a great attachment, death is imminent, but death cannot touch a man who is free of all attachments.
- (161) Bharat was having mastery over penance. Then how could death touch him? By finding the loophole of attachment, death attacked him.
- (162) When his body died, Bharat's mind was preoccupied with that little deer. This caused the immediate re-birth as a deer, in his case.
- (163) Any attachment, even out of pity causes the penance of a yogi to be wasted. So, one who is without any attachment is the real Sadhaka, the real aspirant.
- (164) Bharat met death while he was remembering that little one of the deer and that is why he got the birth of a deer. One who remembers the Lord Shri Krishna, while dying, becomes one with the Lord.
- (165) The consciousness of a man takes the shape after his death according to the object, which is

fixed as an image in his mind at the time of his death. So, one should always remember Shri Krishna.

- (166) Bharat was born in the body of the deer, but he maintained his memory of the Lord Shri Krishna. We should, therefore, understand clearly that penance done in this birth is not wasted in future births also.
- (167) In the next birth, Bharat again became a human being, but he was so dull-witted in a peculiar way that people called him "Jada-Bharat". He remained apathetic to all the powers and illusions of Maya, and so he was living in Freedom.
- (168) He made good the incompleteness of all the earlier births. He merged his ego in the Atman, and attained the state of Brahman.
- (169) I have thus told you the life story of Bharat, the eldest of the hundred sons of Rishabha. Now listen to the history of the remaining sons.

### तेषां नव नवद्वीपपतयोऽस्य समन्ततः । कर्मतन्त्रपूर्णेतार एकाशीतिर्द्विजातयः ॥

Meaning of the Verse :

- Out of them, there were nine who were ruling the nine continents all over the world, while eightyone sons belonging to the castes of twice-born, were the exponents of Tantric Actions. (19)
- (170) Nine sons were appointed as the rulers of the nine continents and eighty-one sons became the inceptors, beginners of the path of Karma.
- (171) Thus, nine more who were remaining were the ornaments of good fortune itself, and were the place of resort of the wisdom of Brahman. Now listen to their qualities.

#### नवाभवन्महाभागा मुनयो हार्थशंसिन: । भूमणा वातरशना आत्मविद्याविशारदा: ॥

- Nine became rightly blessed sages. Having laboured in the domain of self-knowledge, they propounded the highest truth and living naked, became Adepts in spiritual knowledge. (20)
- (172) In the family of Rishabha, these nine sons were the light to the family. They were the embodiments of triple Brahman, i.e. Satchidananda, and were the torch-bearing guides to the seekers on the path towards Total Liberation.
- (173) They had worked hard in the study of the self, and had wiped out all bondage of Karma or non-karma. They had become thus completely free of illusion of any kind. and remained outside the framework of four states. (Ashrams like bachelorhood, Family man, Forest dweller and Sanyasi).

- (174) They were masters of the proper use of words, e.g. Vedas etc. and also Masters of Spiritual enlightenment. They were very skillful in the art of teaching disciples and were extremely alert at all the times.
- (175) They were personages of living spiritual knowledge and their limbs were as if soft sprouts of self-knowledge. They were the full arch types of knowledge and self- established Forms of knowledge of Brahman.
- (176) These Munis had sewn a single thread of ten directions into an invisible cloth by which they covered their bodies, and that thread was of the wind, twisted to make a strong string, which they tied around their middle.
- (177) Sky was their dress, and all the nine had a cover of Chid-Akash or the energy.
- (178) They had tied together the Prana and Apana into one string and had made a knot of it at the place of the navel, but suddenly the matter-energy knot of the Jeeva was loose and all the Nine had their own sacred thread.
- (179) Thus they were ripe with the self-realization and the glory of the Absolute Brahman. Now I will tell you the names of these nine sages, with regard to their greatness, which please listen.
- (180) The death itself trembles if their names are even uttered and the binding worldly life cannot face you if you remember their names.
- (181) O Parikshit, if their names are spoken with faith, the devotional people definitely become Free. I shall tell you their names and their fame. Please listen.

### कविर्हरिरन्तरिक्ष: पूबुद्ध: पिप्पलायन: । आविर्होत्रोऽथ द्रुमिलश्चमस: करभाजन: ॥

Meaning of the Verse :

- Kavi, Hari, Antariksha, Prabuddha, Pippalayana, also Avirhotra, Drumila, who was very beautiful, then Chamasa who was flawless, and Karabhajana. (21)
- (183) These are the nine names by remembering which all the sins are destroyed. Such is their power.
- (184) I will tell you about their highest state of mind, which is called Paramahansa. By their existence only this earth has become pure. These nine sages who are most sacred are worth worshipping.

### एते वैं भगवदूपं विश्वं सदसदात्मकम् । आत्मनो अ-न्यतिरेकेण पश्यन्तो व्यचरन्महीम् ॥

Meaning of the Verse :

- They who saw this Universe with existence and non-existence as its own nature and which is the Form of God only, themselves, without any difference, travelled on this earth. (22)
- (185) These nine appear to be separate but they are united as one in the divine body. They look at all other people either good or bad and also at themselves as one totality.
- (186) In them there is no evil at all and, therefore, there is no scope to call them separately as saints because being total spirituality itself, they have no difference of duality at all.
- (187) When one realizes that God alone is everywhere ruling everything, then the onlooker also does not remain separate, and therefore, such a man looks upon all the beings lower and higher in himself as well as in God.
- (188) Even the act of looking is not different from the onlooker. Such is the state of Paramahansa where," to be, not to be, coming, and going" are all swallowed up. In this state these nine sages roam freely in this world.

#### अन्याहतेष्टगतयः सुरसिद्धसाध्यगंधर्वनरकिन्नरनागलोकान् ।

### मुक्ताश्वरन्ति मुनिचारणभूतनाथविद्याधरद्विजगवां भुवनानि कामम् ॥

Meaning of the Verse :

- They go wherever they like, as their path is unobstructed. They freely roam over the regions of Gods, Siddhas, Sadhyas, Gandharvas, Yakshas, men, Kinnaras, Nagas, monks, Charanas, Bhooth-nathas, Vidyadharas, Brahmins and Kamadhenus (divine cows) without attachment to any place. (23)
- (189) They roam about freely without any desire throughout the Vaikuntha, Kailasa, the places of Gods and Siddhas, (adepts) and the seven nether-worlds and the fourteen Universes.
- (190) These have no attachment in their souls. Therefore, they are not stopped anywhere. By merely wishing, they can travel throughout the world in their most happy and desireless state.

### त एकदा निमे: सतूमुपजग्मुर्यटच्छया । वितायमानमूषिभिरजनाभेर्महात्मन: ॥

- Once they by casual turn of events, went to the place of Yadnya of Ajanabha, the king Nimi, in which Yadnya, many Sages had assembled. (24)
- (191) They find a straight simple way where even mind cannot enter! With such a power they move through the worlds. Once they came on this earth in their casual journey.

- (192) While travelling on the face of this vast earth they came to the region called Ajanabha where the king Videha was performing a great sacrifice and many great Sages had gathered.
- (193) The pit of sacrifice was properly made according to standard measurements and the mandapa (canopy) was also constructed properly. The preparations and the articles required were of best quality.
- (194) The Sruk, Sruva, the three Sandhanas, the Paristaranas, the unbroken pouring of ghee etc. were properly maintained and groups of Sages were offering oblations in the fire pit.
- (195) When the sacrifice was completed and the final oblation was given to the fire, people saw these nine sages with brilliant bodies approaching the place of sacrifice.

### तान्हण्ट्वा सूर्यसंकाशान्महाभागवतान्नूप । यजमानोऽग्नयो विप्रा: सर्व एवोपतस्थिरे ॥

- O king! Looking at these high souls, Bhagawatas as brilliant as the Sun, all of those present viz. the king, the various fires, the Brahmins, got up (25)
- (196) How can we describe the heavenly brilliance of those nine sages whose hearts could contain with love that Lord Shri Krishna in whose nails, the brilliance of Sun become pale!
- (197) Actually the Sun experienced that he could not look at them because of their shining bodies. All the nine were by their effulgent bodies giving adoration to the adoration itself. They were the essence of spirit.
- (198) All the nine could be said to be the glory of Godhood, the decoration of devotion and the living statues of nine-fold worship of God.
- (199) They were as if ornaments of the nine continents of the earth, or the intrinsic value of nine jewels embodied; and the essence of nine types of Nidhis. (treasures)
- (200) They appeared as if nine alternative images of Narayana manifest by their own will or nine Narasinhas present in all their brilliance.
- (201) In the pit of sacrifice the three fires, namely the Dakshinagni, the Garhapatya and Ahavaneeya who were invoked, were present in person. All of them got up as soon as these nine sages came there. They were visible to the sages only. Others did not see them.
- (202) When these shining personalities were seen, Ritwija and Acharya got up. The king Janak ran forward and hastened to welcome them with great pleasure.
- (203) He prostrated at their feet; and by removing his crown from his head bowed with great regard to their feet; and led them into the Mandap.

### विदेहस्तानभिप्रेत्य नारायणपरायणान् । प्रीतः संपूजयांचक्र आसनस्थान्यथाऽर्हतः ॥

Meaning of the Verse: -

- Knowing them to be great devotees of Narayana, the king Nimi was much delighted to see them. When they were seated he duly worshipped them as they deserved (such a worship) (26)
- (204) Knowing them to be devoted to God, the king Janaka felt great respect and joy. He arranged to personally felicitate them.
- (205) With great faith he washed their feet, and by using incense lamp, sandalwood paste, flowers etc., ceremoniously performed their pooja with honey and other auspicious material.

#### तान्रोचमानान्स्वरूचा ब्रह्मपुत्रोपमान्नवान् । पपूच्छ परमप्रीत: प्रभुयावनतो नृप: ॥

- The king Nimi, greatly pleased to see them, bent low with humility; and to them, the nine sages who shine in their own light like the sons of Brahma, he put the questions as follows. (27)
- (206) They were shining in their own light. Their bodies were the essence of spiritual wisdom, radiating with their own aura.
- (207) The spiritual wisdom in their heart was as if ripened and became a light unto themselves. Their bodies were not having any other ornaments.
- (208) Such ornaments as crown, earrings, or bracelets may be put on the body of a stupid person, but they cannot hide his foolishness, which is quite evident inspite of all decorations.
- (209) These sages with saturated knowledge of Brahman were not like others. Their knowledge was their ornament and they had not any other ornament.
- (210) They were complete with the experience of Brahman, which was very evident in their bodies and limbs also. The inner peace was their decoration. For them crown or bracelet were of no account.
- (211) Earlier when Sanaka and others were praised, when these were compared with them, it could not be decided who were more brilliant, and nobody could identify these sages as separate.
- (212) Their life was equal. Their status was equal. Their peace was equal. There was absolutely no difference in them.
- (213) These were also brothers like Sanaka and others. Their knowledge, their behaviour, their manners and their bearing were all just like Sanaka and others. There was no difference at all.

- (214) They were four and these were nine. But the knowledge of Brahman was equal in all. Their inner peace was also similar, which fact the king Janaka fully understood.
- (215) Thus seeing their highest inner state, the king was very glad and with all humility he requested them in a very soft tone.

### विदेह उवाच - मन्ये भगवत: साक्षात्पार्षदान्वो मधुद्धिष: ।

# विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि ॥

Meaning of the Verse :

- The king Videha said "I think you are actually the attendants of Vishnu, (the enemy of demon Madhu) who are travelling (on this earth) for emancipation of people. (28)
- (216) Janaka was having consciousness beyond his physical body also, though he was an emperor of sovereign power and functioned in his body. He requested those sons of Rishabh, with great respect and love.
- (217) Janaka was extremely joyous. His joy was independent of his body. In the state of that happiness and contentment he requested them with love.
- (218) He said, "If I see your power, you appear to be Almighty God Himself and if I see your body you are surely great devotees of God; really you are equal to the attendants of Shri Hari
- (219) In the Upanishads it is said that God is His own devotee. That statement is practically proved to be true in your person.
- (220) Another statement in the Upanishads is By becoming Shiva you should worship Shiva. That is also evidently true in you. Others may talk about these things but mere talking is meaningless.
- (221) You are, with all kindness, travelling on the earth, only to emancipate the people in bondage, and to make sacred all that is created by Shri Vishnu in this world.
- (222) You are roaming all over the world but only by good fortune somebody may be able to meet you. I must be very fortunate since I am given the opportunity to do some service to you.
- (223) Blessed is my luck and blessed is my glory. I am feeling very much honoured that I have seen your incomparable sacred feet today.

# दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुर: । तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥

Meaning of the Verse :

I know that of all the bodies the human body is very rare to be born in, but it is ephemeral. But rare

in it is to have a glimpse of those who are loved by Vishnu. (29)

- (224) The King Janaka said "Sirs, the human body is very rare, in all the creatures. It is very difficult to be born as human being.
- (225) When the merit and sin are in perfect balance, then only, human body, in this world where karma is very important, is possible to get. If there is more or less in the merit or sin, the person either goes to the heaven or falls in the hell.
- (226) When karma both good and bad becomes equal, there is human birth. But having born as human being, all are not having equal intelligence. Please listen how imbalance happens to enter in the state of equilibrium.
- (227) Suppose a big stone representing sin is put in one pan of the balance and in the other pan we put some fragments of merit, equal in weight with that stone. Then that man definitely turns towards bad deeds, in this life.
- (228) For example some sand and some gold when put in the balance may be of equal weight. But people spend money to purchase gold and do not take sand at all.
- (229) Similarly a man has great merit, and many small minor sins equal in weight are put in the balance.
- (230) When they are born with such stock, their tendency in this birth is towards doing good deeds, and then both the sins and merits are totally wiped out, then only there is liberation.
- (231) At such a critical time a Jeeva is born as a human being, but there also a very hard knot of pride is formed of attachment to money, woman and other pleasures of the senses.
- (232) Just as it is foolish to give nectar to somebody and take mirage in exchange to quench one's thirst, similarly, when they have such a great gain in having a human body, they abuse it in order to chase objects of senses.
- (233) Or in exchange of illusory forms of clouds resembling cities of angels one may give up the gem Chintamani; similarly they spoil their life, only for getting some false comforts for their senses.
- (234- It is as bad as cutting down all the wish trees in the garden and
- 235) throwing their branches and leaves as wasted foliage and sowing poppy seeds in the same land That is how people throw away the most valuable human body. All their activities are centered around food and sex; or playing pranks, ridiculing good people and gossip or sleep!
- (236) Daily they waste their time on family feuds, struggle to get pleasures of senses, and if some time is spare they play at Dice.

- (237) They play all types of mischief. They constantly chatter about the subjects relating to sensual pleasures, and if somebody suggests them to repeat the sacred name of Ram, they suddenly keep strange silence!
- (238) One may turn away the divine cow if it comes at one's door, that is the way in which they waste the great opportunity of having birth as human being!
- (239) One may be proud of this human body, but it is ephemeral and it is still rare to meet such devotees, who are fully united to God.
- (240) It is only when millions of good deeds are accomplished that one meets directly such persons, who are in deep love of God and God also loves them.
- (241) It is because of His liking for their love that the God leaves aside His abstract nature beyond modifications; and becomes embodied God; and thus that God of lotus-navel has the great glory of ten best incarnations.
- (242) It is by great good fortune that such great devotees on whom the grace of Shri Krishna is always active; and who are loved by God, meet us.
- (243) If a man is really desireless, if his attention is totally riveted in his own Self and if crores of our merits support him continuously, then he can meet those who are dear to the Lord Hari.
- (244) It may be possible to have the milk of a tigress or a lioness, it may be possible to get the nectar in the moon in our hands, but devotees who are dear to God are difficult to meet. It requires extremely rare fortune.
- (245) By drinking the milk of tigress or a lioness, a man may become very strong but it will not make him free of birth and death.
- (246) It is said that a man who can get the nectar in the moon becomes healthy, and is not affected by any disease; but moon herself is consumptive, so how can her nectar make anyone else free of disease?
- (247) If at all by the milk of tigress or lioness, people would be deathless, how the beasts themselves from whom the milk is derived meet death?
- (248) But when we meet the devotees of Hari, the calamities of this life do not touch us; and the chain of birth and death totally disappears. In short, to meet such devotees, great good luck is required.
- (249) Today all that good luck is on my side; and that is why you have met me. So I am asking you to please tell me what is the highest welfare.

# अत आत्यन्तिकं क्षेमं पृच्छामो भवतोऽनघा: । संसारेऽस्मिन्क्षणार्धोऽपि सत्सङ्ग: शेवधिर्नूणाम् ॥

- O the guileless sages, we ask you what is the extreme welfare of man. In this world, even half a moment of company of saints is the highest achievement for people. (30)
- (250) If we call you sinless and flawless, it is wrong because you are so clean and pure already, that by looking at you all the stigmas of Kali are destroyed.
- (251) It is said that the river Ganga purifies all if we take bath in Her water; but that Ganga Herself seeks the touch of your feet in order to wash away the accumulated sins, which pollute Her.
- (252) The benefit of your company, and your glimpse is the river Ganga of spirit; and it is very powerful, because by looking at it the mundane life comes to an end. Then where is the place for birth and death?
- (253) Ganga is nowhere in comparison to your glimpse. The greatness of scared places has no prestige compared to it. Those sacred places cannot nullify the mundane life; but your benign vision does destroy all bondage.
- (254) By your kind glance, you enhance all the sacredness. I am myself now very pure, because you have met me; and you are so compassionate!
- (255) By great good luck, I have the company of such pure sages, who are virtually kindness personified. Even Vedas become silent in trying to describe the greatness of the company of saints.
- (256) Brahman is having no qualifications. It has no knowledge of its own qualities. By the speech uttered by the mouth of saints, the Brahman is confirmed as Brahman. The good company of God-men like you has great significance without any parallel.
- (257) If we say that the company of the saints is similar to depositing money, we find that money deposited can be lost, but the company of saints makes the seekers realize the Atman.
- (258) If we get hidden treasure, it encourages us to indulge in more sensual pleasures, but Sirs! Good company is not like that. It gives happiness beyond all objects.
- (259) The saints give such an advice that the disciple can get joy beyond sense organs and the ecstasy beyond the objects. Thus vast is the greatness of sages.
- (260) Even if we get the company of a real saint for half a moment, it breaks the attachment to worldly life. Thus only the fortunate seekers know the significance of the company of such pure Mahatmas.
- (261) The saints are pleased with people by the very faith and trust they have in those saints! Sirs, the worldly life becomes null and void in the vicinity of saints.

- (262) This worldly life brings in many acute hardships, because of various diseases, the possessions of many objects and interests, but the company of saints is the only effective medicine to do away with that worldly life.
- (263) When camphor gets the company of a flame, the result is that camphor loses itself totally. Similarly when one gets the good company of saints, within a fraction of a second, the worldly life with the chain of birth and death; and the concept that " I am the body" all becomes extinct.
- (264) I have today got such good company of yours by my good luck. So please tell me what is the extreme welfare; and how that eternal welfare can be attained by all beings.
- (265) If you wish to say that the "Bhagawata" way of life is the key of that desired permanent welfare, please be kind enough to tell me about that way of life, in an easy manner.

### धर्मान्भागवतान्बूत यदि न: श्रुतये क्षमम् । यै: प्रसन्न: प्रपन्नाय दास्यत्यात्मानमप्यज: ||

- If our ears are worthy to listen, to the way of life of Bhagawatas, please tell us those rules by which, being pleased, the unborn (God) gives himself totally to the one who has surrendered himself. (31)
- (266) If we are capable of listening to the ways of life of Bhagawata Sadhakas, then O Sirs! Please tell us all those rules.
- (267) There is a great speciality of these rules of conduct. If we adopt them with love and devotion, then the Lord Shripati becomes pleased and helps His own servants by obeying them.
- (268) The Lord Shri Krishna emphatically declares that He is unborn, which is evident from the Vedas and various philosophical systems of thought, but the same Lord takes the troubles of undergoing various births for the love of this Bhagawata way of life.
- (269) Whoever follows these rules with total dedication makes the Lord Narayana so happy and pleased that He gives Himself over to the devotee.
- (270) Now if I am eligible and capable of listening to and understanding that way of life, then I am really at your service and you are all evidently very compassionate.
- (271) In you this compassion towards all beings has become fully developed and you are the ocean of compassion! Because of you, the poor and destitute persons are emancipated.
- (272) Where your blessings are complete, the birth and death cycle does not exist in anybody's memory; and a person is endowed with all the necessary capacity.

- (273) In short, knowing fully well that there is no parallel to your powers of blessing, I have surrendered myself to you.
- (274) What is the point in becoming ashamed of whatever knowledge I have got, because of your blessing only, I am going to be successful in my undertaking?", So saying the king Janaka put the dust of their feet on his forehead.
- (275) Listening to this humble question of the king Janaka all the nine Adepts were pleased This is being reported by the sage Narada to Vasudeo.

# नारद उवाच-एवं ते निमिना पृष्टा वसुदेव महत्तमा: । प्रतिपूज्याबुवन्प्रीत्या ससदस्यत्विजं नृपम् ॥

Meaning of the Verse :

- Narada said "O Vasudeo, thus asked by Nimi, those great sages reciprocated respects to the king and the inmates of the conference as well as the Ritwijas; and lovingly replied. (32)
- (276) The sage Narada, who was knowing the condition of the world and the happenings everywhere, who was very dear to the Lord Hari and Hara, and who was having complete self-knowledge, said to Vasudeo.
- (277) O Vasudeo! When the King Janaka asked a very apt question, those great sages were very happy.
- (278) Being happy, all the nine sages congratulated Janaka. The Ritwijas and the inmates of the conference were all extremely eager to listen to the reply about the spiritual way of life.
- (279) The nine sages responded appreciatingly to all of those and started speaking. The nine questions of Janaka is the main subject of the story which Narada is telling further.

The nine questions are as follows:

- 1) What is Bhagawata way of life?
- 2) What is the nature of the devotees of God?
- 3) How does Maya play?
- (280) 4) How are simple ignorant people able to free themselves from Maya?
- 5) What is Absolute Brahman?
- 6) To what thing the name Karma is applied?
- 7) How many are the Avataras?

- (281) 8) Why non-devotees are destined to go down in evolution?
- (282) 9) What religion is followed in each Yuga?
- Janaka asked all these questions and requested to enlighten him.
- (283) The king Janaka asked these nine questions and all the nine sages answered in the same sequence. The Adept Kavi answered the first question.

# कविरुवाच - मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।

### उद्धिञ्नबुद्धेरसदात्मभावाद्धिश्वात्मना यत् निवर्तते भी: ॥

- Kavi said "I believe that, for the man, whose mind is always agitated by thinking that this worthless body is his own self, the worship of the Lord's lotus feet regularly is the safest course, because through such worship, all fear totally disappears because the Lord is Vishwatman, having all-pervading nature." (33)
- (284) The king had asked, as to what gives a man extreme welfare. Kavi, the sage, was fully capable to reply this question. He began to teach Bhagawata code of conduct as the key to total welfare.
- (285) He said "O king! Please remember one strange thing. Our own thinking is our enemy. It is that thinking which increases the notion that "I am the physical body", and thus strengthens the fear of Sansara (Worldly life).
- (286) He, who identifies himself with his body never becomes happy. Such persons drown themselves in the dualities of pain and pleasure or cold and hot etc., and many diseases and calamities.
- (287) This is because with the identification of ourselves with the physical body, there are mountains of sorrows and from all the four sides the ghosts of great fears attack us day and night.
- (288) There is tremendous fear in the form of anxiety, for a man who calls his physical body as himself; and decisions and doubts always attack him through his sense of attachment.
- (289) There is not even a speck of comfort or happiness if a man is so attached to his physical body, and great fools are they, who imagine that there is happiness connected with the body. To say that I am body is always painful.
- (290) A moth has nothing but pain and death in the touch of a flame, but it jumps into the fire. Similarly, the mind, which is attached to the body, runs towards the objects, which it presumes to be pleasurable.

- (291) Thus identification with physical body is a very bad thing, because, it increases the interest in objects, which causes great danger and the rounds of births and deaths become unavoidable.
- (292) One who realizes that this attachment means nothing but trouble, and that it spells commitment of sins, wisely discriminates and repents. He then does not get caught in the objects of senses.
- (293) When he understands that by being involved one has to suffer innumerable births and deaths, he becomes alert, leaves the objects alone, and very strictly controls his sense organs.
- (294) But the sense organs or the organs of actions cannot be suppressed even if we try. Even though we try to keep ourselves away from the objects of pleasure etc., it is not possible to do so. They come to challenge again and again and to conquer them, Vedas have given us the means of the devotion to Lord Hari.
- (295) In it the organs are not required to be suppressed and attachment to the objects is stopped of its own accord. O king of the kings! Please remember that the devotion to Lord Hari has such an extra-ordinary power.
- (296) Yogis try to suppress and bind their sense organs, but devotees turn the attention of their organs totally to the devotion to God. Yogis drop the objects of pleasures etc, but devotees offer them to the Lord.
- (297) When Yogis sacrifice the objects of senses, there is physical pain involved in it. But as the devotees surrender all these to the Lord, they are always free.
- (298) Some doubting people say that this is not possible but to indicate the completeness of offering, the words 'by body and by speech' appear in various verses in this context.
- (299) The devotee has to surrender to God even his house, his wife and children and for that matter, even his life. This is the complete way of life of Bhagawatas and this is called the main Bhajan (devotion).
- (300) O king, now please listen to the method in which the tendencies of all the eleven sense organs are to be turned towards devotion of God. I will tell you briefly.
- (301) Mind should be used to meditate on the Lord. Ears should be used to listen to the fame of the Lord. Our tongue should be used to repeat God's name, and it should be occupied day and night in description of the good qualities of the Lord.
- (302) Our hands should be used to propitiate the God. By our feet we should go to the temple. By our nose we should smell the old leaves of Tulsi, which were used for worship of Shri Hari.
- (303) One who holds with respect on his head the Tulsi leaves, and one who sips the sacred water and eats the blessed food from the worship of God is not afraid by the worldly life.

- (304) He, who enjoys increasingly with more and more earnestness and love, the devotion to Lord Shri Krishna without forgetting it even for a moment has no bondage of this earthly life.
- (305) The fear of sorrow and suffering in the mundane life is the greatest fear, but, that also becomes insignificant, merely a trifle. How can it stand before such devotion?
- (306) When a person regularly remembers the Lord Ram and Lord Krishna, the birth and death run away. How can the fears of this worldly life dare to stand before him?
- (307) Where there is love for the devotion to the feet of Shri Hari, there is virtual retirement for this fear. Thus devotion to God is completely free from any fear. This is our conviction.
- (308) You should definitely understand this firm opinion which we hold, for which there is the support of Vedas, science and mythological books. Finally it is our assertion that devotion to God is the highest state of mind, which is full of extreme welfare.
- (309) Let us put aside Vedas, sciences and mythological books. Even the Lord Shri Krishna had himself declared that he is bound by devotion. From this it is proved that according to the statement of Lord Shri Krishna devotion is most important.
- (310) Not only this, but Shri Krishna himself has announced, by raising his four arms, that "I am pleased only by Devotion" which means that by devotion, God becomes servant of the devotee.

# ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्ज: पुंसामविदुषां विद्धि भागवतान् हि तान् ॥

- All those ways of conduct, which were taught by the Lord Himself, for His own easy realization even by those who are not very clever but common people, are the ways of Bhagawatas and are very pleasing to Him. (34)
- (311) The Lord has given us the way of devotion in order to give an opportunity for ordinary ignorant people to realize God without much effort though they are not knowing any Vedas or sciences or word-knowledge.
- (312) If you ask who were ignorant and yet were emancipated, one example is of the great elephant called Gajendra and also Pariskhit himself who was protected from death while he was in the womb.
- (313) For obviating the troubles of taking births in the case of Ambareesha, it was devotion, which became helpful. The Lord Narayana himself has declared that he is at the service of his devotees.
- (314) There is no exact count how many monkeys and forest animals have been freed. In order to

free a bear like Jambavan, Shri Hari went into his cave and married his daughter Jambavanti. Devotion is so powerful.

- (315) Again it must be noted that such simple people like cowherds and also the cows themselves and the sons of cowherds who were friends of the Lord are all delivered from bondage because of their devotion and love for God.
- (316) May be, it was through their illicit relationship and love for Lord Krishna, innumerable Gopis were liberated from the bondage of worldly life.
- (317) The Lord has shown the way of devotion for easy realization of absolute Brahman by even ignorant seekers.
- (318) O King, that is the Bhagawata way of life in which, devotion enjoys the greatest importance. According to this way of life even weak and ignorant people attain liberty.
- (319) No! No! It is not merely the Bhagawata! It is the wayside water fountain to quench the thirst of devotes; or it is a big boat given by the God Himself, that provides ferry across the ocean of mundane life through devotion.
- (320) The devotees who sit in this boat do not experience the shocks due to calamities in their life because they are protected by devotion.
- (321) This boat is so convenient that the women and lowly ignorant people, all can be accommodated at a time and taken to the other shore of this ocean.
- (322) This boat can be rowed by the devotional power, which enables us to cut through the waters of bondage of karma and in the direction of self knowledge, it can be taken to the other shore.
- (323) On this boat, the boatmen of Vairagya (desirelessnes) are sitting on the four sides. They avoid the rocks of sense objects and safely row the boat to the other shore.
- (324) They break the waves of past Karma and the present Karma; and guide the boat properly, cover the distance of Prarabdha (karma selected by destiny to be gone through in this birth) and reach the other shore of Atman.
- (325) If there is any disturbance, the advice of the Guru protects them, and when they reach the other shore, they pull the boat by the rope of compassion; with the strength of their own self-confidence
- (326) Then the boat swiftly reaches the farthest bank. They, the saints guide all the passengers to get down on that bank where they get the benefit of self-realization by which, they have not to return to the world of birth and death.
- (327) Only faith is sufficient. Then the concept of being drowned has no meaning. The goal where one has to go becomes identified with oneself. The seeker himself becomes the goal.

- (328) There the seeker has not to swim, but he easily floats and the achievement of the Absolute Brahman is possible without any effort. For this purpose only, the Lord Narayana has given to the world the path of devotion.
- (329) The speciality of the Bhagawata way of life is that by that code of conduct simple ignorant people also go to the other shore of the ocean of Sansara. In the next verse, the sage Kavi is explaining how Brahman is experienced without any hard work.

### यानास्थाय नरो राजन्न प्रमाद्येत कर्हिचित् । धावन्निमील्य वा नेत्रे न स्खलेन्न पतेदिह ||

- O king! By following these courses of action, a person will not make any mistake; and even if he runs with his eyes closed, he will not stumble or fall in this world. (35)
- (330) One who does not know what are Vedas or the books of law; but follows the path of devotion only by faith, and thus conducts his life according to the rules of Bhagawata, is not affected by failure in following the rules laid down by the sciences; and as his faith is very strong, no sin is committed by him even in his dream.
- (331) If this way of religion is followed, he is not affected by action or lack of action; but the Supreme Person, the Lord is pleased with him by his devotion.
- (332) Normally Shruti and Smriti (Vedas and books of law) are two eyes, but those who are blind, because they do not know them, cannot fail in any way because they follow the path of devotion with great faith.
- (333) O king! Please remember that without love of God, the knowledge of Vedas etc; without love, meditation and worship; and without love, listening to sermons and singing songs in the Keertana-are all futile.
- (334) When a child sees its mother, it playfully closes its eyes and blindly runs towards her, and the mother also with equal love, runs towards the child and lifts it to her bosom.
- (335) Similarly, when a devotee loves God totally, the God also being over-pleased, walks with him at every step.
- (336) When the devotee thus follows the Bhagawata Dharma (way of life), he may commit an action or he may fail to take right action, it will not affect him, because the Lord Krishna, the Supreme Person, who is the founder of the rules of action is Himself the centre of the devotee's meditation.
- (337) In short where Govinda, the essence of self-joy is accompanying the devotee, in deep love, the "do" and don'ts" of law cannot enter at all. How can they affect him? Such devotee does not make any mistake.

- (338) For example, a doorman cannot prevent the son of his boss from entering in his house; similarly the consideration of good or bad karma cannot affect a devotee of such pure faith.
- (339) The man, who has faith in the devotion to God, finds that the provisions of the law of Karma become his slaves. The Lord of the world Himself becomes very happy by the purity of his faith.
- (340) Actually, if any action remains to be performed, because a devotee is fully busy in his devotion, the Supreme Person is more pleased. It is a delusion of foolish people to believe that the loving devotees of God are also affected by Karma.
- (341) If at all, an error is committed by the devotee, miraculously the Lord Himself becomes manifest as that mistake.
- (342) Ajamila was actually destined to suffer the effects of his bad karma; and the messengers of the God of Death had come to take him to Yama's region, but only by the power of the sacred name of Narayana which he uttered, the Lord met him and saved him.
- (343) The devotee employs the Swadharma and Karma as the bearers of his Palanquin and sleeps in it which is of 'Devotion'. So if he falls down, who will be punished? Swadharma and Karma that carry his Palanquin get the punishment.
- (344) Thus by the power of God's devotion, these can be punished, the frame-work of Varna and Ashrama (Status in society and status in life according to stage) can be broken and the bondage of Karma can be burnt totally.
- (345) In short, Swadharma and Karma are poor servants of the devotees who follow the Bhagawata way of life. They cannot stand before the devotees! How can they affect them at all?
- (346) O king! I will tell you the secret way of devotion. This knowledge is related to the details of various codes of conduct; and explains how action is offered to God.

#### कार्येन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वाऽनुसृतस्वभावात् ।

#### करोति यद्यद् सकतं परस्मै नारायणायेति समर्पयेत्तत् ॥३६॥

- By his body, speech, mind, organs or by intellect or even by his own self, whatever the devotee does according to his essential nature, may be offered to that Narayana completely. (36)
- (347) The action may be with some intention or unintentional it may be according to the dictates of Vedas, or according to social custom or following one's own instinct, all should be offered and surrendered to God This is the Bhagawata way of life.

- (348) Just as there are many waves on water, which are very fast, but wherever they go, it is all water only; similarly all action of the devotee is immediately merged into God.
- (349) In this verse, priority is to be given to action by mind, to be offered to God, then comes by sequence the actions done by organs, then intellect, then ego etc., and last is action done by physical body.
- (350) The characteristic of Bhagawata way of life is that all action done by the mind, the intellect, consciousness and ego etc., is to be offered to God. Please listen to how this is done.
- (351) O king, please listen! I will tell you how the devotee is not affected by his own natural actions. The Supreme Person, the Lord Himself becomes manifest in the mind of the devotee because of His limitless self-knowledge.
- (350) By this, all his thoughts, his intentions and doubts etc. become one with the Lord. The devotees thus remain innocent. They become truthful in their intentions just as the Lord is Truth itself.
- (353) Just as in the game of chess, the king, the minister, the camel, the horse are all made of wood only, similarly all the thoughts in the mind of a devotee are God only.
- (354) About whatever object he thinks by his mind, the Paramatman becomes that object itself. Thus his devotion very easily reaches higher and higher states of ecstasy.
- (355) Then his devotion occupies his waking state, his dream and sleep also, and self-knowledge being imbibed in his psyche, he has continuous recollectedness about the Lord.
- (356) When the mind attains the state of contentment, devotion deepens, and as attention is fully joined to God, the trinity of the meditater, the meditation and the object of meditation-all become one in the ecstasy of devotion.
- (357) While there is separate existence to the states of (1) Fourth aspect of attention, (2) the witnessing aspect and (3) the state of consciousness, which is beyond mind (called Turiya, Sakshini and Unmani) the devotees turn them in towards the devotion to God only.
- (358) Thus without willing or intending to have faith, effortlessly, deep faith comes into being. Faith becomes identified with God. Then wilful offering is no longer any extra- ordinary thing. It is very simple surrendering without any effort.
- (359) In his case, dream has no place, it is false because he is experiencing his true self, the waking state is peeled and knowledge has emerged, and the satisfaction in the sleeping state is culled and collected together, (well-placed at the feet of the Lord).
- (360) So that, in this way mind surrenders itself! Only the devotees endowed with divine wisdom can understand this state.
- (361) Know that thus all the functions of the mind are surrendered easily to the self, the Atman.

Now listen to the way in which the organs – of senses and action – are surrendered to God.

- (362) When a lamp is lit in a house, its light spreads outside also, through the windows. Similarly when God is manifest in the mind, it is also evident in the functions of organs through their devotional activities.
- (363) I will tell you in detail the functions of organs which are, of their own accord, offered to God.
- (364) When the vision looks at any visible object, it sees God in that object. Thus in the way of devotion, the vision together with the seen object is surrendered to God.
- (365) When all the three- the observer, the act of observation and the things observed are conceived as one unity, the vision is automatically sublimated into Brahman. In this way the devotee surrenders the vision to God.
- (366) The power which manifests the object of observation as the object of eyesight, becomes the power which acts like the 'Power of seeing' in the eyesight. This is the non-separateness which the devotee applies himself to God, through his vision.
- (367) When one conceives that there are the three aspects in one thing and there is one truth, one thing in all the three aspects, it is a beautiful way of seeing and this is the offering with the limbs, and the organs.
- (368) Our eyes see many new objects at all times, but the devotees see every thing as Atman only and thus they enjoy the 'auspicious festival' of offering the faculty of sight to God.
- (369) Thus they surrender to Brahman only, the quality of seeing which is inherent in the eyes. Now, O king, please know from me how they offer the faculty of hearing to Brahman.
- (370) He, who directs the speech to utter the word, the sound, has himself become the Listener in the ears, and he is also one who knows the meaning of the words. This becomes the act of offering to Brahman, the faculty of hearing.
- (371) As soon as the word is uttered and it becomes articulate, the director of speech becomes present prior to the word and after the word. Thus that devotion by spoken word becomes our offering very naturally; and this is the way in which hearing is also surrendered to Brahman.
- (372) When the word is uttered, immediately the meaning becomes manifest and one who utters the word appreciates the sweetness of the meaning and in the very hearing of the word or the sound there is great interest in the devotion to God.
- (373) As soon as the ear listens to the word the meaning of the word creates devotion to God and thus listening faculty becomes identified with the God who is the creator of the world.
- (374) One who directs the speech is God and when the unity with God is firm the devotion of the

God is the subject of hearing and thus it is surrendered to Brahman.

- (375) When the word of Satguru is heard, the mind with its qualities merges into itself and is sublimated. Thus the hearing becomes surrendered to Brahman and thus by devotion the faculty of hearing becomes worth its name.
- (376) When the hearing hears itself it becomes identified with Brahman. This is unintentional devotion.
- (377) Now about nose. When the God is pleased by the devotion He becomes the fragrance of the essence and the great God thus receives the smell through nose, which is the act of Unity with Brahman.
- (378) It is God who gives to the flower its flowerness and it is He who becomes the nose, which smells the fragrance. Thus God takes up all the fragrance, which is the devotion of faculty of smelling.
- (379) When the quality of perceiving the fragrance in the cavity of the nostril is surrendered to God it is the kind of devotion of the nose.
- (380) (Now about the taste) When the tongue is eager to take the taste of anything, the God Himself becomes the taste as well as the enjoyer of the taste. Thus automatically the tongue with its faculty of tasting is surrendered to God, the Lord Krishna.
- (381) The taste becomes God and the tongue then really experiences the surrendering of its experience, its sensation, to the Lord.
- (382) Actually the tongue, the taste and the enjoying of the taste are three in one at the level of the Atman. When the taste is taken by the tongue with this concept or faith, there is extraordinary bliss, the joy in the organ the tongue.
- (383) Though the tongue may appreciate various tastes, such as bitter, sweet, sour etc., it all becomes one 'Brahma–Rasa' Joy in Brahman (and naturally a source of great joy).
- (384) Thus the tongue through its indulgence in the taste becomes an offering to the Lord. Now, O king, I will tell you how the sense of touch becomes an offering to Brahman. Please listen.
- (385) When we try to touch something by our hand or any part of body, then Paramatman, beyond the body becomes manifest in the body and whatever we touch, that itself becomes an offering to Brahman.
- (386) If the skin wishes to touch any thing, there is no separate object, which can be touched. There is only Lord Shri Krishna in that touch. Thus that touch becomes the offering to the Lord.
- (387) Whatever article we try to hold, it becomes the God Almighty and by this sort of devotion, the real goal of Self-realization becomes an actual thing in the case of the devotee.

- (388) When the hand tries to give something to God, see how devotion takes place while hand gives anything to God. The giver, the receiver and the thing to be given, become one unit and not three aspects and that trinity becomes God only.
- (389) If we walk by our feet, the path itself becomes God and the walking is as if offered to God.
- (390) The God who directs the feet to walk, is Himself the power of the earth to hold, and if we walk with this understanding, the act of walking becomes an offering to God.
- (391) The word, the utterance of the word and one who makes us talk, are all, together in the mouth. When the word sees the God there, it becomes shy. When that shyness is overcome, then only the words become articulate. Therefore, in the talk only, the devotion to God takes place.
- (392) The word becomes absorbed in the wordless. It is that wordless, which is expressed by the word. Know that this is the act of surrendering, together with the one who surrenders.
- (393) When we believe that within the speech resides the God who directs the utterance of speech, then the words become already offered while they are uttered. Thus the devotion to God is done by the faculty of speech.
- (394) He who is firm in his devotion through his body, mind and speech, is using his pride of his firmness, his determination, to be offered to God, in a kind of devotion.
- (395) The wave, which is in the sea, says "the cloud which gives satisfaction coolness and nutrition to the world is actually born out of me."
- (396) "By my power only the grains are ripe, by my power only rivers are flowing and reaching the seas becoming one with it".
- (397) Similarly the devotee of God becomes complete in himself and with the pride of his completeness starts his devotion. Please listen to the sign of that devotion.
- (398) The devotee says I am the creator of all the three worlds. Though I act, I am not the actor or doer; all the pleasures are enjoyed by me but I am always the non-enjoyer. That I am!
- (399) In all the worlds there is my power, which is active. I am the controller of everything. I am the giver of light and making everything manifest. I am the governor of all.
- (400) I am alone and only one in all the Beings. I am the occupier and the occupied. I am that which is created and I am the creator. I am one who, without modifying his oneness or disturbing it, becomes the world.
- (401) I am the original God of all the Gods, I am the Godhood in the Gods; I am that which is not destroyed or born among all the things which are born and are subject to destruction. I am the non-corroded in all, which is corrosive.

- (402) All the powers, which are evident in the God Almighty, are my powers, it is all my strength and the Godhood of the God is because of me only.
- (403) I am the liquidity in the water. I am the father of Prakriti and Purusha. The original wish of creation is mine but really speaking I am having no desires or doubts at all.
- (404) I am the cause without origin for all the creation. I am the essential trance of the trance. The purity of Atman is because of my purity". It is in this way that pride is surrendered to God and becomes one with him.
- (405) Thus, again, he says "I am without birth but still, I take birth; though I am a non-doer I perform actions. The supreme person has got his supremacy because of me.
- (406) He says, "By Sat I am known., by Chit I am denoted, and the Sat, Chit, Anand are united in me which is blotless Anand or Bliss which I am".
- (407) Because of me the Sun has got his power of seeing. He says "I am having the space in me, which space occupies the mind as well as the Universe. The dweller in the Universe, the God happily resides in the Universe because of my power.
- (408) I am having no birth and the Maya is famous for its lack of beginning because of me. I am the seed of the seedless. It is from my own reality that the Atman becomes manifest and dances.
- (409) In Me is the base. I am the God of the Lord of the World. I am the higher person to the Supreme Person and I am the God surpassing the highest God.
- (410) False things become Real by my power. The inert things get life because of me. The self-joy gets its joy because of me.
- (411) I am the original Siddhi of all the Siddhis. I am the beautiful intellect of the intellect. The term Liberation becomes a redundant accretion on consciousness, by my vision only.
- (412) I am the true religion. In me the Brahman forgets its karma. I am the extreme state of Samadhi which is the finality of Brahman,.
- (413) Brahma, Vishnu and Mahesh are really the smaller parts of me embodied as such and I am the origin of the ten incarnations. I myself also cannot measure my greatness.
- (414) In this way devotee offers his devotion through his proud thoughts and he offers himself to Himself by the thought "I AM BRAHMAN:.
- (415) He drowns his Jeeva in the Absolute totality and he Himself becomes those things, which he thinks about, and he merges that Fullness in his own Fullness.
- (416) The statement " I am Brahman" is the total surrendering of limited consciousness into God and that itself is pure devotion, but he first becomes one with Brahman, surrenders his self to Brahman and then starts devotion.

- (417) He acts in his fullness, with the firm conviction that the state of devotion, which remains when the dirt of identity with body is removed, is itself, the direct realization of Atman.
- (418) I am the meditation of meditation; I am the constant memory of my memory. I am the meditation in the consciousness, which happens without volition.
- (419) One should think of that thing which is beyond the reach of the mind, which is unreachable. When the mind through self-experience goes on with the devotion, then that, which is not attainable, is attained.
- (420) Then whatever the mind thinks about, it itself becomes that thing and when this happens actually, there arises the devotion of self understanding.
- (421) To think about what is not existing is 'worry' while to think about what is real, and existing is 'certainty'. But when thinking about what is and what is not is left totally, then there is devotion without doing anything for it.
- (422) When all the three objects, namely the thinking, the object of thinking and Chitta, the thinker are united and in equilibrium, that state of satisfaction also becomes an offering to Lord Shri Krishna.
- (423) When, in this process of devotion the intellect becomes naturally devotional, then in every action the devotee is always in undisturbed Samadhi.
- (424) Some say that in the active state Samadhi is not possible. O king Janaka, be sure that they have not at all understood what is the Atmik state.
- (425) The man who takes the state of stillness as a state of Samadhi should be considered as deluded! This is so because that stillness is not Samadhi but a state of stupor.
- (426) They say that, "When a person is awakened from the state of Samadhi, surely he has missed the state of that trance, which means that he is limited, belonging to a partial state". Even dull people will not take this statement to be true.
- (427) Samadhi and a partial state cannot go together. It is shameful even to talk this, and those who take this as truth, in the face of contradictory fact must be considered as simply men of word knowledge. They do not realize the purity of being.
- (428) What happens in case of that stupor is that the old karma is very powerful and it brings about a state of insensitivity and makes the man inert. Really the sages like Vashistha are the walking monks of permanent state of trance.
- (429) Look at Narada. Even though he plays pranks and cuts jokes, his Samadhi is not broken. While he is walking, speaking, wandering and doing all sorts of activities, he is always in the state of devotional trance. In the case of Samadhi of Yadnyavalkya, it is examined and tested by very famous sages.

- (430) The man who goes into a trance of insensitivity as he realizes Himself, may at the most liberate himself but by liberating oneself and further more, giving knowledge to others which will liberate them is more important; and only such great sages like Shuka and Wamadeva have given expression to such knowledge.
- (431) It should be, therefore, noted that going into trance and coming out of trance are considered together by the intellect but while it is surrendered to Brahman, it is the unbroken complete Samadhi.
- (432) The Lord Shri Krishna blessed Arjuna with the state of trance, but that ocean of compassion, the Lord, did not allow him to go into the state of stupor, but made him fight with full strength.
- (433) Only Satguru can give to our intellect the knowledge of how the state of equilibrium should be maintained though we are busy doing all sorts of activities, and that is why, even in the cruel act of war, the mind does not leave the state of Trance in Atman.
- (434) When the intellect grasps in principle the Absolute Brahman, any action done by such a yogi is always without volition or projection of any objective to be achieved. That is the real merger of intellect. All other activity and knowledge is an illusion, a conjecture and only a speculation.
- (435) One whose complete attention is merged into Swaroopa or the Self; and whose attitude towards all outside things is fully in a state of uninterrupted equanimity, is not disturbed due to ignorance, whether he is performing any action or is not doing anything. This state is called the Parama-Samadhi, or the highest Transcendental State.
- (436) When identification of "I" with the body is totally dissolved, there is no ego disturbing the state of Atman, and no ignorance affecting action or inaction. This is the flawless Absolute Transcendental State.
- (437) When the intellect becomes absorbed in the devotion of the inner Reality that is Self, it becomes itself offered to the Lord Shri Krishna, whatever karma is being done.
- (438) When the anxiety of the mind is totally pacified it is the highest Samadhi. If the "I" joint with the body is still so limited, and the state of stillness is brought about by breath-control, that state is like a piece of wood, so hard and still. It may be likened to the state of unconsciousness.
- (439) When the activity of the body is going on, but the mind is not aware of it, and the organs are functioning as per their normal activities, that Action or Karma is called purely a physical action of the body.
- (440) That man has turned ordinary actions such as breathing, or the closing and opening of the eyelids, as merged into the cosmic consciousness of Narayana.

- (441) He performs all ordained actions as his duties, without pride, as said earlier.
- (442) We may prepare a bitter gourd made of pure sugar. Its stem and the protrusions on its body are not bitter, but are sweet; similarly, all the actions of his organs of the body become sweet, because it is surrendered to the Brahman.
- (443) He performs the group of all actions and gives proper regard to the karma but does not put a foot forward in the town of "pride of being a doer".
- (444) He does not allow arising in himself the usual and normal sense of pride of the notion that " I have done this noble work; my behaviour is very good. I have banished the birth and death etc."
- (445) He carries on in his body and with his body but never thinks that his bodily functions are his functions because all his physical activities are always surrendered to Brahman.
- (446) He does not have the sprout of the physical action in him, he does not have the pride of his knowledge and, therefore, he is always in a selfless mood in his most natural devotional attitude.
- (447) The God says that whatever is produced by that devotee is my sweet meal. In this way all the actions, thoughts etc of that devotee are surrendered to Brahman without actually sacrificing them.
- (448) Any piece of iron which becomes gold by the touch of the magic stone is always of the highest quality. Similarly whatever action is done by this devotee is really the Absolute Brahman and nothing else.
- (449) His play is the great worship and his casual talk is hymn. Thus by his normal activities, Narayana is pleased and the joy is always there.
- (450) Wherever he looks, the God stands there in front of him. He may look or by closing his eyes he may not look, but God is present always.
- (451) God Shrirang becomes the road by which he walks which means that he leisurely walks on the body of God!
- (452) Any action, which is done by him naturally, becomes an offering to Brahman. This is called Fault-less devotion and a pure Bhagawata way of life.
- (453) So, whatever he does normally is automatically surrendered to God, and this is called pure propitiation; and O king Janaka! This is called the complete Bhagawata way of life.
- (454) Dear King! When one's devotion to God is of this nature, there is absolutely no fear of any kind. O king, you wanted to know about safety and freedom from fear. So, this is that state.
- (455) O king, if you ask what is the cause of fear, we will tell you that also. You are the

storehouse of good luck as regards "Listening". So, please listen with full attention carefully.

### भयं द्वितीयाभिनिवेशत: स्यादीशादपेतस्य विपर्ययोऽस्मृति: ।

### तन्माययाऽतो बुध आभजेत्तं भवत्यैकयेशं गुरूदेवतात्मा ॥

- One who has turned away from the Lord loses the memory of his real self, due to His Maya, and falls prey to the mistaken belief that he is the body. He is then seized by the fear caused by duality, which is the identification with "other" thing than the self. Therefore, the wise should worship God by only the devotion believing that he himself as Atman, his Guru and the God are one! (37)
- (456) Atman is complete everywhere but through ignorance people call themselves " I am separate from Atman", which is a dangerous statement because in it there comes into being duality, which is very painful.
- (457) If solid ignorance is the root of fear and knowledge is the main destroyer of ignorance, where is the scope for devotion, in that situation? This is the contention of Scholars who are proud of their knowledge.
- (458) Listen therefore, O king, to what I tell you. Knowledge, which is the stronghold of scholars, is possible only through devotion. This is our prime doctrine. Please listen to the reason for this also.
- (459) Maya, which is beyond the reach of Brahma and others, is the root cause of ignorance. It is of three Gunas and is always binding all the beings. Please know that it is impossible to go beyond it.
- (460) The main sign or activity of this Maya is that it always covers the Self. The arising of the sense of duality is called the basic Maya.
- (461) Brahman is total oneness. There is no second. O king, in that aloneness when the sense of "I" arises, that, you should know as the birthplace of Maya.
- (462) The Maya contains heaps and heaps of fear, sorrow, pain, misery etc. Maya harasses Gods such as Brahma and Shankar, leave aside others.
- (463) Only devotion to God is capable of discarding this great Maya. The Lord Shri Krishna has, in His Geeta already told Arjuna this fact.
- (464) The statement is like this. Those who take resort in Me, can only go beyond this great Maya." So no other measures will be useful here. Those who are devotees of God can easily go beyond Hari's Maya.

- (465) The Lord Shri Krishna has opened up his heart to Arjuna and told him the secret that the devotees of Hari can go beyond Hari's Maya very easily.
- (466) The main quality of Maya is that, it turns the attention of Jeeva away from its own Self and becoming very strong by the sense of duality always increases the triple aspects of illusion which are 1) The thing observed, (2) The act of observing and (3) the Observer (conceived as three separate things)
- (467) Please understand that the sense of duality is the creator of fear and Maya is the creator of duality, while the self-knowledge, the knowledge of Brahman is the destroyer of the Maya. This is the advice of really wise people.
- (468) But this knowledge of Brahman is the adopted child of devotion. If there is no devotion there will never be the knowledge of Brahman.
- (469) Persons, who are erudite Pundits in Vedas and sciences but are not devotees of the Lord, will never have the knowledge of Brahman, which discards the Maya.
- (470) The description in words about what is Brahman etc will help to enhance the popularity but without devotion to God, the knowledge of Brahman, which destroys the Maya, cannot be attained.
- (471) The interesting story of the Lord Hari is the true mother of self-knowledge. When the din of the name of Hari is heard, Maya runs away from life.
- (472) Maya starts to run but it cannot; because as soon as the name of Hari is loudly spoken Maya subsides and dies on the spot. Therefore, this extraordinary Maya of Hari cannot affect his devotees.
- (473) The power of the name of Hari is so strange that no force of Maya can work against it and, therefore, the devotees of Hari happily and safely go beyond Maya. This is the promise of God Himself.
- (474) The devotion of God fondles all the four types of freedoms (namely Salokata, Sameepata, Saroopata, and Saayujjyata) in its lap and if the scientist and pandits do not have such one-pointed devotion they will never attain freedom.
- (475) Those who turn their attention away from worship of God have always the duality present in front of them and the mundane life with all its fears and pains goes on increasing its bad effects.
- (476) Just as a person who is confused about directions thinks that the West is East, similarly when man is away from the absolute Brahman, the false duality grows fast.
- (477) From the well of duality there are water sources of decisions and doubts flowing, and developing into a spate of birth and death, they cause the whole world to be drowned in those waters.

- (478) By the pull of birth and death, any types of suffering and calamities are gone through by the persons who are not devotees. But devotees never feel that pull even in dream.
- (479) The greatness of devotion is such that the bondage of earthly life cannot enter into it; but in order to get entry in the devotion of this type, it is necessary to do service to the feet of Satguru.
- (480) Only he is the real Satguru who saves his disciple from the worry about death. Other types of teachers are only for the imparting of particular Mantra and the practice of certain method of worship and nothing more.
- (481) Gurus teach Mantras and their practices are many, but, according to Lord Shri Krishna, only he is the real Guru who gives his disciple direct experience of Truth.
- (482) Guru is God, Guru is mother and father, Guru is Atman, and Guru is himself the Almighty. Guru is the Paramatman in all respects. In principle, Guru is Absolute Brahman.
- (483) There is nothing equal in comparison to Guru. The greatness of Guru is immeasurable. He cannot be met without great fortune.
- (484) When one has great reservoir of selfless actions to his credit, and when one has also acute ascetic nature, together with great acumen of discrimination, then only the blessings of the Guru are possible.
- (485) When the blessings of Guru are received, devotion is in full growth, and the death runs away from that man; the trifling fear of earthly life has no place at all there.
- (486) If we liken our parents to our Satguru, it is not proper, because our parents love us only for this one life, but Guru loves us abundantly as our parents, throughout all our future lives.
- (487) The worldly mother and father give us birth through their lower organs; but it is the great Satguru who obviates all future births, and does not allow us the touch of the lower organ (womb and generative organs) by cutting the chain of births and deaths. Thus he is the real parent.
- (488) If we say that Guru is like our family deity, we have to worship that deity only at the time of some domestic family festival, but Guru, being beyond all karma and a non-doer, is worth devotion and worship all the time.
- (489) If we say that Guru is like a God, we know that Gods are recognised as Gods by the grace of Guru, and, therefore, we cannot compare Guru with God.
- (490) If we say that Guru and Brahman are alike, that will also be an under-statement, because Brahman has no mouth to say that it is Brahman, it is so known by the grace of Guru only. It can be like the Guru in its "Aloneness" only.

- (491) Thus the greatness of Guru is not measurable. It has no equal. It is incomparable. The nature of Brahman, such as measure, measuring and the object measured, are expressed by the Guru.
- (492) The Brahman illumines everything, but Guru is the illuminator of that Brahman also. Therefore, there is nothing else more respectable than the Guru.
- (493) O king! You should not, therefore, look at the Guru as a person. When the disciple is worshipping the Guru with great faith, the mind of the disciple automatically becomes pure.
- (494) God fulfills all the desires of the person, who has utter devotion for the feet of the Guru, because the orders of the Guru are obeyed by even the God. If the Guru orders, the God will definitely emancipate even the dull and foolish persons.
- (495) God obeys those who serve the Guru, as Brahman. God gives them always the joy of self realization. Thus Gods do not disobey the wishes of the Guru.
- (496) The God abides by the wishes of the Guru, and the Guru also glorifies the God, and thus both of them together become liberators of the faithful people.
- (497) Those, who, without having any faith in their mind, make an outward show of devotion, go down and down according to their bad thoughts and suffer greatly.
- (498) They go to inhuman levels of life, they lose the Atman and they miss the great opportunity of realization of Brahman. By hypocrisy the devotion to Hari can never be had.
- (499) The spiritual life is not possible without purity of mind. Purity of mind and faith is the highest qualification in devotion.
- (500) In the case of Pralhad, when he had faith that God exists in dry wooden pillar, God actually became manifest. Here Satguru is Himself God in person.
- (501) Therefore, there is no other easy way towards God than worship of the Guru. Really intelligent devotion or devotion coupled with knowledge is nothing else, but total devotion to Satguru.
- (502) If we say that Brahman is greater than Guru, then Guru is given less importance. With that partial attitude, the disciple will not be able to be united with Brahman and Guru together.
- (503) The best service to Guru is to have a loving faith that Satguru is for us the Parabrahman. Such service with such faith makes the disciple himself as the Absolute Brahman.
- (504) Pralhad became free of all dualities by such service to Guru, and Narada also, being united with Brahman now wanders at his will in a state of joy, throughout the regions of Gods and demons alike.
- (505) By such devotion to Guru and God, Ambareesha could escape reincarnations, as God

Himself went through them. God prevented his suffering of repeated worldly lives.

- (506) Those who are devotees of the feet of the Guru with a conviction about the unity of the Guru and the God, are really wise and the God Janardana loves them. He does not allow the concept of worldliness to touch their minds.
- (507) So Guru and Brahman are one, and the disciple is also of the nature of Brahman. The sage Kavi said that those who believe in separateness of the God and the Guru are bound by Maya.

# अविद्यमानोऽप्यवभाति हि द्वयोर्ध्यातुर्धिया स्वप्नमनोरथौ यथा ।

### तत्कर्मसंकल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं तत: स्यात् ॥

- Though duality has no real existence, it does appear to the man who sees and thinks, in his dream, that there is some image separate from him; so, a wise man should control his mind which projects some action and doubts about it. Then only there will be freedom form fear (Fear of being involved in worldly life and suffering.) (38)
- (508) Just as when a man is sleeping he imagines various things in his dream though they are not there, similarly what he sees as the outer phenomenon, is illusory and has no real existence
- (509) When a man is sleeping he sees a dream. When he awakens, he sees people and nature (forest etc.) also, which are also equally false, though he sees them in his mental projection.
- (510) Or he sits for meditation and sees an idol or image, he sees himself as the thinker, he sees that there is something about which he is thinking and he is also aware of the act of thinking as well as the various things offered to God in the worship which is all imagined.
- (511) Just as even if a miser will get himself attached to his money etc though he has lost everything, and his mind becomes mad for money by thinking about all the lost property.
- (512) Though mind is not money but when it remembers the storage of all his riches (now lost) it forgets its real nature and becomes possessed by the obsession about money.
- (513) Similarly when a person is completely confused, he thinks as real the things which are false. Then through that confusion caused by the ego the fear of suffering etc in the worldly life attacks him.
- (514) Please bear in mind that the main cause of this fear is the imagination of our mind. To control that mind the advice of the Guru and our total faith in that advice are necessary.
- (515) The real knowledgeable disciples consider this and having faith in the teaching of their Guru, control their mind by discrimination and desirelessness.

- (516) O king, I will tell you in short, the easy way to control the mind. The teaching of the Guru is always giving reminder to the mind that it is Atman and nothing else.
- (517) Then as the disciple has firm conviction about the truth of the teaching given by the Guru, it so happens that whatever the fickle mind thinks about, becomes, of its own accord, offered and surrendered to Brahman.
- (518) Whatever the mind selfishly takes as useful for it, becomes spiritual endeavour; and know that this is the power of the blessing of Guru.
- (519) If a man runs trying to escape from the earth, he has earth below his feet wherever he goes. Then he stops and his going and coming ceases.
- (520) Now what we have to do is we have to educate the mind to realize that whatever the mind looks at is Brahman only. Then whatever action the mind wants to take, the Supreme Person, the God will be present there.
- (521) In this way, by the effect of the experience of the advice given by the Guru the urges, the attitudes of all the sense organs subside and the unity with the base that is Brahman, is established and the outgoing energy is as if locked.
- (522) In this way when the outer activity is controlled, the illusion about the duality, which was earlier in the mind is destroyed and for that Yogi, the spirit that is Parabrahman, is always prevailing everywhere in the outer world also.
- (523) When the devotee controls his mind in this way, he has no fear of his own death or the ending of the Universe. Then such devotees freely roam about on the face of this earth without any fear.
- (524) But this deep faith is not possible to be attained fully by simple souls. I am going to tell you in an easier way. Please listen.

#### भूण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके

गीतानि नामानि तदर्थकानि गायन्वित्तिज्ञो विचरेदसङ्ग: ॥

- The devotee should listen to the auspicious stories of the birth, adventures etc of the Lord Shri Krishna (who wielded the chariot's wheel in the war), and singing songs and his names related to his adventures in the world, should roam in the world, unattached and without feeling shy. (39)
- (525) People who are simple in their mind should try to purify their minds. For that they should

listen with respect to the accounts of various incarnations, the adventures and the virtues of the God.

- (526) As a mother listens with all eagerness the news that her son who was lost has been found, similarly with the same eagerness they should listen to the life story of God which makes one's life worth-while.
- (527) You may ask, "How will it be possible to listen to the innumerable lives and adventures of Hari?" I tell that you need not listen to all but you have to select the most popular and important Purana.
- (528) In that, the life of Lord Shri Krishna, the holder of Sudarshana Chakra, who is bowed to by all the Gods and who is respected greatly by the Vedas as well as Purana, is the highest.
- (529) One should listen to the stories of the great incarnations and adventures of the Lord, which He has Himself described, so that one will attain the knowledge of Atman.
- (530) But unless deep thinking is done on the subject of the Puranas, the listening is futile. Therefore, one should continuously think about what stories one has heard in the Lord's Purana.
- (531) If we drink milk of a cow which we have purchased, that drinking becomes the enjoyment, a selfish act; but if we give that cow in charity, what merit comes to us is not the milk but Nectar itself which is equal to Liberation.
- (532) Similarly, whatever we listen to, becomes sacred and pure by meditation on it, and if we did not give any thought to what we listen, it becomes useless.
- (533) When the name of the Lord is heard by some persons, it comes out of their mouth, and in the case of some persons, it goes out from the other ear.
- (534) But when a man hears the Lord's name by his ear and it goes straight to his heart, all his sin is washed off and he becomes one with the feet of Hari.
- (535) So, if faith is continuously joined to hearing Hari's name etc there is no trouble caused by any doubt and the mind becomes pure.
- (536) Then with the meditation accompanying the listening, full bliss is blossomed and he in his joy begins to sing in praise of the Lord, doing Keertans.
- (537) He sings songs about the adventures of Hari, which are full of figures of speech, great allegories, similes, alliterations and play of arguments of language and highest kind of joy becomes evident in it.
- (538) Such devotees then describe the accounts of births of the Lord who is really having no birth, his adventures and activities who has no bondage of any karma, and sing songs about the greatness of his name, while he has no name!

- (539) In order to attain their own highest spiritual welfare, they banish all the shyness about public opinion, and dance in the ecstasy of their devotion.
- (540) By singing in praise of the Lord in Keertana, all sins are gone, recitation and repetition of the Lord's name and penance become unnecessary, the region of the God of Death is deserted, and the sacred places of pilgrimage lose their hope that people would come there and they would wash their sins etc.
- (541) The rules of conduct have no business because these devotees are pure already, the study of Yoga, having no support of anybody, becomes a dying patient, and as soon as there is the din of beat music in the Keertana, the Lord Shri Krishna wipes out all the defects of these devotees.
- (542) When all the musical noise of the programme of Keertan starts, joy pervades everything, the Lord Vishnu starts nodding in joy and the Lord Shankar begins to dance in ecstasy.
- (543) In this way the Keertan gives great satisfaction to the mind. This is the royal road of devotion, on which the Lord Himself protects us.
- (544) The Lord holds His chakra in His hand and asks the sin "What business have you got here? Though I have no enmity towards anybody, I punish with my weapon those who hate my devotees.
- (545) I crush the pride with my chakra, my mace kills the attachment and allurement; I awaken with my conch the self knowledge and I worship my devotees with my lotus flower.
- (546) There is no trace of fear of suffering in this life where the Lord is protecting the devotee who is joyfully singing in praise of the Lord, the wielder of Sudarshana.
- (547) Those who are not able to listen to the story of Lord Krishna or to sing in praise of the Lord, because of certain reasons, may remember the names such as Rama, Krishna and Govinda.
- (548) The name Achyuta is so powerful that if one continuously takes this name loudly, it is impossible for him to be Chyuta, which means fallen. Those who recite this name are virtually the incarnations of Achyuta.
- (549) All the sacred places of pilgrimage and great Gods come to bow before those devotees, who repeat the name of Rama and Krishna by their speech.
- (550) The power of the name of God is such that Yama the Death-God desires to put the dust of His feet on his head, because the four armed Shri Krishna is always standing near His name.
- (551) The fear of worldly life is nothing as compared to the power of this name. Has the death any face to dare stand in front of Hari's name?
- (552) The power of name is so vast that the sin throughout the three worlds is lesser than that. O king Janaka! Please bear in mind that all the four types of liberations are related to God's

name.

- (553) O king, know it definitely that there is absolutely no other path or method to go towards God except the name.
- (554) Even a poor man of no qualities can be emancipated by taking the name of God; and listening to the God's stories including his birth, adventures and virtues. Therefore, the knowledgeable people always declared that the play, the enjoyments etc. of Hari are always helpful.
- (555) Those who are inwardly saturated with great feeling of devotion have no pride of their knowledge. They throw away the net of I and Mine, and live on the face of this Earth, singing in praise of God.
- (556) By listening to the stories of Shri Hari, and remembering them in our heart increase our devotion and love and the devotee is not affected by the notion that he is the physical body. O king! I tell you about that state also.

## एवं वूत: स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चै: ।

## हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्य: ॥

- Thus being in love with the "name" which is so dear to him, the devotee recites the song of fame of God, and becoming soft of heart, loudly laughs, cries, sobs, sings, dances like a mad-man and behaves in abnormal manner, out of the social customs. (40)
- (557) If a person likes these things while in his waking state, and his love for God extends into his dream state also, then he should be taken as confirmed devotee.
- (558) Now, as his determination about surrendering to God becomes more and more firm, his heart becomes very soft, and he has great love for the life and adventures of the incarnated God.
- (559) By constantly loving the Lord Shri Krishna who is the most beloved Atman, the devotee feels extremely glad in singing to the victory of God's adventures and God Himself becomes manifest in his heart and even around the devotee, God's presence is felt.
- (560) For example, there is a calamity and there is estrangement between the mother and child and both are lost to each other; and suppose after a long time suddenly they meet each other. That son will cry out of joy, embrace his mother and will start sobbing!
- (561) Similarly in the street of devotion when the Jeeva and Shiva meet and when there is realization of the unity, there is uncontrollable crying.
- (562) The Paramatman is embraced and there is extreme ecstasy and the person cries profusely

and there are goose pimples all over the body, because of Love.

- (563) Suddenly he laughs at himself and says "Oh! I am within myself. To say that I was lost and I have met is my own madness!" So saying he laughs and laughs.
- (564) "I am everywhere continuously without break, I am without beginning because there is no duality. I am as I am undisturbed, unborn, nor dead. I was thinking that I am born etc., but that was my madness!" So saying, he nods and sways and begins to laugh at himself.
- (565) It is like a man who runs away fearing that a rope is a snake, and even falls while running, but when he recognizes the rope, he begins to laugh.
- (566) "Similarly when this life in the world is totally unreal and to think that I am the body is wrong, I felt attachment and pride-which was all a foolishness!" He realizes this and laughs.
- (567) "Great is the advice given by my Guru! It has become a liberating factor. Now though I am in the body, I am free of it!" He shouts joyously having this experience.
- (568) He says to himself, "Blessed is the devotion to God, which has turned all the four types of liberation as worthless! It is now certain that I am the Paramatman." With these utterings at the top of his voice he fills all the three worlds.
- (569) "Blessed is the name of God! That name has made me desireless! The concept of earthly life has turned out to be totally false!" He shouts like this again and again!
- (570) He says loudly,"Oh! There is nothing else in the Universe! Whatever I see I am myself. I am alone that I am!" He shouts like this again and again.
- (571) He shouts, "The most difficult bondage of the Sansara has become false" and he shouts in praise of his Satguru.
- (572) "Oh! Listen! This worldly life is a mirage! It is totally false! There is no birth and death! Time and death have been wiped out!" He shouts like this.
- (573) He gives slogans like these again and again, calls imaginary people to see the greatness of Atman, sings in the happiest mood and moves in that ecstasy.
- (574) A lady is telling the sweet experiences she has in her married life, and she never feels that she has talked enough. Similarly when he starts to sing in the happy experience of the God, he does not feel it enough.
- (575) When a listener who is having knowledge of these things hears this, he also becomes happy and the seeker is full of emotion and when he hears his song,
- (576) This devotee is so full of self-joy, that he cannot contain the elation and he dances in the over-whelming emotion.

- (577) He has no sense of duality, no awkward feeling about public opinion and in the natural gladness without any sense of pride in himself he sings and dances.
- (578) A man who purchases wine and drinks it, also dances being out of himself. Then how can a man who has taken the juice of the joy in Brahman be within himself?"
- (579) So being under the influence of the joy in Brahman he dances like a mad man. People actually call him insane but even scholars cannot recognize the secret of self- realization.
- (580) O king, this man does not see any other social manners except the God Himself and his relationship with the God. Please listen to the description of his state of mind.

## खं वायुमन्निनं सतिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।

### सरित्समुद्रांश्च हरे: शरीरं यत्किं च भूतं प्रणमेदनन्य: ॥

- The sky, the air, the fire, the water, the earth, the stars, the animals, the directions, the trees etc., the rivers, the seas, thinking that whatever may be the Being, it is Hari's body, he should bow before it with one-pointed faith. (41)
- (581) The more he sees the world around him in the ecstasy of self joy and the bliss of Brahman, the whole world appears to him to be full of joy and echoing and re-echoing with the din of Universal celebrations of joy.
- (582) All the five elements, viz, the earth, the water, the light, the wind and the sky appear to him as Hari only. He sees the various inherent intelligences in all the beings and the elements as undivided and unified existence.
- (583) O king Parikshita, as the banana tree has not to collect any material in order to grow on it, the leaves, and fruit etc, the Parabrahman itself becomes manifest in the form of living beings and physical material, without borrowing anything separately.
- (584) Taking another example, we may see how on the crystal wall if various pictures of elephants, horses, army, are carved, they appear beautifully brilliant by the light shining within.
- (585) Similarly the brilliance of the Sun, the Moon, the Stars and the light in the eyes of various creatures is shining because of the light of the flame of Atman inside them.
- (586) It may be said that just as the fire-works when ignited make the embers of fire look like flowers, so the Brahman appears brilliant in the form of the Sun, the Moon and the Stars.
- (587) The earth is having the quality of smell but that smell is evident in Kasturi etc articles. Similarly the power of Almighty God is all-pervading but it is more evident in the persons

of Sattva quality.

- (588) Therefore, you should understand that Sattwa which is essentially in the people of pious nature, is the principle of godliness and because of that quality they are easily identified with the God.
- (589) There are four oceans on the Earth and there are four directions but wise people call them as the body of God.
- (590) East, West etc are various directions which are also constituents of the body of God. It is the Lord Shrirang ruling in these directions.
- (591) Thus the devotee looks at the grass, 'darbha', creepers, tree etc. and says that these must be the hair on the body of the God. But though Hari is equally present in our body and other bodies, a person who does not have any understanding, perceives these things as separate.
- (592) If we count our fingers they are evidently separate but they are united at their roots with our palm.
- (593) Similarly for that devotee everything like the forest, the creepers, the grass etc, is only Hari's appearance and is one united whole.
- (594) He thinks that the wild creepers, the bushes or little grass like 'doorva' are the whole line of hair growing on the body of Hari and says that because of the indwelling Hari they look beautiful.
- (595) As the pseudo-roots on the branches of the Banyan tree grow separately and are hanging, they are grown from the tree itself and we cannot say that they have lost their unity with that tree.
- (596) Similarly from one spirit all the beings are like rivers flowing from one source and they cannot be said to be away from the essential spirit.
- (597) In the moon herself her nectar is impregnated as inseparable nature; similarly the Universe is in the God and it is so realized by devotion only.
- (598) The devotee feels great enthusiasm while looking at everything in the world as a form of God; he experiences that God has in his own play taken the role of all those beings.
- (599) Therefore, he becomes so lenient to every being that one may say that he has become like a salt in water, one with that being.
- (600) He looks with respect at an ant and offers salutations and bows down with respect even to a fly believing it to be God's another form.
- (601) There may be a cow or a donkey, a chandala (low-caste man) or a dog, he surrenders to them thinking them to be God.

- (602) He thinks that the stone is Hari. The grass for him is also the God. He bows before it. Both the animate and inanimate are for him spirit only, and he prostrates before them.
- (603) If you ask how much benefit is derived by remembering the name of Hari, O king, please listen to the secret of it.
- (604) Now please know that when a man is all the time having a conviction that spiritually all existence is one-and who constantly worships God or listens, or remembers any singings about God, can only be the recipient of full identification with God.

### भक्तिः परेशानुभवो विरक्तिरन्यत् चैष त्रिक एककालः ।

#### प्रपद्यमानस्तु यथाश्वतः स्युस्तुष्टिः पुष्टिः क्षुद्रपायोऽनुघासम् ॥

- As one who eats food feels with every morsel, satisfied, gets nourishment and relief from hunger, similarly, in him who has surrendered himself to God, (1) devotion, (2) realization of the supreme God and (3) aversion to other objects- these three are evident qualities manifest at the same time. (42)
- (605) Listen! O the Emperor Janaka! Where there is so great devotion, there, like a calf following its mother, apathy towards sense-objects follows closely.
- (606) Another example is that if there are two fruits joined together as twins they cannot be separated. Similarly devotion and asceticism are born together and the devotee also becomes powerful because of them.
- (607) Where devotion and asceticism or desirelessness live together, there the fulfillment is serving like a maid.
- (608) So devotion is the most powerful thing in the three worlds, and when the two things viz., devotion and desirelessness are united, all things are available in the house of the devotee. They are coupled with self realization.
- (609) Now I will explain to you the condition when these three things come into existence at one time.
- (610) The more and more the devotion is developed, the less and less becomes the desire for objects and at the same time the devotee is nearer and nearer the state of self-realization.
- (611) For example, if a full plate of best food is placed before a hungry man, he eats it and gets satisfaction, nutrition and also appearement of his hunger. (611)
- (612) Each morsel reduces the pangs of hunger, the belly gradually becomes full and his contentment is also complete.

- (613) Just as all these things take place together, similarly devotion, desirelessness and self-realization become evident simultaneously.
- (614) O king, you should be sure that if with real faith a person has devotion to God all these things happen together.
- (615) Now devotion means love towards all beings. Self realization is direct experience of the Self, that means tremendous inspiration of our identity with God.
- (616) And now about desirelessness. This means the sense that my wife, my son and my body is the sense of possession, and there is pride also. This becomes totally false. O king, that is desirelessness.
- (617) Thus, in the mind of the devotee when there is real faith these three things come into being as three-in-one.
- (618) Therefore, O king, devotion to Hari is essential for our own emancipation. Kavi, the sage, said this finally.

## इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्पूबोध: ।

#### भवन्ति वैं भागवतस्य राजन् ततः परां शान्तिमुपैति साक्षात् ॥

- O king, in this way when he devotes himself to God Achyuta, he develops the devotion, dislike about worldly things, and realization of God, and then he achieves the actual peace beyond everything- the Supreme Peace! (43)
- (619) Thus those who have love towards all the beings in the world, attain the devotion to God, dislike for possessing all worldly objects and also have attainment of unity with God, without any hardships.
- (620) O king , the devotion to God is a good kind of eye-solution. The good devotee puts it in his eyes, and by the yoga of Devotion, possesses the rare treasure of God's presence.
- (621) By loving God as one with own Atman, we get extreme peace of the soul and false things drop away and devotees gain the bliss of the Brahman in the state of their unity with God.
- (622) Blessed are God's devotees. They are functioning among their senses but are apathetic about sense objects. They are in the body but their consciousness is beyond the body and they live in freedom by the power of their devotion to Hari.
- (623) In the fever of devotion they have no desire for liberation. Even then, all the four kinds of freedom are pliant at their feet.

- (624) This peculiarity of the devotee of God is beyond comparison. They are already on the highest level of Paramatman by their one pointed devotion to the Supreme Person!
- (625) The king Janaka was pleasantly surprised when he heard about the supremely one –pointed devotion and the realization of God by the devotees.
- (626) He uttered appreciatory expressions about the devotion and prostrated before Kavi, the sage. He could not control his emotions and sobbed out of joy. His eyes were full of tears and he shivered by his romantic devotional feelings.
- (627) He sweated, his body began trembling, became still for some time but came to consciousness after a while , because he feared that the sage may suddenly leave the royal Yadnya-mandap, etc.
- (628) When he opened his eyes he saw that all were seated as before, and was reassured in his mind.
- (629) He began to sway his body in joy and then thought Let me ask here, about the signs of those who have attained the Self realization.

### राजोवाच । अथ भागवतं बूत यद्धर्मो यादृशो नृणाम् ।

#### यथा चरति यद्धूते यैर्लिङ्गैर्भगवत्प्रिय: ॥

- The king said Please tell me what is the nature and behaviour of the real Bhagawata, who is dear to the God, and how he acts, how and what he speaks and what are his special characteristics among the people. (44)
- (630) The king was happy to learn that it is easy for a devotee to attain the realization of God, so he began asking about the signs and special qualities of such devotees.
- (631) The king Janaka asked "How do the devotees who have reached the final experience of God, conduct their life in the public? O sirs! O Great Sages! Please tell me all the recognizing signs and make my ears satisfied by hearing these particulars.
- (632) The signs of good devotion are sort of ornaments. By putting those ornaments on my ears let them be decorated. I feel that if I listen to these signs carefully, I will also be dear to the God.
- (633) What is their nature? What is their behaviour and activity? By holding in their heart the Supreme God, how do they conduct their affairs? How do they talk?
- (634) In what condition and in what manner, these devotees are liked by Shri Hari? O Master! Whatever may be the numbers of these signs, you may please tell me all."

(635) All the sages liked very much these questions of the king and then the younger brother of Kavi, by name Hari, came forward to give answers.

### हरिरूवाचAसर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥

- Hari said " One who sees God in all the beings and all the beings in God as well as within himself is the best Bhagawata. (devotee of Bhagwan)" (45)
- (636) Hari said to the king,- "O king! There are so many types of devotees. Some live naked. Some follow the rules of their Ashram and conduct their affairs according to the system laid down."
- (637) Some remain lazily reclining or sleeping and some behave like mad men. Some continuously sing and dance and some observe complete silence.
- (638) Some shout loudly the name of Hari. Some drop all their activities, some have pity on all the beings and carry on charity at all times. Some sing in praise of God always with full devotion.
- (639) Thus, there are various manners in which these devotees live; and they cannot be counted. So I am going to tell you the most important types.
- (640) To look to God as occupying every being is the first requirement of God- realization. This is the glory of devotion To convey this principle, the sage Hari began to talk.
- (641) "I am of the nature of God, I am filling all the creatures; all the creatures are within me; I am the Atman in all the creatures and I am also the Paramatman".
- (642) This is the all-comprehensive. I-consciousness, which increases the realization that one is Atman and not the limited, ephemeral body, which amounts to having no pride at all. I shall tell you further about this pure state. Please listen.
- (643) The main sign of the pure-minded devotee is that he first conceives himself as only the spirit, called Pratyagatman, which is witness to the three states viz., waking, dreaming and sound sleeping state, and he even considers himself beyond this lower step, and is convinced that –
- (644) God is in all the Beings and all Beings are living and having their existence within the God. If he feels that he is that Paramatman in all the beings, there is no Ego in thinking like that.
- (645) He who conceives God as all-pervading and all Beings within God, and not only this, he who experiences all this mutual existence within his consciousness in all the three states, becomes THAT, which is Self, which is Brahman.

- (646) He is the greatest among the devotees, he is the most respectable Bhagawata, and he is honoured and considered as an incarnation of God.
- (647) He is number one among the yogis, he is the crown-jewel among the men of knowledge and he is also the greatest of the Masters of Wisdom (so says the Yogi Hari)
- (648) The particles of ghee are not separate from ghee. Similarly all the five elements as well as the physical bodies of all creatures everything is not separate from Paramatman.
- (649) O king, you should understand that such is the Nature of the best devotees of God. Now what is the method of devotion of devotees of mediocre level? That also, please hear from me.

## ईश्वेर तदधीनेषु बालिशेषु द्विषत्सु च । प्रेममैत्रीकृपोपेक्षा य: करोति स मध्यम: ॥

Meaning of the Verse :

- One who loves God, is a friend to God's devotees, blesses children and neglects enemies, is a devotee of the mediocre level. (46)
- (650) This devotee considers God as the supreme, other devotees of God as equal, considers ignorant as lowly and those who hate God, he considers them as sinners and discards them.
- (651) He has pure love for God, friendship with other devotees, good wishes for ignorant and has lack of attention towards those who hate God.
- (652) This is the attitude of devotees of mediocre level. O king, this you should understand. Now I will tell you about the mind-set of ordinary devotees.

## अर्चायामेव हरये पूजां य: श्रुद्धयेहते । न तद्भक्तेषु चान्येषु स भक्त: प्राकृत: स्मृत: ॥

- One who desires to worship only God in the ritualistic system, with faith, but has no respect towards other devotees and other people, is called an ordinary devotee. (47)
- (653) Then there is another ordinary devotee, who considers the image only as God, but has no respect for other devotees or saints, at all.
- (654) "Who respects ordinary people?" They are not thus respected by him even in dream. This is devotion of ordinary narrow-minded people.
- (655) The devotee who is in such an ignorant mental condition is called Prakrut or ordinary devotee. He thinks that the God is dead if the image is broken.
- (656) Thus I have told you about the three kinds of devotees. But the nature and the signs of the best devotees are extra-ordinary. I am very eager to tell you about them.

## गृहीत्वाऽपीन्द्रियैर्श्वान्यो न द्वेष्टि न हृष्यति । विष्णोर्मायामिदं पश्यत् स वै भागवतोत्तम: ॥

Meaning of the Verse :

- He is the best Bhagawata who, though his senses give him all the objects related to them, does not hate them nor is pleased by them, as he sees this world as the power of Maya of the Lord Vishnu. (48)
- (657) The best devotees are those, who have no pain or pleasure in their hearts though their senses receive the objects respectively related to them, and look at the objects as illusory.
- (658) If a man bathes in mirage, he remains dry as before. Similarly, those who receive the sensations of various objects through their sense organs, remain aloof and not disturbed, which means that they are not the enjoyers of objects, are really the best devotees of God.
- (659) Ordinary persons misunderstand that even the best devotee enjoy the sense objects, but they do not know that such devotees are having no interest in awareness of objects. Their receiving the impacts of senses or not accepting these, both are meaningless and illusory.
- (660) If in a dream a person eats a banana which is sweet and then he desires to eat that again when he is awake, he cannot have it nor eat it. Similarly contact with the sense-objects are illusory in the case of devotees of God.
- (661) People ask If the awareness of objects is so imaginary and false, why do the devotees touch these objects? The answer is that the destiny earmarked for this life-period is so unavoidable that their contact with the objects is also unavoidable; it compels them to receive the objects.
- (662) They have however no notion that they are the enjoyers of the pleasures etc, even in their dream. That is why we should understand that it is such a devotee who should be called the Best.
- (663) So, the greatest devotees have this state of mind while being surrounded by objects of senses. Now, there is still deeper state of mind, about which I shall presently tell you. Please listen.

## देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रै: ।

## संसारधर्मेरविमुह्यमान: स्मृत्या हरेर्भागवतपूधान: ॥

Meaning of the Verse :

One who, being always engrossed in the memory of Lord Hari, is not moved or disturbed by the Vikaras such as birth, death, hunger, fear, thirst, lack of food, etc, caused by the worldly life,

through his body, sense organs, life force, mind and intellect is called the great devotee i.e. Bhagawata. (49)

- (664) There are five factors connected with us, causing bondage. They are the body, the organs, the mind, the intellect and vitality or the life force. Then hunger, thirst, fear, pain, birth and death are also the disturbances.
- (665) There are great sufferings attendant to these things. This is called the way of life (Sansara-Dharma), but the God as Atman (Atmaram) is always pleased and kind with His devotees; and therefore, the confusion accompanying the worldly life does not touch them even in dream.
- (666) Normally, people suffer greatly when they are hungry, but the devotes are so engrossed in the devotional practices that they are not aware of their hunger.
- (667) Those devotees, who forget their hunger and thirst in their devotional occupations, are not afraid of any calamities in the worldly life.
- (668) After all, fear dwells in the mind, and their mind is taken over by thinking about the God. So who will give value to the fear? The mind loses its normal characteristics in the devotional state.
- (669) When the sense of duality rises in the mind, the fears of the worldly life increase, but if God abides in such a mind, the duality and the fears are no more.
- (670) When we are identified with our body the needs of our body affect us. But if our intellect and mind begin to remember Hari, they remain adhesive to Hari's feet.
- (671) Then whatever desire emerges in his consciousness, the Lord Narayana becomes manifest in that desire itself, and the desire undergoes transformation into totality.
- (672) Thus the devotees become desireless by their constant memory of God, and remain untouched by sufferings due to sense organs.as to Listen how it happens.
- (673) The seed of suffering is in the actions of sense organs. But in the case of devotees of God, instead of suffering taking roots, it is Brahman which becomes completely manifest in the sense organs.
- (674) If the devotee looks at something, the Lord Narayana becomes that object. If his ears hear some word, Brahman becomes manifest in the sound and the meaning of the word.
- (675) When he smells various fragrances, God becomes evident in the knowledge of the fragrances; similarly in the taste taken by his tongue, the juice of Brahman as joy becomes evident in that taste.
- (676) Whatever cold or hot, or soft or hard touch happens to be, the original, spiritual energy becomes manifest in the knowledge of that touch.

- (677) The devotee may do any action by his hands or feet, the energy to do any activity is Brahman itself, and, therefore, the devotees experience that it is not they, but the Atman who acts.
- (678) Thus in the hard work also done by the organs, the self-joy expresses itself in it, and, therefore, the organs are at rest even though they are busy. Therefore, the devotees of Hari are having great storage of Self joy in the market of daily life.
- (679) The very hard work turns into bliss. This is the secret of devotion of God, and thus they always enjoy permanent freedom.
- (680) Birth and death are related to the physical body; but the devotees are beyond body; and while meditating upon the feet of the Lord, they merge into Hari by their very existence.
- (681) Thus they have no pride of the body. O king! Listen to the quality of their total unity with God.
- (682) If the body of devotee is attacked by a tiger, the devotee does not fear at all. He thinks that death is as false as the death sentence given to a son of a barren woman.
- (683) Nobody desires that his shadow should sit in a Palkhi. Similarly, the devotee does not have any desire that his body should be awarded some honours or public applause.
- (684) The body may undergo any number of calamities, the devotee does not worry about them. This is like the sky, which does not suffer any pain by any sword hit upon it.
- (685) About the birth, he knows that the body is born; and, therefore, he does not say "I am born. If there is reflection of the Sun in the dirty pond, the Sun does not say that He is in the pond."
- (686) When the Sun shines in the day, the clouds appear as if there are cities in them. The Sun does not say that He has created them. Similarly, the devotee does not say that he takes care of the body because he knows that the destiny does it.
- (687) Even at death, he remembers God, and because of his constant, preoccupation with God without any selfish moods, he remains complete in his totality.
- (688) Though the dirty pond is dried up, and the reflection disappears, the sun does not say that he is dead. Similarly, when the body ends the devotee remains in the universe in its totality.
- (689) Is it necessary to kill the apparent serpent on the rope so that we may create the rope? No, the rope is in its original form without being affected by somebody's illusion.
- (690) Similarly, the devotee of Hari has no special sense of having a body. Then, on what thing the death is going to hit with its axe? We are as we are; and because it is Brahman only our saying that "we are" also becomes meaningless.
- (691) So, one who is not touched by the duties of the body and action or non-action and who is not allured by the wrong attachment to worldy life, is the best among God's devotees.

(692) O king! I will tell you one more sign. Please listen to the sign of a devotee, whose desire or passion or lust also becomes the Lord Narayana.

#### न कामकर्मबीजानां यस्य चेतसि सम्भव: । वासुदेवैकनितय: स वै भागवतोत्तम: ॥

Meaning of the Verse :

- He is undoubtedly the foremost devotee of the Lord, in whose mind the craving for enjoyment, the impulse for action and the seeds of future incarnation never sprout and whose only place of Resort is Lord Vishnu alone. (50)
- (693) In the case of the devotee what happens is that while continuously meditating on the Rama in the Atman, the desire arising in the heart is transformed as that Rama and the great God Purushottama is pleased with him and becomes manifest in all his actions.
- (694) Whatever desires exist in his heart, they are attracted to Shri Hari, and when thus, all the desires are attached to Shri Hari, the devotee has resort in Him only.
- (695) Again I must repeat that whatever desire for sense objects is in the heart of that devotee, it becomes Atmaram, and the turbulance of that desire itself, is amalgamated into Atman, the Supreme Person.
- (696) The devotion to Hari is the highest thing in the world. It makes the devotee desireless by using his desires only. If we examine one by one all the desires, going backwards, we find that Brahman which is desireless, is felt at the background.
- (697) If we remember Rama with every morsel, the whole food becomes Brahman. O king Janaka! In this way the devotee experiences the state of freedom though surrounded by objects of the world.
- (698) That man who is having great faith in being without any desire is the greatest among the Bhagawatas. He should rightly be called number one!
- (699) O king! I have told you the way in which the best devotees behave.
- (700) Having said these things, the sage Hari began to talk eagerly about the virtues by which the devotees are liked by God.

#### न यस्य जन्मकर्मभ्यां न वर्णाभ्रमजातिभिः । सज्जतेस्मिन्नहंभावो देहे वै स हरे: प्रिय: ॥

- He who does not feel proud in his body by reason of his birth, action, caste, status in life, is the devotee liked by Hari. (51)
- (701) Ordinary people have a sense of identity with their body. If they receive the blessing of the

Guru, the nature of his pride is transformed into the feeling that – "I am Narayana".

- (702) He knows that "it is false to say that I am the body. It is true that I am Narayana." When this feeling is impressed again and again on the mind, the pride is merged into that feeling.
- (703) The devotee becomes devoid of any pride when his identification with his body becomes attached to the feet of Hari. The sage Hari is describing the state of prideless consciousness as follows –
- (704) One of the signs of this state is that, though the devotee is born, he does not say that he is born. If a dog is made of gold the gold cannot be the dog though the shape is of the dog.
- (705) Similarly the best devotee does not feel proud about his birth. He continues the routine actions, but does not say that he is the doer.
- (706) Though the Sun is in the sky when his rays pass through a magnifying glass, and a point of fire is created, the Sun is not affected by it. Similarly the best devotee is non-doer as though his body is performing all the actions.
- (707) It is by the Sun, as the primary cause by whose rays the magnifying glass creates fire. That fire may be used for kindling the sacrificial pit or a forest fire may be created. The Sun does not get burns. Similarly, this devotee is free, a non-doer.
- (708) The piece of iron is moved by magnet but the magnet is not affected. Similarly this devotee is having no pride; and therefore; he remains a non-doer.
- (709) Normally, the actions of the body take place because of the destiny; but if one says that he is the doer, those actions affect him. Here the devotee remains without any pride because of his love for God.
- (710) Thus, while the actions of the body are going on, the devotee, because of his experience of the totality, remains a non-doer, and does not take the burden on his head of having done or not done any work.
- (711) If he is born as a Brahmin, he is not proud of his caste. For example, a crystal put upon the red powder appears to be red, but if that crystal is asked, it will not say that "it is red".
- (712) The man, who has no pride about his body, is also not proud of his caste, and a really knowledgeable devotee is not proud of his Ashram.
- (713) Though he becomes a Sanyasi by his body in the physical life, he does not say that he is Sanyasi or Paramahansa. An actor may play the role of a king in a drama and don royal robes, but he does not say that he is a king himself.
- (714) Similarly the devotee does not become proud of his Ashram (like Bachelor or householder) or his caste.

- (715) There are many castes high and low but he does not say that any particular caste is his caste. This is like the river Ganga which does not say that any particular town along its bank is its town from amongst all the villages and towns by its banks.
- (716) Thus the devotees who are totally surrendered to God are not proud of their births, actions, caste, Ashram, or particular tribe etc. They are not proud also of their bodies, i.e. the physical, the astral, the mental or the causal bodies.
- (717) The question arises here whether they relinquish all these things totally. The answer is that they do not drop these things, but they do not take pride of any of these though they are placed in these situations.
- (718) When anyone is born, he does not have any caste or religion but he by ignorant identification considers himself as belonging to a particular caste, Ashram, family, race etc, and carries that burden on his mind!
- (719) Even Gods like Brahma get themselves involved by such false pride, and many great scholars also possess a notion that they are of a particular caste or family, race etc, and are caught in that pride.
- (720) So horrible is the effect of this pride, that even Gods like Brahma cannot save themselves from it, nor it is dropped even at the world's end. Many great learned people are caught in it.
- (721) In the life of devotees, the pride never grows, but disappears due to their faith in God. O king, I have told you this state of the devotees.
- (722) Please keep it in mind that such selfless devotees who have dropped all pride, become dear to the God and He loves them.
- (723) Whatever they request for, God gives it to them, by being Himself that object and He is pleased when they are happy by getting it.
- (724) God is present at that place where the devotee goes and He takes the form of each object which the devotee wants.
- (725) To prevent the devotee from the evil-eye, God is hovering around him. God becomes a slave to the devotee and He walks together with the loving devotee.
- (726) Just as a mother takes all the care of her small child because of her great love for it, God also does everything for his devotees because they have no sense of pride etc.
- (727) While God is thus taking care of His devotee and protecting him, He has some misgivings that perhaps the devotee may be unified with Him and He may not be able to love and have a dialogue with that devotee.
- (728) He asks Himself Whom shall I love? To whom I should look with affection? With whom

shall I have a heart to heart talk? Whom shall I embrace with four hands? Such is the extraordinary love which God has for them.

- (729) But when the devotee is one with God, what happens is that it is God alone who is living happily in the body of the devotee also.
- (730) Thus when the devotee worships God with one-pointed force of love, God is worshipping Himself through His own body. Vedanta contains description of this unity and it is called 'Devotion in Unity'.
- (731) God is not satisfied completely while embracing the disciple of this faith outside; so He enters his body and holds him within His Great Aura.
- (732) Thus he uses an excuse of embracing the devotee and takes him within his consciousness and with tremendous love permeates Himself within and out of the body of his disciple.
- (733) Thus He becomes the devotee under the pretext of embracing him and God's love for his devotee is very peculiar. In order that the devotee should not be affected by time, God Himself becomes his body.
- (734) Only such a devotee who has mutual love with God, can be said to be the best of Bhagawatas and his behaviour is liked by God to such an extent!
- (735) O king, the devotee is not at all aware what is duality! I will tell you about this sense of oneness without any difference, which is the state of mind of such a devotee.

#### न यस्य स्व: पर इति वित्तैष्वात्मनि वा भिदा । सर्वभूतसम: शान्त: स वै भागवतोत्तम: ॥

- He is the best devotee of the Lord, who makes no distinction between his own body and possessions and those of others. He looks on all beings with equal eye and is always calm. (52)
- (736) When the dovotee has no sense of I and Mine, or you and yours because of his total devotion to God, he is considered the best devotee.
- (737) When his mind has no sense of division, "it is yours" or "it is mine," has no existance in his consciousness, because it dies down on the spot.
- (738) Just as everything which touches the fire becomes fire, similarly, everything which such a devotee looks at, automatically becomes Atman, which is himself.
- (739) For example he has no misgivings or doubts while giving his money, to anybody else, because he has no concept of two persons seperately. Even if somebody tries to poison his mind with doubt, his mind does not touch it.

- (740) If we give a thing which is in our right hand, to our left hand, who is the giver and who is the receiver there? Thus is his sense of Unity about all the creatures in the world.
- (741) The devotees do not see anything else than God in their own bodies and, therefore, peace stays happily there.
- (742) So the devotees of God are playing in the peace of their sense of equality and, therefore, they attain the highest goal of mankind.
- (743) O king, now I shall tell you about the virtue of non expectation in the case of these devotees. (In describing about the best devotees, the Sage Hari was having great inspiration and energy.)
- (744) He said "One who has no expectation of anything is the main devotee. He is the really ascetic and the really liberated person for all times. The God himself is not expecting anything from anybody.

## त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात् ।

#### न चलति भगवत्पदारविन्दाल्लवनिमिषार्धमपि यः स वैष्णवाञ्र्यः ॥

- He is the foremost of the votaries of Lord Vishnu, whose memory of the Lord is ever fresh, and who, even for the empire of all the three worlds, does not turn away his attention from the adoration of the Lord's lotus feet, even for half the time of twinkling of an eye the feet which are sought after by Gods and others of minds fixed on the invincible Lord (53)
- (745) In the effort of achieving his own real welfare, the devotee loves and devotes himself with tremendous faith, and puts all his mental activities to the service of the Hari's feet.
- (746) At that time, even if all the riches in all the three worlds would come to him requesting him to accept them, he would not deviate his attention even for a moment from the feet of Hari.
- (747) If he would but for a moment turn his mind away, all the glory of the three worlds would be in his hand. Then, what is the benefit for him in sacrficing so much? If you ask this, I shall presently tell you.
- (748) All the glories of the three worlds are for the devotees as a trifling, compared to half a moment of bliss when they have the glimpse of the feet of Hari.
- (749) Actually, Brahma is the creator of all the worlds and naturally the universal opulence and glories are at his command.
- (750) The creator is obviously of greater power and status than the worlds. Even He is searching for Hari's feet for the great joy of their nearness!

- (751) By putting aside all the pleasures of his state, Brahma goes into seclusion to meditate on Hari's feet, but he is not able to reach those feet.
- (752) Brahma suffered from pride, because he did not reach Hari's feet and did the mistake of stealing and hiding away the cows, the calves and the cowherds from Gokul.
- (753) At that time, the Lord Shri Krishna himself became all the cattle and cowherds without having any lacunae in His own Nature and glory.
- (754) Seeing this wonderful miracle Brahma was astonished and leaving all his pride about his powers, he surrendered himself to Hari's feet with total faith.
- (755) The Lord Shankara, as ruler of Kailasa, whom Brahma obeys, has left his Kailasa and gone to a cemetary in seclusion and He meditates there on the feet of the Lord Hari.
- (756) He wears a loin-cloth, smears ashes on his body, bearing great bunch of hair on his head and placing the river Ganga as the sanctified waters of the feet of Hari, he always does meditation on Hari's feet.
- (757) So, even the Lords Shankara and Brahmadeva do not understand the greatness of the Feet of Hari. And compared to these two, if a poor man thinks that the enjoyment of glories of the three worlds is better than Hari's feet, he should be considered the most unfortunate being.
- (758) Please remember that the devotees do not care at all for all the Kingdom and glory of the three worlds, compared to one moment of attainment of unity with Hari's feet.
- (759) If a devotee gets half a moment of the bliss of the glimpse of Hari's feet, he will throw away all the heaps of pleasures available in the three worlds.
- (760) In short, there is nothing so important as the feet of Hari, in this whole world and, therefore, the devotees hold fast in their mind and heart these sacred feet of Hari only.
- (761) O King, they do not let their mind miss the feet of Hari even for the time of batting the lids of the eye, or for the snap of the fingers; and only such devotees are the best in the Vaishnavas.
- (762) But there are persons who are prey to the pleasures of the glory of the three worlds. How they repent and how taking resort of the feet of Hari can only release them from that bondage, is what I am going to tell you. Please pay attention.

## भगवत उरूविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे ।

## हृदि कथमुपसीदतां पुन: स प्रभवति चन्द्र इवोदितेऽर्कताप: ॥

Meaning of the Verse :

Just as with the rising of the Moon (at night) the heat of the Sun disappears, so, the fever (anguish)

in the devotee's heart once banished by the cool lustre radiating from the gem-like nails of the Lord's feet, taking long strides (while dancing with the devotees) can never apeear again. (54)

- (763) The force of the feet of Shri Hari is very great. Trivikrama, as Lord Wamana, had filled the world with one step. The foot was like a big tree. It went through and through all the Brahma's creation.
- (764) The ten branches of that treelike foot are the ten toes of his feet. As fruits look beautiful on the tips of the branches, so is lustre of the nails of his toes.
- (765) The nails are like gems chandrakant, which give out nectarlike light and the devotees who are like Chakora birds, are sipping that nectar and being satisfied in their hearts.
- (766) As the heat of Sun does not affect people at night when the moon is shining, the devotees are not troubled by such Vikaras like Kama (Desire), etc., after they once enjoy the nectar of the cool light of the toes of the Lord.
- (767) Those who are attracted to the moonlike feet of the Lord, just as Chakora birds, never see the pains and calamities of this worldly life. Hari, the Sage was telling the greatness of the feet of Hari in this way, with great interest.
- (768) He said (By the verse No. 51) O King Janaka, I have thus told you the signs of devotees and their behaviour clearly.
- (769) Similarly, I have told you about the state of their religious mind, (vide verse No. 52).
- (770) I have given you the answer to your question (vide verse 44) as to how these devotees are in their natural state. They are fully satisfied by devotion to God and have the joy in the Eternal self. I have told you how they remain peaceful after discarding the three kinds of troubles."
- (771) Hari, the Sage, is now telling in short the way the devotees speak and the way they loudly repeat God's name.
- (772) The extreme love for God, which the loving devotees have in their heart, is the chief sign of devotion at its highest level. This love binds God Shri Hari, which He also cannot disregard. This is also being told by the Sage Hari in the following 'ending' verse of this Chapter.

#### विसृजति हृदयं न यस्य साक्षाद्धरिखशाभिहितोऽप्यधौधनाश: ।

#### प्रणयरशनया धृताङ्घ्रिपद्म: स भवति भागवतप्रधान उक्त: ॥

Meaning of the Verse :

The name of the Lord is such, that even when uttered consciosly or unconscriously, it destroys

multitudinous sins. Only that person is called the best devotee whose heart, the Lord Himself does not leave, as his Lotus-feet are fastened by the string of love by that devotee. (55)

- (773) The name of Hari destroys all the sins even if it is uttered without intention or conscious effort. The devotees repeat that name loudly at all times.
- (774) Those on whose tongue the name of Hari is dancing like this continuously, in the ecstacy of their emotion, are really the blessed ones in this life.
- (775) Continuously and loving repeated Hari's name transforms the attitudes of the mind. I am telling you how this happens. Please pay attention.
- (776) Hari enters the mind and heart of the devotee with His name. By His presence, the heart, the consciousness begins to be purified.
- (777) Then desire turns away from the worldly life and attaches itself to God Janardana. The Ego leaves its nature of pride and enters into the state of saying "I AM THAT".
- (778) The Chitta (consciousness) leaves its nature (Trinity of Thinker, Thought and Thinking) and becomes joint with God. The mind forgets its nature of "deciding something and doubting it."
- (779) The intellect, by being determined, becomes the state of trance. When the heart is so purified, the Lord Hari does not leave it.
- (780) Once Hari enters the heart, being attracted by devotee's love for His name, He, because of His love for the devotee, forgets to go out again.
- (781) When the devotee ties His feet with the string of love, in his heart, how can He go out?
- (782) But some will say that Hari who destroys demons by his great power, cannot be caught in the lotus-heart of the devotee.
- (783) For that, there is answer. The blue-beetal which carves the hard dry wood is caught in the delicate lotus, because of its love for the honey, and does not disturb the pollen within!
- (784) Similarly by the great love between Hari and the devotee, Hari is caught in the latter's heart. All His power and force are suspended at that time, because extreme love is prevailing.
- (785) When a child pulls by his hand the clothes which its father is wearing, the father stops in his walk. Is the father weaker than the child? No. It is only that he is softened by the delicate intimacy of the child's love.
- (786) Similarly the love of doting devotee is so sweet that Hari remains in his heart without thinking of going out.
- (787) Hari never leaves such a devotee, whose mind and heart are so soft with love, and he also does not let go the feet of Hari.

- (788) As the devotees love Hari, He loves them likewise. As the devotees are one-pointed, so is He one-pointed in His grace towards them.
- (789) O King, those who are so undivided in their love towards God should be considered the best devotees, the greatest Vaishnavas and the best among all Bhagawatas.
- (790) Thus I have told you the state of mind of the devotee who gives secondary importance to all the four types of liberations and takes resort in devotion.
- (791) Vedas also turn mute while trying to praise the devotion, and the tongues of the thousandmouthed Shesha are also tired while describing it.
- (792) O king, know that the greatness of devotion is such that what I have told you is only a small part of the whole story of Devotion.
- (793) When such a master teacher was telling the greatness of devotion, all the listeners were listening with raptures.
- (794) The king! What can be said about him. He was having ecstacy and his body was sweating with the passion of God. He began to move to and fro by the impact of the devotional urge.
- (795) Being overjoyed, the king said "You have done well. O Sage! I am very much satisfied by listening, but my ears and mind have become more eager to listen.
- (796) Listening to the teachings of the Sage Hari, the king said to himself "It seems that all these sages are full of self-realization. They seem also to be good orators.
- (797) So, I would better ask various questions to all these and listen to their talk. With this faith, the king is going to ask very good questions to them.
- (798) The king who is very fond of listening to good things of life, will ask best questions. When the listeners will hear their answers they will be very happy.
- (799) Saint Eknath says further I shall tell you the secret knowledge of this great story. I have faith that the Guru Janardana is going to talk through my mouth all that knowledge in the right way.
- (800) The flute produces various tunes, but it is the skill of the player on the flute. Similarly by the grace of Janardana, this Eka is devoloping as a poet and an author of this book.
- {This is the end of the commentary by Saint Eknath on the 2nd Chapter of the 11th Skandha of Bhagwata Purana.} [2]

Dedicated to the Lord Shri Krishna.

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# Chapter 3

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! My Pranams are to you, O my Gururaj! Saying this, I touch your feet with all the faith, which caused the sense of I disappear together with the concept of "You".
- (2) The hardness of these feet is wonderful. The causal body, which cannot be broken by Indra's Vajra, is broken and pulverized by the chance touch of these feet.
- (3) The king Bali was touched by your feet and pushed down to the nether world and the Lavana demon who was very powerful and unconquerable was crushed by these feet.
- (4) These feet are very sharp. When they touched the hood of the serpent Kaliya, the poison was squeezed from it and he was turned poison-less.
- (5) These feet are very terrible. When the cart was touched by these feet the ropes were snapped and the cart could not move any more.
- (6) Even very strong persons are afraid of these feet. Ahalya had become a stone. By touch of these feet she was freed. When Nruga saw these feet he was liberated from the cycle of birth and death.
- (7) The devotees meditate with love on these feet and go beyond human life. These feet have made the region of Yama a deserted place. These feet break the shell of Jeeva the limited sense of being a Jeeva.
- (8) The Lord Shiva held on his head the sacred water coming from these feet. He was intent upon destroying the entire world. But he was made a mendicant living in a cemetery, naked and smeared all over his body by ashes.
- (9) This is the power of these feet. They deprived the Lord Shiva of his status of Shiva! Then what will be the fate of Jeevas? The concept of Jeeva and Shiva is removed by these feet.
- (10) Knowing this power and faith, Eknath has remained in his oneness. There also these feet have done wonders. When I bowed, even my oneness was wiped out.
- (11) Now who has to praise whom? Who has to request whom? Who has to give or take? Because the life of I and You is no more.

- (12) And now the God and the devotee both are in you only. There, who can proudly say I AM? And who has the capacity to show off 'I' ness and to whom?
- (13) O God! You raise me to such a status and then yourself execute the writing of this book in poetry. So, O my Guru! It is all yours!
- (14) My name and form, everything has become Janardana. Such is the wonder of the Unity.
- (15) With that wonder and affection Shri Janardana has become the poet and the author, taking my name. This, he is doing with proper accuracy and self-knowledge.
- (16) Now, we will see that at the end of the second chapter there is description of devotees who have glided over the Maya, which is very difficult to go beyond, and by devotion they have reached the Almighty God.
- (17) The king asked how the Maya of Hari is unsurpassable and said "O the Great sage! Please Listen.

## राजोवाच - परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् ।

## मायां वेदितुमिच्छामो भगवन्तो बुवन्तु न: ॥

- The king said, "We wish to know the Maya of the God Vishnu which is alluring even those who have control over it. O sages! Please tell us. (1)
- (18) In the third chapter the king is going to ask four questions. They are about 'Maya', then about, ' how to go beyond it', then what is 'Brahman' and what is ' karma'.
- (19) First he has asked the question of Maya, the nature of which is described in short by the 0king himself. The king said –
- (20) The Lord Rhishkeshi, to whom the Brahma, Shiva etc pay respects, is having his Maya which even allures those that are Yogis and control it. We want to know how it allures and what is its nature.
- (21) Lord Brahma, the Lord Shiva and others think themselves to be the controllers of Maya. But Maya deceives them in the end.
- (22) For example, at the time of the marriage of Shiva, Brahma was enamored by the beauty of Parvati and his semen fell down. Similarly though Shiva is knowledge embodied, when he saw Mohini, the beautiful lady who was the incarnation of Vishnu, his semen was also ejaculated.
- (23) Please tell me about this unconquerable Maya which is called 'Ajaya' and which is apt to disturb those who are really men of wisdom.

- (24) You may perhaps say, "Though this Maya is very powerful, it cannot disturb the devotees of God. So why should you (I) enquire about it? The best course for you (me) is to follow the path of devotion".
- (25) With this reference in mind, the king asked this question with great respect, in order to evoking the secret and sacred knowledge from the sage.

## नानुतृप्ये जुषन्युष्मद्वचो हरिकथामृतम् । संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम् ॥।

Meaning of the Verse :

- I am not satisfied enough while listening in your words, to the nectar of the story of Hari, which is the medicine for the persons who are suffering from the fever of mundane world. (2)
- (26) My mind is not satisfied while enjoying the nectar of your speech. While appreciating the meaning of your words my ears have become more hungry to hear further.
- (27) Your speech is extremely sweet and wonderful, my ears are hankering for hearing further. My tongue says, " It is the sweetest juice" and for my eyes this beautiful speech is a great inspiration.
- (28) The nose says that "it is the fragrance of all the smells of the flowers" and my speech says, "Your word explains the highest bliss."
- (29) The power of this commentary invites my arms to embrace your speech and that is at once between two souls with great affection.
- (30) Your stories are like divine medicine for the destruction of the disease of the earthly life full of triple troubles and by listening to this sermon the simple ignorant people are also saved.
- (31) Seeing that the king was eager to listen to the spiritual explanation and was very attentive, the sage Antariksha, the younger brother of the sage Hari started to speak very carefully.

## अन्तरिक्ष उवाच - एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज ।

#### सराजोंच्चावचान्याद्य: स्वमात्राऽत्मप्रसिद्धये ॥

- Antariksha said O the king of great arms! The Original Purusha, who is the Atman of all Beings, created by these all the great five elements, many beings of higher and lower categories by His own measurements and for the purpose of proving Himself alone! (3)
- (32) Antariksha said O king! You have asked about the Maya of Lord Hari; but that question has gone waste, because to speak about Maya is beyond the capacity of all great speakers.

- (33) I will give you an example. Suppose a king searched and found out the time and date of the birth of the son of a barren woman; and calculated the sign of the zodiac, the star, the caste and his race etc, is that possible?
- (34) Take another example of absurdity. Suppose in the clouds, which look like a city, somebody opens, say roadside fountain or tap of the waters of mirage; or even somebody can twist the wicks made of air; and they are kindled by the light of fire-flies.
- (35) Or one may break the head of one's shadow; or one may peel the skin of the sky; or one may scratch by a shell, the darkness; or one may kill the fancy demon imagined by children, by a weapon and make his wives widow. To talk about Maya is as absurd as these examples.
- (36) Suppose the daughter-in- law of a barren woman delivered a son, then the wife of Bheeshma started feeding milk from her breast, drinking which the son became so powerful that he destroyed the house of a naked homeless man.
- (37) To talk about Maya is as absurd as to put wind in a grinder and grind it fine, or the sky should be torn by the horn of a horse, or the grandsons of a eunuch should come to hide themselves in dark after sunshine.
- (38) To talk about Maya is as impossible as to light the lamps by the light of gunja (a small seed) in the marriage of Hanuman, and to raise the funds for this marriage, one may go to a deserted village and sell his own shadow there to somebody.
- (39) There may be some foolish people, who will discuss whether the flowers of the sky are having fragrance or not. Only such people may at their own sweet will discuss about Maya.
- (40) In short, when anybody starts to talk about Maya, he is non-plussed. It is like performing the post-humous ceremonies of a child, which is not born.
- (41) Maya says that it is Avidya. The meaning of Avidya is "not existing any time". The Vedas and Shastras declare this to be true.
- (42) Confusion is the root of this Maya. Delusion is its shining flower; and wrong concept is the fruit, which is full of the juice of sense-objects.
- (43) The non-existing forms this Maya. It is pregnant by the child, which is truth and untruth and it has got many children born out of Asatya the false-hood.
- (44) It has the long tresses tied with the strong string of "desire for objects" and it shines with the youth of ego, the sense of I-ness.
- (45) (Considered to be a lady) She knits a web of pearls brought from the waters of mirage, which pearls she wears on her head. She puts the bud of Champak of the sky and shows off her beauty.
- (46) She takes out the gems from the heads of serpents appearing on ropes, and prepares ornaments,

and puts them on her body. She prepares ankle-rings from the silvery light shining on the shells, and walks gaily.

- (47) She prepares shoes out of the horns of a hare and walks. Ego is her eldest son, whom she loves than her own life.
- (48) In order that her family should spread, she delivered Mamta (My-ness) as her daughter at many places, and enticement was produced by her in the body, who was made son-in-law staying at the wife's home.
- (49) By the complexities of ego, enticement, and my-ness, the world expanded automatically, this sense of I-ness, as a woman is developing her various limbs by very powerful experiments.
- (50) By putting bangles of decision and doubt, she decorates the mind, and gives it as a gift to Mamta, (sense of My-ness). This Maya sat firmly on the triple seat of three qualities and became very fat.
- (51) O king! Such is the root-Maya, or the greatest false-hood, which though an illusion, seems to have grown, and it is impossible to tell how it can be brought under control.
- (52) If we say that Maya is true and it exists, please note that after knowledge this Maya disappears and if we say that it is illusion and not real, its effect is felt and perceived. If we say that it exists and then it disappears, that is also not true.
- (53) Just as the knowledge of mirage and its perception is a fact but in itself mirage is an illusion, similarly appearance of this world is a sense-related phenomenon but it is false. It has no real existence and that is Maya! O King! Understand this well.
- (54) When we asked Vedas and Sciences about the residential address of Maya they kept silence. If we go to verify whether Maya truly exists we come to know that it is not.
- (55) Just as it is not possible to tell as to from which mountain the river of mirage began, similarly for our speech it is impossible to describe the signs of Maya.
- (56) Is reflection actually in the mirror? Can we take it in our hand? But for a man who looks in the mirror his image is visible to him. Similarly Maya is as one looks and conceives.
- (57) There may be people who will say We have caught alive the rope as serpent. Please come to see its magic! Only these people may praise the greatness of Maya if they wish.
- (58) If we wish to throw away our own shadow we cannot hold it and throw it by ourselves. Similarly this Maya is unsurpassable.
- (59) In the Sun there is no thought of creating fire. In the magnifying glass also there is no wish to create fire but in the cotton kept below the magnifying glass, fire is kindled by concentrated point of sunrays.

- (60) Similarly, in the Absolute Brahman, there is no thought. In the physical body also there is no thought about the world. But in the desire which plays in between, there appears the whole world due to pride of being a body.
- (61) As soon as the physical body in the waking state is forgotten, another body of dream comes into being and false family-life starts and increases in that dream. We never feel that dream is false when actually we are in the dream.
- (62) In deep sleep there is no awareness of the body and the worldly life also has no existence. Birth and death are also irrelevant there. Therefore, these things must be understood as belonging to our pride about our physical body.
- (63) This pride comes into being only when we forget our reality as Atman, and due to that pride the whole life in this world is increased.
- (64) As the fish in the waters of mirage is a fallacy, similarly there is no physical earthly life in the absolute Brahman. So the effort to destroy it is madness. Only a mad man will try it.
- (65) Antariksha said "O king, I went forward to describe the two letters of Maya and see what happened! The meaning of the word was left aside and narration of other things spread very far!
- (66) Even wise people become mad in their effort to see Maya directly. By the multiplicity of names and forms, Maya increases by the support of imagination.
- (67) O king, I will tell you only one sign of Maya. Please understand that Maya is exactly equal to our flight of imagination.
- (68) O king the great hope that we hold in our mind is the main structure of Maya. One who is without any hope, constantly free of it, becomes the object of love of the God.
- (69) Now, as you have asked the question, I will tell you what is Maya, through description of its subordinate signs. This Maya is divided into three Gunas.
- (70) Just as the Sun has no particular desire but He creates fire by his rays through the magnifying glass, He appears to be in that fire and the glass.
- (71) Similarly in the pure reality that is Brahman there is absolutely no projection of thoughts but there appears to be a plan. That is the root Maya, the primordial illusion. You should understand this, O Janaka!
- (72) Reality is having neither modification nor duality What is there which can say "I"? There is still the inspiration of 'I' ness. That is the root Maya.
- (73) In that sense of I-ness, there is a desire to see oneself by oneself, one should tell stories and talk with oneself, and I should meet myself with all respect.

- (74) There is a desire that I should love myself. I should be interested in myself and enjoy myself; by my own logic, I should understand myself, and I should attain myself.
- (75) I should embrace myself, I should enjoy, I should mingle in my-self; and I should control myself by being the boss and the servant.
- (76) O the king of long arms! This was what God remembered and that memory, that inspiration caused the five great elements and the various things and Beings.
- (77) That Inspiration created the four classes, the four life sources or streams of Beings, the four Yugas, the four kinds of speeches, the four human achievements and also the four-fold construction of four kinds of liberations with their respective four specialties.
- (78) That Inspiration created the three qualities or Gunas, and built three worlds. That inspiration created the functions of the three factors viz the knower, the knowledge and the object to be known, and it also created the karma of three types.
- (79) Thus that original inspiration became many forms in the one aloneness and that which is alone in all the varieties of beings is a completely unbroken continuity.
- (80) There is space naturally in all the pots created by the potter. Similarly, Shri Hari is always in and out of all the five great elements and all the physical bodies.
- (81) It is because of this, O king! that in the Upanishads, it is said that God was not happy to remain alone, and there was inspiration of duality in Him.
- (82) O the great king! The way in which all the elements appear to have separately come into existence is the way of Maya, the function of Maya.
- (83) But this Maya cannot do anything to make by her power anything to shine, which is the real inspiration inherent in all the things and beings. The Paramatman, who is the energy itself, permeates in all the bodies of beings.
- (84) It is that energy known as Parmatman, which makes evident the main sign of Maya, and it shows a false sense of entering into the bodies of all the beings, which is illusion.

## एवं सृष्टानि भूतानि पूविष्ट: पञ्च-धातुभि: ।

## एकधा दशधाऽऽत्मानं विभजन् जुषते गुणान् ॥

Meaning of the Verse :

The Atman having entered the elements already created, divides himself either singly or in ten ways through the five qualities like smell, touch etc, and uses these qualities. (Gunas) (4)

(85) The Atman created the five elements and living Beings and in order to make them able to do

their functions, he entered them and got himself divided.

- (86) O king, the Paramatman entered, by taking five forms, in the five elements to provoke them to perform their respective actions. I shall tell you how it was done. Please listen.
- (87) The God Anant entered the element of Earth, as the quality of smell. He infused the power of forbearance in Her and made Her strong enough to bear the weight of all the Beings.
- (88) O, The Ruler of Mithila city! It is because the God entered into the Earth, that the Earth floats in the great primordial cosmic waters and is not drowned.
- (89) The God as Shesha-Naga holds the Earth and , therefore, the sea cannot merge Her in it and thus the solid Earth can bear the weight of all Beings. (Shesha is the symbol of cosmic invisible root matter.)
- (90) The God enters into the waters as 'taste' and liquidity and protects the living beings by it.
- (91) See the wonderful power of the God who is the life of the world. He maintains the liquidity of waters and therefore the fire cannot evaporate these cosmic waters totally.
- (92) The God Shri Hari resides in the Light as "Form" and lusture. Therefore, eyes of the beings shine. He is also the fire, the heat of hunger in the stomach.
- (93) As Shri Hari always remains in the Tejas (Light) as its appearance, the universal winds cannot extinguish the light.
- (94) The God has entered into the wind (wayu) as the sense of touch, and therefore, by God's function as Pranas, every Being remains alive.
- (95) It is the God's quality of 'touch', which maintains the function of wayu and does not allow the sky to consume wind in its vastness.
- (96) Shri Hari lives as sound in the element of sky and the quality of space; and therefore, the Beings can get enough space to be and to move.
- (97) The god "Chakrapani' entered the sky as "sound" and, therefore, the sky cannot be dissolved in its root-cause which is the Mahat principle.
- (98) If we see the five elements and their qualities, we find that they are basically against each other. Each is, as if, eager to destroy the other.
- (99) Water tries to dissolve earth in it. Heat tries to dry up water, wind tries to extinguish fire, and sky tries to cover up the wind so that the wind dies down within the space.
- (100) However, the God Shri Hari dwells in each element and removing their tendency to destroy each other, guides all to exist in smooth co-ordination among them.

- (101) In this way the bodies of various Beings were formed by collective effect of all the elements, which took various shapes, and God lives in them in the limited life of a Jeeva.
- (102) At the higher and vast level of the Universe, He is called Purusha, and at the smaller level of the body of any being, He is called the Jeeva. God is reflected in the body both as Jeeva and Shiva which is the nature, and own functions of Maya.
- (103) Yogamaya is Her name in Shiva and Avidya (ignorance) is Her name in the body of a Jeeva. This is the main magical power of Maya, by which, this world, though as false as a dream, appears to be Real.
- (104) This worldly life is the lengthy dream of the God and the dream, which appears in the sleep because of ignorance, is the dream of the Jeeva.
- (105) When one awakes the dream becomes unreal. Similarly when there is self-realization the perception of this life becomes unreal. O king, please bear in mind that this is all the function of Maya.
- (106) Now, O the ruler of many kings, I will tell you the state of Jeeva. Jeeva divides itself into one and ten and becomes the enjoyer of sense objects. I will tell you how this happens.
- (107) The God Janardana functions as one single unit as Antahkarana, and becomes four as mind, intellect, consciousness and ego.
- (108) The Jeeva in is fullness and his own power says "Ahum" or "I" but there the Maya plays a trick. She makes the Jeeva conceive that he is not only I, but as a body identity, he calls that he is the body.
- (109) When the ego under the influence of Maya increases the identification of Atman with body, the Jeeva forgets his spiritual nature and in that forgetfulness he starts to think about other objects. This state is called Chitta or Consciousness.
- (110) The identity of I with the body is a very subtle and fickle affair. That is called mind. It increases the net of thoughts and counter-thoughts and creates fear, pain and sorrow.
- (111) Whatever is understood as common sense or wisdom of the body consciousness is called intellect or Buddhi. This intellect decides that birth and death are unavoidable.
- (112) Thus, on the base of identification with the body and its pride, there are four states which are called the Chittachatushtaya (fourfold function of mind). Please remember that the body-ego is responsible for this worldly life.
- (113) When the ego says 'I am That, then only consciousness becomes spirit, mind becomes super-mind and the intellect decides that it is Absolute Brahman.
- (114) When this ego disappears, the intellect and mind have no place; the nature and structure of consciousness is dissolved and it is only the absolute Brahman omnipresent.

- (115) O king, I have told you the nature of ego as one unit. Now I shall tell you what are its ten parts.
- (116) The organs, which are ten in numbers, are all inert and they are not living. Narayana is the life force, which makes them active. He enters by ten different ways in them and causes their actions to be performed.
- (117) In the eyes he becomes the power of seeing and he sees the object. In this function as a factor, which gives light, he shows the beauty of the object. (117)
- (118) In the ear he becomes the power of hearing. He creates the sound by the word and being the knower of the meaning he listens to the words.
- (119) Narayana becomes the taste in liquid materials and he gives the capacity to enjoy the taste to the tongue. Thus he enjoys various tastes.
- (120) Shri Hari becomes the fragrance in the flowers and also the knower of fragrance in the nose. In this way the God by His own self makes the Jeeva enjoy the smell of the flowers.
- (121) There are four kinds of touch (1) cold, (2) hot, (3) soft, (4) hard. They are manifest and experienced by the power of Narayana. He Himself becomes the knower of touch in the skin, and thus makes the Jeeva experience the touch [ Thus the five sense organs are explained. Now the organs of action are being explained].
- (122) It is the God Kamalapati (Hari) who makes the speech utter words and sounds. He makes articulate the lines of words, and Jeeva is taught by Him all the origins and developments of the words and then Jeeva talks.
- (123) In the hands, the power of giving and taking is not of the hands but of the God who is nondoer. Similarly the action of walking is done not by the feet, but by Govind only.
- (124) The joy, which is experienced by the sex, is because of god only and the experiencer of that joy is God Himself. The sexual enjoyment, which the man and woman experience, is because of the Paramatman, Supreme Person only.
- (125) The excretion, which takes place by the anus is by the power of Paramatman only, who is not subject to destruction. In this way this Atman is divided in the bodies of the beings in ten ways.
- (126) In this way the Atman enjoys the object of the senses through the organs and becomes manifest as the object as well as the enjoyer. This is enjoying of the enjoyer by the enjoyer himself.
- (127) Just as a particular tree has the seed according to its nature, branches according to its species, the seed becomes the particular tree and not any other tree.
- (128) As the piece of sugarcane is itself the seed of it and when put into the soil it grows like the

sugarcane only, and though the pieces look different the juice in all of them is the same.

(129) Similarly the objects and the sense organs are expressions of one Atman only and whatever may be the kind of taste, derived by the contact of the organ with the object, is taken by Him as the Jeeva.

## गुणैर्गुणान् स भुञ्जान आत्मपूद्योतितै: पूभु: । मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥

Meaning of the Verse :

- The Jeeva, though free and powerful, conceives that this created world is himself, while he enjoys Gunas by the Gunas, provoked and produced by him, and becomes falsely the doer. (5)
- (130) The inner Atman residing in the heart naturally gives light and life to the organs and their objects but Jeeva somehow becomes proud and attached to them. (130)
- (131) The Jeeva says, Oh! How sweet is this experience! These objects really give great satisfaction to me (my body). As he says so the organs are provoked and encouraged to enjoy more and more.
- (132) By attachment and identification with the body by the Atman, the sense organs become more and more slaves to the objects and the original inspiration of the Atman as Atman, as reality, is soon forgotten. There is more sense of the Me and Myness.
- (133) He says that I am the body and calls those who are related to the body as his own people. His mind is never at rest even for a moment, being preoccupied and indulgent in the various objects.
- (134) All the activities, which are taking place in accordance with the nature, are abrogated by him as if done by himself and therefore, attachment and pride of the body makes a mess of everything.
- (135) When the pride about body becomes strong, the allurement and sense of possession become uncontrollable and the road of birth – and – death becomes wide and straight – a real Highway.

## कर्माणि कर्मभि: कुर्वन् सनिमित्तानि देहभृत् । तत्तत्कर्मफलं गृण्हन् भ्रमतीह सुखेतरम् ॥

Meaning of the Verse :

Performing actions with the organs of activity, prompted by interests and motives, and reaping the good and bad results of his varied past activities, the embodied soul revolves in this whirlpool of mundane life. (6)

- (136) Holding desire for enjoying objects when organs of activity do any action there, both the Adharma and Dharma are produced and they become detrimental to the Jeeva. [Note: Adharma means sin and Dharma means good deeds]
- (137) When a desired fruit is to be enjoyed, a body suitable for that purpose is required to be born and from that body again another body is produced because of the succession of various desires, and there are many births and deaths compulsory for that man.
- (138) Really any action in which a man is involved, keeping before him the reception of the fruit, it becomes a very dangerous thing. Even to Gods, birth becomes necessary and death also follows. The Atman, which is really without birth and death, has to face this destiny of the chain.
- (139) In this way there is rise and fall in the Heaven and Earth and the man has to undergo the rounds of many births in many kingdoms of nature.
- (140) For example, when a bullock is yoked to the oilman's mill, he continuously takes rounds, with his eyes closed, making jarring sounds of the wooden parts.
- (141) Similarly when a man begins to enjoy the fruits of his action by closing the eyes of knowledge, he has to face the troubles of many births, etc.
- (142) As the Sun seems to move in the sky from East to West and the rising and setting are apparent, similarly the Jeeva moves from birth to death and suffers much.
- (143) A man takes birth and in that process also there is suffering; and death follows without fail. It is as if there are two fruits at one single stem. Man also has to undergo both. Noting is avoidable from the two.

#### इत्थं कर्मगतीर्गच्छन् बह्नभद्रवहाः पुमान् । आभूतसंप्लवात्सर्गपूलयावश्तुतेऽवशः ॥

- Thus undergoing various kinds of existence caused by his past actions, and carrying many evils with them, the Jeeva helplessly goes through repeated births and deaths till the final dissolution of creation. (7)
- (144) The Jeeva who was completely free became bound by karma and, therefore, he became liable to suffer according to the results of that action and began to have pain and pleasure.
- (145) Thinking that objects give happiness he purposely took poison and became liable for tremendous suffering; he has many births but his suffering never ends.
- (146) He undergoes suffering after suffering and is caught in the whirlpool of sorrow and allurement. He plunges deep into the vicious passions and all the time he is cooked in the fire of time.

- (147) Then day by day and birth after birth he suffers until suddenly total destruction like a wild fire falls upon his head.
- (148) Then he cannot turn back nor go ahead. See! He becomes bound by his actions until this axe of total destruction falls upon him.
- (149) Upto now I have told you the process of the birth and progress during the lifetime. Now I will tell you the nature of total annihilation. Please listen by paying full attention.

## धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् । अनादिनिधन: कालो ह्यव्यक्तायापकर्षति ॥

Meaning of the Verse :

- When the end of the creation comes near, the Time, which has neither the beginning nor the end, pulls all the manifest matter, which is matter with qualities into the unmanifest state. (8)
- (150) When after sunrise and lapse of whole day, night is definite to come, so when after production and existence for some time, destruction is sure to take place.
- (151) When the total dissolution is about to happen, there is tremendous disturbance in the scheme of things in the eternal time and the disturbances lead to destruction of all the five elements i.e., Earth, Water, Fire, Wind and the Sky.
- (152) When the crop is ripe it begins to dry up in the natural course. Similarly whatever is manifest is turned into the state of unmanifest by that Time.
- (153) Seed of grass etc., fallen in the soil, grows up in the rainy season and becomes ripe or bears flowers or fruit in the pre-winter season.
- (154) By the end of the summer, all the grass is dead and seed is hidden in the soil. Similar is the process of the world.
- (155) Just as at the autumn season, leaves of trees fall down, similarly the Time destroys even the great gods including God, the Creator.
- (156) As the farmer collects the reaped crop and starts to take out the grain by thrashing away the husk etc., similarly Time begins to turn all visible things into the hidden unmanifest state.
- (157) O king! I shall tell you the process of destruction. The power of upheaval of the Time becomes evident early before actual dissolution begins to take place.

## शतवर्षा ह्यनावृष्टिर्भवत्युल्बणा भुवि । तत्कालोपचितोष्णार्को लोकांस्त्रीन्प्रतपिष्यति ॥

- Then on Earth, there is a dreadful drought lasting for a hundred years. The Sun with its heat increased by the said spirit of the Time of Destruction torments the three worlds. (9)
- (158) When the power of this Time becomes evident it does not rain for hundred years. The great catastrophe happens and all creatures begin to dry up. Nothing lives on the face of the earth or under the soil.
- (159) Creatures die; forests are gutted by fire and turned to ashes. Not a drop of water is seen. The time in this way kills all people.
- (160) In the sky twelve Suns come together and create such a heat that all the three worlds are on the brink of total burning.
- (161) Hot winds burn out even mountains and O king; the whole Earth is turned to ashes within no time.

# पातालतलमारभ्य सङ्कर्षणमुखानल: । दहन्नूर्ध्वशिखो विष्वग् वर्धते वायुनेरित: ॥

Meaning of the Verse :

- A huge and terrible fire from the bottom of the nether world through the mouths of Sankarshana, the serpent, burning everything, shoots up in high flames and spreads in all the directions, being pushed by the strong winds. (10)
- (162) The land becomes very hot all over the Earth and the great hood of the serpent Shesha is burnt and he begins to vomit venom through his thousand mouths.
- (163) The great flames of fire rise from the nether worlds, come up on the surface of the Earth and there is complete incineration of the three worlds.
- (164) The Shesha angrily hisses which produces great guts of wild winds and it helps the great fires to burn everything in all the ten directions.

#### सांवर्तको मेघगणो वर्षति रम शतं समा: । धाराभिर्हस्तहस्ताभिर्लीयते सलिले विराट् ॥

- The groups of menacingly destructive clouds pour down showers as thick as the trunk of an elephant, for one hundred years without break, with the result that the world is submerged in the great deluge! (11)
- (165) The flames of fire envelope everything rising from the nether world to Heaven, while the great hurricane clouds become agitated and take monstrous shapes. (165)
- (166) It rains not only in big drops but with hailstorm and lightning, the waters torrentiously pour themselves down in unprecedented measures.

- (167) O king, the showers of rain at that time are not like the rain commonly known. I will tell you their size. O the bravest man, that is really a very horrible time.
- (168) The great clouds pour down the rains and the size of running showers is as big as the trunks of wild elephants. This continues for hundred years without break.
- (169) The lightning fills the sky with blinding light and their deafening sound, echoes repeatedly throughout the world. Thus the final dissolution is accompanied with these rains.
- (170) The whole world becomes one big turbulent ocean and the level of water reaches beyond the clouds themselves. There are only waters everywhere.
- (171) This time, the clouds, which play this havoc, are called Samvartaka clouds. (Cyclone). The speed of rain is beyond all comparison.
- (172) At that time all towns, cities, rivers, mountains, the separate seas- all become one body of water. The Sun and Moon are also drowned in that water. (172)
- (173) In that one ocean even the cosmic body of God Almighty is dissolved. Thus not a single form remains visible.

## ततो विराजमुत्सृज्य वैराज: पुरूषो नृप । अन्यक्तं विशते सूक्ष्मं निरिन्धन इवानल: ॥

- Then leaving His cosmic universal body, O king, Brahma, the Vairaja (Cosmic) Deity gets merged in the unmanifest (Brahman) just as the fire, without fuel, dies down and becomes invisible. (12)
- (174) At the time of deluge, a terrible body of water emerges which gulps all the visible things. At that time even the cosmic body of the Universal God becomes extinct.
- (175) When the fuel is consumed completely the fire becomes invisible and remains in its root nature. Similarly the Vairaj person (cosmic Brahma) who holds the universal Viraj body enters into the unmanifest element, which is Prakriti.
- (176) There are great sages, residents of the region of Brahma, and it is declared in Vedas etc, that at the time of total dissolution, they also get Freedom according to the sequence.
- (177) But when the cosmic person, who is called Hiranya-Garbha or in the other words Brahma, goes into oblivion, how can the residents get freedom?
- (178) The sage 'Antariksha' answers this notional question and says that the power of this Maya about whom the king Janaka enquired is so high that any person at any level will not get freedom from her actions unless he is a devotee of the Lord.

- (179) Thus even if a person, by penance attains the Brahma-Loka, this freedom is difficult to get unless there is concentrated devotion to the Lord. On the other hand freedom is always a maidservant of devotion.
- (180) Even Brahma is unable to enjoy final liberation without the qualification of devotion. Then what of others, who are very proud of their knowledge?
- (181) If a person is proud of his status, that pride itself and the status, both become the cause of his bondage. Therefore, real freedom is very rare in all the three worlds.
- (182) It is for this reason that Lord Shankara, dropping all His pride about Kailasa and its rulership went to reside in the biggest cemetery in the world i.e. Kashi and is happily engaged in his devotion to the Lord.
- (183) I say, therefore, O the great king, that those who continue to worship the Lord Shri Krishna even after their attainment of Brahmaloka will get the final liberation after the total annihilation of the world.
- (184) Again I tell you that those who do not worship God even in the region of Brahma have to run along the chain of births and deaths. Such is the power of Maya. In short, 'no devotion, no freedom'.
- (185) In this context, Brahmadeva has said something to this effect (Note-Vide two verses, in the second chapter of the first volume of 10<sup>th</sup> division of Bhagawat Mahapurana) [Nos 1 and 2]
- (186) If there is no devotion, even the persons of knowledge do not get liberation. This is the summary of the meaning of those two verses.
- (187) A man may be born as Brahmin; he may be well-versed in Vedas. But if he has no devotion to God, he is surely destined to fall back in evolution.
- (188) The real devotees see God in all the beings; and therefore, calamities do not enter there. There cannot be any harm, because for the devotee, even calamity is God. It is true that God appreciates only the faith in a man, and not his learning.
- (189) It is futile to try to be free without having the tenderness of devotion. Let it be. Let us turn to the present subject; we said that even the cosmic person enters into the unmanifest.
- (190) When that happens, the five elements begin to be destroyed. O king! I will tell you how each element enters the other next element.

## वायुना हृतगंधा भू: सलिलत्वाय कल्पते । सलिलं तद्धृतरसं ज्योतिष्ट्वायोपकल्पते ॥

हतरूपं तु तमसा वायौ ज्योति: पूलीयते । हतस्पर्शोऽवकाशेन वायुर्नभसि लीयते ॥

#### कालात्मना हृतगुणं नभ आत्मनि लीयते ।

Meaning of the Verses :

- The earth's smell is taken up by wind, the earth becomes all-liquid, and when its quality of taste is lost, water becomes fire. (13)
- When the quality of visibility of fire is taken up by darkness, fire turns into air and when the air is deprived of its quality of touch, air is turned into Ether, which is the most subtle of elements. This process takes place at the Time of Dissolution of the Universe. (14)
- (191) The anger, viz. the force of the winds at the time of dissolution, squeezes the fragrance out of earth; and the material of the earth disintegrates slowly being dissolved into water.
- (192) The wind becomes turbulent and squeezes the liquidity of water and in the process of final withdrawal water becomes dried up.
- (193) The quality of visibility of the element of fire slowly becomes annihilated in the form of the air, by darkness, so that only wind remains in the cosmic space.
- (194) The space, ether, eats up the quality of touch inherent in the wind and finally even the smallest element of Ether does not remain. Nothing is visible.

## इन्द्रियाणि मनो बुद्धिः सह वैकारिकैः नूप । पूर्विशन्ति ह्यहंकारं स्वगुणैरहमात्मनि ॥

- The sense organs, the mind, the intellect, with all the modifications (Vikaras) enter the Ego and with its own qualities, the Ego merges into the Atman. (15)
- (195) The characteristic of Akasha (space) is 'sound'. The Time swallows it. Then the Pride of Tamas quality becomes very fiercely active and swallows the Akasha or the space element.
- (196) The group of ten organs enters into the Ego of Rajas quality and the four facets of Chitta enter into Ego of Sattwic quality.
- (197) O the leader of all the great kings! The presiding deities of all the organs also merge into Ego of Sattwic quality.
- (198) Then all the three Gunas (Sattwa, Rajas and Tamas) together, with the three types of Ego, enter into the 'Mahat' principle, and just as a married daughter comes to her mother's home with her children, the Mahat also merges into the Maya.
- (199) A hen, when it puts her little ones under its wings, seems to be sitting alone. Similarly, at the end of the Kalpa, Maya seems to be alone.

- (200) Thus I have described for you the work of Maya in the state of creation, the state of existence and also the state of withdrawal at the time of Total dissolution; and know it well that this Maya with all the three Gunas is not Real. It appears falsely.
- (201) Children, while playing games, some times say that "Now it is night" though they are playing in day-light.Similarly Maya is only a supposition fancied by people who are deluded, saying that Maya is triple according to the three 'Qualities' or 'Gunas'.

## एषा माया भगवत: सर्गस्थित्यन्तकारिणी । त्रिवर्णा वर्णिताऽस्माभि: किं भूय: श्रोतुमिच्छसि॥

- We have described for you this Maya having three aspects and doing the work of creation, maintenance and dissolution. What more do you want to hear? (16)
- (202) In the universe there are three types of people viz, those of noble character, those who are of common level and those who are of a lower level. There are three states viz. waking, dreaming and deep sleep. There are three worlds viz heaven world, this visible world and nether world; three divisions of action, viz past action of many births, action separately destined for this life and action which is being done in the present; and three qualities viz Sattwa, Rajas and Tamas This is all of Maya's doing.
- (203) The mediator, the meditation and the object of meditation; the worshiper, the worship and the deities to be worshipped; the knower, the knowledge and the object of knowledge all these Trinities are also within the field of Maya.
- (204) The observer, observation and the thing to be observed; the doer, the doing and the action; the enjoyer, the act of enjoying and the object to be enjoyed are also within the field of Maya.
- (205) The hearer, the act of hearing and the sound or word; the one that smells, the act of smelling and the object to be smelt are also within the field of Maya.
- (206) The hand, the action and the actor; the feet, the walking and one who walks; the speaker, the act of speaking and the speech; are in the field of Maya
- (207) I am that and eternity; the seeker, the seeking and the target to be sought; the Goddess, the God and the Attendant Deities are all parts of Maya.
- (208) The body, the holder of the body and the pride of the body; the fearing the fear of this worldly life and the bondage of that life; the free, the seeker of freedom and the ignorant, all come within the field of Maya.
- (209) Pleasure, pain and insensitivity, the trance, the awakening from trance and the impediments of the world; similarly creation, existence and death are all the signs by which it is Maya

who develops.

- (210) In the sky we perceive blue colour but there is not a speck of that colour there; similarly in the Atman, Maya appears but it is illusory.
- (211) Mirage is actually visible, but there is nothing but Sun-rays. Similarly Maya appears to be very powerful in the reality but appears only where not a thing is existing.
- (212) Maya is really unreal but it seems to be actively forceful because of our imagination. If we try to destroy her there is nothing to be destroyed.
- (213) But by the shining of name and form she has confused even the Gods including Brahma and the three worlds appear falsely to be bound by the formation of various three factors.
- (214) For example when there is a lamp lit, there is a shadow of each object. If we try to destroy that shadow we cannot hit upon anything. Similarly, though Maya appears in the Reality and it is a false thing, even Gods find it difficult to discard it.
- (215) As the shadow of the body is false, Maya is appearing on the matrix of Brahman only because we imagine so and therefore, she is called Ajaya by the Vedas, which means she is unconquerable.
- (216) O king, where imagination is rampant, Maya takes roots. So, Maya is not at all anywhere for him who remains beyond conceptual attachments in his own body.
- (217) O king, whatever men imagine is Maya, So, there is no simile to describe her more accurately.
- (218) We have described Maya with her many signs. Now what would you like to hear in addition?
- (219) Hearing that Maya is very fearsome and she is really most difficult to go beyond, the king, the sages doing the sacrifice, the Brahmins and other people in that congregation were afraid.
- (220) They brooded over the statements that Maya is unconquerable, men of knowledge cannot conquer her, she is not possible to be discarded even by Gods like Brahma, why talk of others?
- (221) Maya has even controlled Shiva and brought him to the limited state of Jeeva. [The king thought it better to ask what is the easy way for common man to go beyond this Maya.]
- (222) So, with faith and respect, the king asked the Rishis what is the way for common people to discard this Maya in any easy manner.

# राजोवाच - यथैनामैश्वरीं मायां दुस्तरामकृतात्मभि: ।

## तरन्त्यञ्जः स्थूलधियोमहर्ष इदमुच्यताम् ॥

Meaning of the Verse :

- The king said "O the sage of high rank; please tell me how this Maya is conquered easily by simple-minded persons, though she is difficult for men of no self control, to go beyond. (17)
- (223) The king was amused to hear that Maya is unconquerable and though she is not real, she is able to trouble the person who is identified with his body.
- (224) He asked It is well established in the books of Shastras that Maya is unsurpassable; but tell me about some sure way by which ordinary people can escape from her.
- (225) There are many people who have not been able to control their mind, but they have a desire to go beyond this worldly existence. Please tell me an easy way for them to surpass this Maya.
- (226) Formerly the sage Kavi has in short told that it is possible to go beyond Maya if one has devotion in which a person believes that the God and the Guru are one and the same.
- (227) The main reason of asking this is to know the exact and clear nature of that devotion and to know the easy way to go beyond Maya.
- (228) In order to clearly explain the easy way to go beyond Maya, Prabuddha the intelligent younger brother of sage Antariksha, started to talk.

#### पूबुद्ध उवाच - कर्माण्यारभमाणानां दुःखहत्यै सुखाय च ।

## पश्येत्पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥

- One must observe how human beings living as couples, (as husband and wife) striving to remove misery and gain happiness, obtain only contrary results through whatever actions they start to do. (18)
- (229) He who is Prabuddha, which means who is awakened and wise can only know how to pass beyond the Maya. Those who are so awakened, go beyond the Maya without actually swimming or wading.
- (230) The brooding over the pleasures of objects is the main cause of bondage. Therefore, he, who drops the preoccupation with objects, is the really awakened and a man of wisdom. I am going to explain this fact now. Please listen.
- (231) One cannot go beyond Maya, if one is merged in thinking about the objects of senses, and is not free of desires. So, in order to develop desirelessness, the mundane objects and their

influence on mind is castigated and deplored.

- (232) The objects of senses are really temporary, but people think that there is highest pleasure in them; but that pleasure is itself painful. This Maya is mainly troublesome because of people's desire for woman.
- (233) A lot of money is spent for marriage; and the woman is given great importance so that one may get pleasure from her; but she creates many troubles and pains. So Maya is powerful because of desire of men for women.
- (234) By desire for woman; family-life becomes powerful, by desire for woman, sorrow becomes powerful, by desire for woman Maya becomes strong; and by desire for woman, the entire world is enchanted.
- (235) When woman is given importance, she increases variety of desires and fulfillments being ensnared by which this desire for woman throws man in the ocean of sorrow.
- (236) The mother who bears the burden of child in her womb for nine months is treated as unrelated; and woman is treated as the dearest relative. Desire for woman thus make Maya very powerful
- (237) By desire for woman, men give no importance to the mother who feeds the child even by taking out a morsel from her own mouth or feeding the child by giving milk from her breast; and she does all types of nursing of the child. But wife is given tremendous importance in the world because of this desire.
- (238) Actually, one may get many women as wives; mother is the only one in the whole world. People of knowledge know this very well, but they also give importance to woman.
- (239) If one worships his mother, there is happiness in this world followed by liberation; but if he is involved in the woman, he is destined to go to hell. But those who know this also insult their mother because of their attachment to woman.
- (240) Thus by the desire for woman, Maya has her sweep over all the three worlds; and knowledgeable people are also allured, because the greatest Maya is attachment to woman for sexual enjoyment.
- (241) People believe that there is happiness in the sense objects; and with a view to get them, they undertake many selfish rituals, and ambitious projects, and in the wake of these performances, they get more suffering. Thus selfish actions bring in sorrow.
- (242) Because of the desire for woman, there is attachment for the house. People take lot of trouble physically for family life. O king! I will tell you what happens in their efforts.
- (243) Suppose a wall is washed by water, it is the water which becomes dirty, and hands also get dirty while the wall is also dirty.

(244) The joy, which a man gets through objects, is not happiness at all. Even Gods like Brahma cannot be happy through sense objects. Those are really fools and bear only animal bodies, who believe that there is happiness in the sense objects.

# नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना । गृहापत्याप्तपशुभि: का प्रीति: साधितैश्वलै: ॥

- What happiness can be derived from wealth, which is always a cause of trouble or even of death? What joy can one get by having houses, children, friends or relations and cattle transient as they are? (19)
- (245) Working day and night, even fighting for the life, not a farthing is earned by him. Whatever is earned comes through great hardships suffered even upto risking his life!
- (246) And suppose some money is earned, it is the cause of great sorrow. Money is the root of calamity and also of our total destruction.
- (247) If there is no money, we have to work hard to earn it; and when we get it, we have to worry about its safety. It becomes a nightmare and anxiety to the man. Desire for money creates a lack of trust between people and provokes thoughtless action.
- (248) Money instigates to deceive the parents, causes quarrel between women and children; and severs the loving relationship of friends. This is the natural characteristics of money.
- (249) With money there are calamities and ailments, with money there is evil intention, with money there is lust and danger; there is so much mischief in money that it is beyond description.
- (250) With money, there are many doubts; with money there is the headquarters of sins. Money makes man highly irritated. In short, money is full of sorrow.
- (251) The same money gives beneficial results if it is wisely spent in charity; but if a man is miser, it pulls him to hell. There is nothing as bad as money in the three worlds.
- (252) Just as monkey with a hope to gain some grams, puts its hand in a narrow pot, and the hand is caught in it; similarly, desire for wife and money is the main cause to lead the man towards total fall.
- (253) You see, money is not earned easily; and if it is at all accumulated, it diverts a man towards immoral things. Therefore, money is not cause of happiness at all.
- (254) People spend a lot of money and build a house; but sometimes it is not durable and it collapses in a short time. So money is wasted and the valuable time of our life is also wasted.

- (255) A child is produced by great efforts, but that son dies suddenly, and people suffer greatly.
- (256) All the friends keep cordial relations so long as one has money; but as soon as they find that their selfish motive is not fulfilled, they become enemies and become ready to kill that man.
- (257) People purchase cattle or horses by spending lot of money; but suddenly the animals die and the man of family, who had placed great hope in amassing money through them, becomes very aggrieved.
- (258) When our body itself is temporary, anything collected for its pleasure cannot be permanent. The whole world is subject to end in time. Various sense objects deceive everybody.
- (259) People say that the human body is born in this world based on karma or action; and say that by performance of various rituals and yadnyas, they have conquered the heavenly world. But heavenly world is also equally ephemeral as this visible world is.

#### एवं लोकं परं विद्यान्नश्वरं कर्मनिर्मितम् । सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥

- Similarly one should realize that even heavenly regions are also transient and full of misery, and are fruits of one's actions, and there is rivalry with the superiors, discord among equals and hatred for inferiors, and fear of a fall as is here among highly powerful monarchs! (20)
- (260) People hold in their mind the desire and hope for enjoyment of objects of senses, perform yadnyas (fire- sacrifice) and by the merit accrued by that performance, they go to heaven after death.
- (261) Indra is the presiding God over all the pleasures of the heaven world; but He is also afraid of losing His post, and brings lot of distractions in the penance of yogis. Thus the state of heaven is also full of fear of loss.
- (262) Because Punya attains heaven, that plane is called Punyajita plane, but when that merit (Punya) is lost and ends, the stay there is also subject to end. Thus the men of merit living in the heaven are full of fear of ejectment.
- (263) It is said that if there is quite a good stock of merit in our life's account, there will be great pleasure in the Heaven world. But that is also completely false. O king; please listen about the sorrow which one gets in the Heaven.
- (264) Those who have equal amount of merit here, get equal status in the Heaven. Then they compete and quarrel with each other. They hold grudge in their mind about the person who has attained higher status than they.
- (265) Just as the kings fight among themselves here because of their greed for higher power, similarly there is always a friction between persons in the Heaven and by their hatred about

each other and they are very unhappy.

- (266) They are always afraid of losing their high level and they think that by resisting others and fighting with them they can maintain their status, but in that fight itself the merit in their name is finished and these persons who have reached Heaven by sacrifices, fall down to Earth in a most tragic condition.
- (267) Thus those who believe that there is happiness in Heaven are simply beasts, because in Heaven also there is hatred; and quarrels are always taking place.
- (268) In the Heaven they enjoy the same pleasures again and again but their desire is never satiated. Even then they never realize that all that pleasure is unreal. This is the power of enchantment of Maya.
- (269) For example, when a man goes to a prostitute, the pleasure he gets by spending money is finished and he is thrown out. Similarly, the more a man is sticking to pleasure the more does it cause pain.
- (270) O king! You will therefore see that those who begin to undertake many spiritual endeavours in order to get pleasures here or here-after are deceived by Maya and they waste their valuable life.
- (271) To be born as a human being in this world of action is a great fortune and Gods also desire to take birth as men. But those Gods also perish by their desire for pleasures.
- (272) It is not known how many are thus destroyed due to their greed, by Maya and, therefore, in order to develop apathy towards objects of senses, it is necessary to worship Guru, of which I shall give you some details.

## तस्माद् गुरुं प्रपद्येत जिज्ञासु: श्रेय उत्तमम् । शाब्दे परे च निष्णातं बूह्मण्युपशमाश्र्यम् ॥

- Therefore one who wishes to know the highest god should resort to a Guru, well-versed in Vedas, i.e. Brahman expressed in words, and who has realized the Brahman and who is free from likes and dislikes, and is peaceful. (21)
- (273) Knowing that the objects of senses are really perishable one must totally surrender oneself to Satguru with deep faith in order to attain the absolute Brahman.
- (274) O king, the seeker takes refuge at the feet of the Satguru with one-pointed loyalty, by the determination that he will be free from the bondage of Maya by having full trust in the words of advice of the Satguru.
- (275) The word Guru has many meanings! O King, I will tell you the varieties of Gurus.

- (276) Some Gurus teach to recite Vedas; some are experts in giving speeches; some are expert astrologers; but wise people do not call them Guru.
- (277) Some Gurus worship by reciting Mantras from Agama, give that Mantra to their disciple and tell him to repeat that Mantra according to the rules; but both the Guru and the disciple never know when the disciple will have self-realization.
- (278) Some teach breath-control. Some show how various types of images are to be meditated upon. Some teach Hatha-yoga and there are certain Mudras like Bhoochari, Khechari Shanmukhi, Shambhavi etc, which they guide the disciple to adopt.
- (279), -Some talk about Absolute Brahman with such an effect that people
- (280) who are of pious nature begin to sob due to love of God, but the speakers themselves do not know how the confusion in their own minds will be cleared.
- (281) When sugarcane is crushed in the crusher it pours the juice in the pot below but that crusher continuously crushes the dry remnants making a harsh sound.
- (282) Similarly a man having full verbal knowledge of the subject describes it in such a way that the listeners are entertained, but he is simply chattering with dry words.
- (283) This type of Guru is happily established. He is well-to-do. He gets respect in society; but disciples of higher caliber cannot fulfill their aspiration to have self- realization through this Guru.
- (284) Just as by pronouncing the word nectar, one does not know its taste, so by mere words, he does not get even an iota of self-experience.
- (285) How can one give the experience of taste, if he himself has not experienced it? So only the Satguru who is really having self-knowledge can uplift his disciple by his grace.
- (286) There are thus many varieties of Gurus and the status of Guru. But one who affords for the disciple, direct experience of Brahman is really called the master or the Swami.
- (287) The Vedas have bestowed the title of Satguru upon only that Guru by whose teaching the awareness of the unreal world disappears and awareness of the true self arises.
- (288) Those who teach the mantras and the technique of repetition of mantras are also great; and worth worshipping, but only he in whom there remains no difference between the worshippers and one who is worshipped is the real Master and Swami.
- (289) There is such a Master, who is having pure knowledge of Brahman, whose mind melts by the vision of Brahman, the awareness of duality disappears and all the four speeches become silent.
- (290) All organs are stilled, the breath becomes quiet and by vision of wonderful Absolute

Brahman, the body also becomes motionless.

- (291) When there is such a Guru of Self-experience, the disciple with devotion and faith requests to teach him, but the latter does not pay attention to him nor gives him any clue of understanding; but simply continues to be silent.
- (292) There is another person, who has direct experience of Brahman, the wrong concept about something becoming an impediment and something, being so thwarted has gone, the actions rising out of sense of duality are broken; and for him there is no sense of otherness about anybody in the world.
- (293) But his actions are berserk or insulting; he commits some unpredictable actions or he adopts such a menacing appearance and fierce countenance that people fear to approach him.
- (294) Such a man is laughing at himself all the time and if at all he talks about spiritual matters, he talks in symbolic terms, which are very difficult to understand for the disciple, and the disciple misunderstands what is said.
- (295) Such a person though a realized soul is very difficult to recognize as such, then who will go to him for knowledge and waste his devotion?
- (296) O King! I shall tell you now the signs of the real Satguru, the capable teacher. You will be happy, if you listen to them with faith and attention.
- (297) One who has pity towards poor people, and helps them by speech, body and mind, cuts the bondage of mundane life of the disciple and usurps ego from its place.
- (298) Similarly, one who is scholar in the whole structure and function of words, and is always merged in the ecstacy of Absolute Brahman, and is able to give instructions to the disciple in such a way that he will understand them.
- (299) One who gives experience to the listener according to his faith; but in his mind there is no pride of being a Guru.
- (300) One who does not remember even in dream, how to get his work done by disciple; but he himself serves and looks after the needs of the disciple having great respect for him.
- (301) In the Vedanta, there is a teaching that the Guru must treat the disciple equal to his son, following which dictum, the Guru does not look at the disciple as of a lesser status; but regards him as if he is Brahman.
- (302) The disciple serves the Guru out of devotion; but the Guru does not think that he is his servant. He sees all the beings as if they are Gods, then how can he look at the disciple as his servant?
- (303) He does not carry in his head the concept that he is a great yogi nor does he make a show of it in the world. He does not allow the pride of being a Guru to appear in his mind.

- (304) He does not put the burden of his maintenance on his disciple; on the other hand, if there is any calamity on the disciple; he hastens to ward it off.
- (305) He does not enjoy the pleasurable objects with the notion that he is aloof from everything and merged in the Atman as a safe haven, but he also does not insist that he should give up all his enjoyments.
- (306) He does not indulge in the objects nor renounces them. Whatever contacts with the objects take place according to the destiny, he directs them to body as belonging to it; and remains merged in the bliss of Brahman.
- (307) His body may luckily ride in a Palanquin or by bad luck it may fall in dirt, the pleasure or pain of these conditions do not affect him.
- (308) Though he is in the body, he is not proud of it; he resides in the house but is not attached to it. He walks among people, according to the social custom as an ordinary person.
- (309) His wife calls him husband, his son calls him father; and disciples call him their Guru. But he remains beyond these relations.
- (310) Thus he acts with full experience of the self, shows how devotional behaviour should be; how to look for Hari in all the beings and advises his disciples to worship Hari in this way.
- (311) These are the signs of a real Satguru; but because of their pride of knowledge, the scholars do not know these. Only those who are experienced know this secret. The knowledge of others is insufficient there.
- (312) The most important sign of the Satguru is that there is profound peace in him. This is the main sign and quality of a Satguru.
- (313) Peace was homeless in the world. It could not find any place to take refuge. It, therefore, came near the feet of Satguru.
- (314) Just as when a daughter comes home of her mother from her husband's home, she freely plays around, similarly peace has come to live happily with Satguru.
- (315) One who knows everything about Vedas, but does not show it off, is the man, who has attained peace by self-knowledge. O King! He is the real Satguru.
- (316) (Eknath says Now perhaps the listeners will get angry and say that by giving so many details, I have made the description very lengthy. But all this came naturally while explaining the word "Expert'.
- (317) Eknath says This is not my own erudition. This is of the Satguru, who is telling His own state of mind by explaining each and every term in the text and making me speak it out.
- (318) As all the qualities of Satguru cannot be described Vedas have become quiet. How can my

talk be sufficient?

- (319) See, what a miracle took place here. My beloved Guru Janardhan Swami is pleased; and, therefore, the Bhagawata is being expressed in Marathi and the details of higher spiritual path are nicely expressed.
- (320) Eka (Eknath) is lenient at the feet of the Guru Janardhana. When the Guru gives His blessings, the Guru and the devotee are free of the bondage of their body, though they are living in the bodies. so says Eknath.
- (321) Even Vedas will not know how great is the fortune when one surrenders oneself to the Guru by the service of whose feet, there is no bondage of the body, though the disciple is living in the body.
- (322) Actually, without worship of Guru, there will be no progress in spiritual path, and no achievement of any worthy quality is possible; and, therefore, the books support worship of Guru.
- (323) Therefore, one should surrender to Guru with one-pointed devotion, so that He teaches the disciple what is self-knowledge and gives him satisfaction.
- (324) O King! I have so far described the best qualities of Satguru. Now, I shall tell you the qualities of a good disciple, which please, listen to with attention.

## तत्र भागवतान् धर्मान् शिक्षेद्धर्वात्मदैवत: । अमाययाऽनुवृत्तया यैस्तुष्येदात्मात्मदो हरि: ॥

- Under the Guru whom one should love and have devotion about, one should by worshipping him, learn the Bhagawata way of life, by which Shri Hari, (Who is the soul of the Universe and who gives Himself to his devotees) is pleased. (22)
- (325) There are some disciples, who appear to be very gentle; but they have many doubts in their minds. Some are totally hypocrites. Some are cunning, who learn by stealth.
- (326) Some have desire only for public respect. Some are proud of their prestige and greatness. Some are very much puffed up by their little knowledge, and some have a secret awareness of their having occult powers.
- (327) Some are quarrelsome and make arguments, some are talkative, some are orthodox, attached to rituals. Some are so proud of their having faith in Brahman that they do not do their usual duties.
- (328) Some disciple likes breath control; some one is proud of sitting continuously in one position. Some disciple is so doubtful that he has no trust in anything.

- (329) Some disciples receive advice respectfully from the Guru, but they doubt about their capacity to follow or to receive the fruit. Thus there are many types of disciples, but mostly they are hypocrites.
- (330) Now, I shall tell you the particulars of good disciples. Good disciples are guileless, pure, pious persons really interested in higher way of life. There is no falsehood in them.
- (331) They are subservient to the feet of Satguru, sold out to the wish of the Satguru and ready to stake even their lives for Satguru's work.
- (332) A good disciple is even ready to die in fulfillment of the Satguru's orders. He never goes even a bit beyond the Satguru's orders.
- (333) He does not look at his Satguru as a man or a person, and is ready joyfully to serve him at all times.
- (334) He is alert to serve his Guru any hour of the day and does not mind doing extremely hard work, which may be physically exhausting.
- (335) He never thinks that a certain work is of a menial nature or it is of respectable and dignified nature. He serves Guru by even keeping aside his usual religious duties.
- (336) He does not allow artificial attitude to creep in his service. He does the work with pure feeling. The harder the work he has to do for his Guru, the more energetic he feels.
- (337) O king, the Satguru is impartial to all disciples, may they be good or not upto the mark, but one gets the fruit as is his faith and devotion.
- (338) There is a saying that God is in the faith and not so much evident in wooden, stone, or clay images. Thus our faith is the only important thing, which gives us the fruit of devotion.
- (339) Hiranyakashipu the demon, tried with shrewdness to avoid death but that itself proved fatal for him. The Lord Vishnu, finding loopholes in the wording of the statement of the boon given to him, killed him.
- (340) But look at his son Prallhad! He had firm belief that God was his Protector. That is why, all the efforts his father made to kill him failed.
- (341) To harbour in our mind the pride of our knowledge, in the spiritual path is sheer non-sense! He who has real faith and humility can cut the chain of births and deaths.
- (342) The Guru has no proud concept of himself being a man of knowledge and that he is going to test the disciple. The disciple gets the results according to his own devotion.
- (343) Dear King! Enough with this description. Just see how great is the faith in the mind of a good disciple! He sees the "Guru" and "Brahman" as only one!

- (344) "Satguru is Atman residing in my heart and he directs all my organs of sense and action," is his inner conviction and while serving the Guru outside, the disciple believes that the Guru is actual "Brahman" personified in front of him.
- (345) He offers his body, mind and money to his Guru, and even his life. Thus he totally offers himself.
- (346) Then the Satguru becomes pleased and is very much in love with the disciple and though he is the master he becomes as if the servant of the disciple.
- (347) The king Bali offered everything to God, and the God became his door-guard! The wonder of devotion is such that the Master becomes the guard of the disciple.
- (348) The best disciples become worthy of God's love for them. But how can this high state be possible for simple souls?
- (349) For this, one must be totally at the command of the Satguru, who will then advise the disciple, how to worship God.
- (350) One should learn from Satguru all the ways of life of Bhagawatas by following which the disciples in the past have become the Best Devotees of God.
- (351) To seek company of saints is the main action a man should do in order to be a good Bhagawata. Satgurus teach how to avoid bad person's company.

## सर्वतो मनसोऽसंगमादौ संगं च साधुषु । दयां मैत्रीं प्रभूयं च भूतेष्वद्धा यथोचितम् ॥

- If the mind should be unattached from everything, first there should be the company of saints. Then pity, friendliness and kindness to all Beings should be developed. (23)
- (352) If one wants to be aloof from all one should choose the company of saints and bad company should be avoided.
- (353) The first and foremost bad company is the concept that "I am the body". Therefore that concept must be completely dropped. O the king of kings! Please keep it in mind that good company the company of saints is very powerful.
- (354) The company of a man in whom pity, friendliness and other qualities like humility are fully evident, should be considered as a good company. Good company is essential to achieve self-welfare.
- (355) By dropping our notion that we are very great we should be lenient to the saints and should prostrate before them.

- (356) Just see! Nobody is greater God than saints in this world. When we worship the saints, the God Almighty becomes pleased.
- (357) With complete faith, we must consider the specks of dust at the feet of saints as adorable by our bowing our head. We should never show off our knowledge in front of them.
- (358) When we happen to see a gathering of saints we should be one-pointed in our belief that they are living gods. When we are so humble to them feeling that they are gods, it is called Prashraya or humility.
- (359) When we continuously keep ourselves at their feet, offering all type of service to them, compassion towards all beings develops fully in our nature. This is the main sign of pity.
- (360) We cannot imagine even in dream that the man who is moved to tears at the sight of the sorry plight of other beings, can ever hurt anybody.
- (361) He never does anything to others such an action by which he himself suffers, and what gives him some comfort he does the same thing for others.
- (362) He has the same compassion for all others. He never gives them pain by uttering harsh words, and thinks what he can do to give relief from their suffering and give them some happiness.
- (363) If his tongue is about to use bad words, he becomes ready to punish his tongue, and if his mind harbours bad intentions about others, he is ready even to crush his mind!
- (364) He runs to lay his soul under all the beings, so that they would not suffer. He loves all other beings more than his own soul. He is so kind to them.
- (365) This feeling is called compassion. Now I shall tell you the sign of friendliness.
- (366) There are only friends everywhere! All Beings have nothing but a good heart. There is no necessity to make any efforts to develop friendship. It is a fact and is self-existent.
- (367) Friendliness does not end if one has to give up anything for friends. Doubts never pollute it. Even if there are great calamities, friendship endures on.
- (368) This feeling does not die even if a man dies. That is called friendliness. When there is a great calamity impending, the real friends come together.
- (369) When a man lives like this, there is in his mind a great trust, a faith about all the beings. I shall now tell you the particulars about that Faith.
- (370) The characteristics of Faith are extraordinary. In that feeling the God Brahma and the little ant are seen as equals, but our response to them is exactly according to their particular separate status in the universal order; that fact is not neglected.

- (371) For example, to Brahmins, one has to pay respects, to worship them, offer them honour and good things, give them great regard. However a particular person may be worthy of giving only food.
- (372) Someone is to be given food, some other is to be given clothes, some is to be given grains, some animals deserve grass and water, and we have to give only milk to someone like a small child.
- (373) In short, we have to give to each that thing by which he will be happy and that also with proper regard. Wrong notion of faith brings in pain.
- (374) For example, it is wrong to give grass to a Brahmin and nice cooked food to an animal like a cow. It is foolish to put a dog on a royal seat and to indicate to a sage, a dirty place to sit These are stupid actions done with wrong concept of faith.
- (375) The tiger may be hungry but we should not place a cow before it as a food; and a cow dirtied by mud should not be massaged by oil and bathed in scented water.
- (376) Though organs and the body are one unit, we see that the function of the tongue cannot be done by the nose. Similarly though Atman is one principle in all and every being, we have to attend to each being according to its capacity and need.
- (377) In giving according to the worthiness though action is different, the inward faith in our mind is of the same quality. This is one of the main qualities of Bhagawata way of life.
- (378) In all the beings, Atman is the same in its Nature; so, in what way can one attain the quality of compassion, friendship and worship of the sages? The sage by name Prabuddha began to tell about the way to attain these qualities.
- (379) Prabuddha is describing to the king, thus, which is the Bhagwata way of life, in the following nine verses, in order that the seekers may attain the state of Brahman.

#### शौचं तपस्तितिक्षां च मौनं स्वाध्यायमार्जवम् । ब्रह्मचर्यमहिंसां च समत्वं द्वंद्वसंज्ञयो: ॥

- (He should learn to acquire) purity both outer and inner, devotion to his religious duties (Penance), endurance, silence, study of scriptures, sincerity (Simplicity of mind), observance of continence, non-violence, balance of mind in the face of dualities (like pain and pleasure or loss and gain, etc.).(24)
- (380) Purity is essential in order to lead a higher life. Without purity and cleanliness we cannot reach our final welfare.
- (381) Therefore, O king, listen from me the signs of purity. It is a strange fact that unless you are pure in mind you cannot have even outer cleanliness.

- (382) Unless you wash you mind, which is sullied by dirty desires and hankerings, your calculated outer show of purity is just like a blind man trying hard to see by his useless eyes.
- (383) The mind is tarnished by the dirt of desires. You have to have devotion and trust in the advice of the Guru and wash that mind by self-confidence and by faith in yourself.
- (384) Just as by fire, gold is purified of its dross and its value increases, similarly by serving the Satguru, your inert ignorance is broken and blotless cleanliness of your (Chitta) consciousness is brought about.
- (385) When the mirror is cleaned, we see in it our own face clearer. Similarly by purity of thinking (Chitta), the mind itself becomes clean, the cover of illusion and ignorance on it being wiped away.
- (386) If iron tries to cover the magic stone of Parees, the iron, by its touch, loses its iron- ness and becomes gold. Similarly, when we achieve the inner purity, our earthly lower intellect really vanishes.
- (387) If magnifying glass is held in the Sunrays, it shines and fire is projected below it, which can be used to kindle fire necessary for Yadnya, etc.
- (388) Similarly by meditating on the word of advice- the teaching given by the Guru, there is thorough purity both inward and outward. Those who do not clean themselves like this are really hypocrites1
- (389) To give an example, consider the plight of one who does not take enough water for cleaning after defecating. His hand remains dirty and that part of the body also remains dirty. Similarly desciples remain unclean only.
- (390) They have poison in their mind but their appearance is attractive, so made by effort. It is like a bitter fruit, which nobody takes.
- (391) Even if the leader of all washermen is taken to a sacred water place and given a thorough wash there, would he be a Brahmin? An actor may act as a king in a drama, but he does not actually become a king or a respectable man.
- (392) A girl, who is otherwise beautiful but has a white patch on her nose, is not accepted in marriage by anybody.
- (393) A woman may wear a pearl top for her beautiful head, but has no dress around her waist and is naked; or a woman whose nose is flat but wears a beautiful ornament for that nose Then all this is ridiculous. Similarly outward show of purity is ridiculous.
- (394) Will a crow become a swan, even if we apply curds to its body, or if we churn cotton fibres as if it is curds, will we get buttermilk or will we be laughed at?
- (395) Similarly when a man has dirty mind, whatever steps he takes to appear clean on the outside

is, O king! a great travesty of truth.

- (396) When the consciousness becomes pure by the effect of Guru's advice and when the body and clothes are also cleaned by standard measures, then that is the whole purity and there is then uniformity in one's life.
- (397) When purity is complete in the mind, it is automatically expressed outwardly also, and that purity guides the disciples towards the high status in the occult way of life.
- (398) When this important key to reach the God is really established in one's heart, his actions are Brahman and the illusory relationship with the body has no effect on him.
- (399) O the great king! This is the true purity. Now what is Penance? I shall tell you about it.
- (400) Penance is a word used for actions taken by a man, by which the body becomes emaciated, but it also depends on the destiny. To meditate on the beauty of the Lord Krishna, continuously in our mind is the real Penance!
- (401) Just as a hero, in the fervor of fight, looks straight at the opposite army, and rushes forward, similarly, one who holds the image of God in his heart, and walks on the face of this Earth is the real man of penance.
- (402) This is the nature of penance. This is pure penance. This cannot be further described. Then why should I chatter?
- (403) The seekers should be having forbearance about opposites, just like hot and cold, etc. That is called endurance. O king! Please listen to it, and remember.
- (404) Just as behind the pictures of a tiger and tigress painted on a wall, the wall is common, similarly, though there is pleasure or pain, our body is the sustainer and is common.
- (405) As the forest fire or the hot winds of summer do not affect the sky, though it is near both of them.
- (406) Though there may be cold water or there may be snowfall, the earth does not shiver. Similarly, being merged into the joy of Atman, a sage is not affected by dualities.
- (407) No doubt the body trembles by cold; but the sage in his mind does not tremble. By extreme heat, the body becomes hot, but by the heat of his body, mind of the sage does not become hot.
- (408) He welcomes pleasure and gulps pain with equal serenity. O king! This is called endurance of opposites.
- (409) Supposing somebody throws a stone at us, and when it hits the body, there is pain. But if that stone is golden, the pain turns into pleasure.

- (410) The principle, which expresses pleasure or pain, is only one. When our attention is riveted to that oneness, we can suffer both pain and pleasure without being sorry.
- (411) When we are aware that we are the knowledge which knows both the opposites, what happens? The opposites are merged into oneness.
- (412) The seeker looks at the spiritual energy in its oneness, just as there is sweetness common in the sugarcane and its juice.
- (413) O king! So long as this unbroken unity is not attained by the seeker, these opposites are very difficult to meet peacefully.
- (414) You should know, therefore, that this is the endurance of opposites. Now please listen carefully what is the nature of Silence.
- (415) If we fall a prey to the enticement of entering into the argument, the pride of our body increases, but Satguru has swept clean the pride together with the word.
- (416) As soon as the teaching of Satguru entered the ears, the praise as well as blame was swallowed, the speech went into the temple of the heart and became ripe and silent.
- (417) When this state comes into being, the seeker finds that, if he is about to talk about the defects of somebody, he himself is in that man. So he does not talk. This silence is the effect of the teaching of the Guru.
- (418) Similarly, if it is intended to praise somebody again there is silence, because he the seeker finds that he is himself one who praises, one who is praised and the action of praising; so it is foolish, if one praises himself.
- (419) There is no place where our Atman does not exist. Whatever is visible is so because of the light of the Atman.
- (420) This was the miracle done by Satguru. This attitude became firm in the seeker's mind; and, therefore, he does not speak either to praise or to criticize.
- (421) One may think that one should have a dialogue to gain something; but before the speech of the Satguru even the logic of Vedas and Upanishads has proved futile! Then where is the scope for my talk?
- (422) In this way praise, blame or arguments- all became silent. By such silence, the seekers are blessed with joy.
- (423) (Now, the sage Prabuddha is talking about study of scriptures) In order to achieve finally such a great silence, the Satguru instructs the seeker about the recitation of Vedas and explains the meaning of Upanishads.
- (424) Further if deeper silence is intended, the Satguru teaches the seeker to repeat the name of

Rama or Krishna. This is because when these names are loudly repeated continuously, the meaning of Vedas stands before the seeker as a servant, with folded hands.

- (425) The sacred places of pilgrimage bow before him, who boldly and loudly repeat the name of Rama, and Gods fall at his feet, and the God of Death, Yama, puts on his own head with respect, the sacred water charged by the touch of his feet.
- (426) My Dear king, the repetition of the name of Rama is itself the highest type of silence. Vedas have fully praised the name of God; and therefore, the name of Hari is the greatest study of Veda. By name of Hari, one attains the fruit of study of Vedas.
- (427) So, study of scriptures means either to recite Vedas or to repeat the name of Hari. Now listen to the definition of sincerity or simplicity of mind.
- (428) What is sincerity? It is like the life for all living beings or the thread in all the cloth. That is the sense of unity.
- (429) Or if sugar is given the shape of bitter fruit, sugar does not become bitter. Similarly, the man with his straightforward nature and softness, pleases even people of different mentalities.
- (430) Though the sickle-like shape of moon is crooked, the nectar-like quality of her rays remains straight. Similarly, even though this man meets people of crooked nature, his mind does not become twisted.
- (431) He does not think anybody to be lowly. He is a kind of relative to all. He behaves as if everybody is an acquaintance of him for last many days.
- (432) The anvil gives support to hot iron, it bears heavy beating by the hammer, it becomes friendly with the iron prong and the piece of iron, which is being beaten into the desired shape.
- (433) Thus when a man behaves with everybody as a close relative, that is called a straightforward mind. This initiation is quite new.
- (434) Continence is the most difficult to achieve. Cupid maddens gods, demons, great sages. Its attack is very disastrous. Cupid is having no physical body, because its place and play is in the mind, and is very hard to control.
- (435) The man who has Kama, the sexual desire permanently in his mind and outwardly suppresses the desire by great effort is not called desireless. His own mind does not accept him as ascetic. He only deceives himself.
- (436) Satguru however, gives such an advice that by following it, the desire dies inside, of its own accord. He gives the disciple good advice how to remain aloof from all enticements, at all times.
- (437) The difference of male and female is true in the context of cupid, but Guru's advice makes

no such difference. For him, both are unreal and pleasure from objects is a mirage!

- (438) There is a statement in Vedas that "Upastha, (sex) is the place of joy". Is it false? This is the question. Answer to this Those who really know Vedas say that –
- (439) If any one asks how sweet is the sugar, it cannot be described in words. The man who asks this is given a small particle of sugar to taste. When he experiences that taste, he can understand that the sweetness is the same in the lump of sugar.
- (440) Similarly people experience that joy through sex on a very small scale but the highest eternal joy in the Atman can be guessed by it. In this context it is that Vedas state that sex is the place of joy.
- (441) The joy from the sex is momentary but there are yogis who can experience joy of a durable nature without involvement of sex and they know the two, the female and a male are unreal, and they are worthy of the self-knowledge.
- (442) The people, thinking that sugar is the main thing in the matter of sweetness and by that notion think that sex is important for joy, indulge in the sex for temporary pleasure.
- (443) They think that coitus is the way to eternal Blissful joy, and become mad for woman because she is the source of sexual joy.
- (444) If a coconut is made purely of sugar, all the outer shell and inner layers are of sugar only. Thus the momentary waves of thrill arising out of sexual relationship are but a small reflection of total blissful joy of the state of Atman!
- (445) Many sweet dishes may be prepared but the sweetness is given by jaggery or sugar only, in all of them. Similarly every interest in the pleasure in the objects is because of inner sweetness of Atmic Joy.
- (446) They do not know that Atman is the source of the joy and therefore they suffer the inner pull of the sense-objects. But the blessing of the Satguru is very powerful. It pulls all the interest together at one place.
- (447) Then the interest in the objects of senses cannot ride over the minds of the good disciples. By trust in the teaching of the Guru, the attachment to woman becomes null and void.
- (448) There is no male Atman and female Atman. When this is realized, there is unsullied continence or pure bachelorhood.
- (449) This is called total celibacy, with inner conviction. Guru makes this firm by his advice.
- (450) O the Emperor! Now listen to the description of non-violence. The seeker never turns a crooked gaze at any being even in wakeful state, or dream and sleep.
- (451) He places his foot on the ground very softly with the fear that the hard touch of his foot may

hurt the mother Earth.

- (452) He does not call loudly or shout, because he is afraid that the sky will be hurt. He gives pleasure to all by his soft words. There is nectar in his speech!
- (453) When his word spreads in the sky, the sky is as if filled with the miraculous vibrations of joys. Thus all his speech is full of joy.
- (454) If he wishes to swim, he does not jump in the water lest it should be violently pushed down. So, he enters in the water as if he is a small ripple of water, not hurting the banks at all.
- (455) When he enters in the water, the heat inside the water is removed, thus by his bathing, it is as if the life helps life to be cool and comfortable.
- (456) He does not breathe forcefully to avoid hurting the air around and lives by gentle breath control.
- (457) Just as our own hand is never lifted to hurt ourselves, he never lifts his hand to hurt anybody.
- (458) If he stares at any animal, it will be afraid. Thinking thus, he never looks at any animal with hard stare.
- (459) He does not rub forcibly his body lest his body should be hurt. Thus fearing violence, he is not proud of his body also.
- (460) Non-violence is a quality, which resides in only such a man, who believes that even a trifle of trouble given to any being is a harm done to the Jeeva living in that body.
- (461) The beings have suffering of three types physical, mental and through bad words. Where all this suffering ends totally, there the non-voilence comes into existence.
- (462) O king, please bear in mind that this quality is pure non-violence. Now, O great king, I shall tell you about the state of mind which is in equilibrium in face of opposites.
- (463) Pleasure and suffering are dependent on destiny, and by our bodily actions in the past, our destiny is accumulated and determined. Considering this we should surrender to Guru and live in accordance with his advice.
- (464) The body is getting pain or pleasure according to the past karma. A foolish is affected by these opposites, but the disciple who is man behaving according to the advice of his preceptor, does not mind about both the sensations.
- (465) If we consider ourselves lucky if we get pleasure, suddenly suffering follows that pleasure. Guru teaches the disciple about this changing phenomenon and makes him free from his attachment and pride about his physical body.
- (466) A man who has no pride about anything, does not feel unhappy by outer pain, and does not

become elated by pleasurable things. He is aloof in both conditions.

- (467) If strangely enough shadow becomes hot in heat, it will be cool by cold. Similarly when the falsehood of pain and pleasure is understood, there is joy in whatever may come along.
- (468) The pain and pleasure do not effect us when we behave with balanced mind in the body, according to its lot. Only the disciples who follow the advice of the Guru can have this knowledge.
- (467) This is not possible without having great faith, and without this knowledge there cannot be a balanced state of mind in every circumstances.
- (470) So long as one firmly believes that he is body, the trouble brought by pain and pleasure also is very great; but bear in mind that, for those who are free from this attachment the opposites are simply null and void.
- (471) When a man awakens from sleep, his poverty or opulence, which he experienced in the dream, become false. Similarly the devotees of Guru becoming self-realized, never hear the names of the opposites!
- (472) The fasting and the breakfast in the games of children are all make-believe things and equally fanciful. Similarly if one follows the advice of the Guru and realize it in his life, these opposites are non-existing.
- (473) In the vicinity of sandalwood trees, even trees like berries, and babool get some scent. Similarly when the advice given by Guru is properly imbibed, the opposites of all kinds become ineffective, being unified in Atman.
- (474) Though woods around sandalwood tree are dry, they being scented, are used in the worship of Gods or Brahmnis. This is the greatness of good company!
- (475) The vicinity of Satguru is the greatest opportunity of having this good company. This transforms the disciple into the state of Brahman. Then the opposites are turned into non-duality.
- (476) Now I will tell you about the said advice of the Guru, by the power of which, the duality of opposites is turned into one homogenous unity.

#### सर्वत्रात्मेश्वरान्वीक्षां कैवत्यमनिकेतताम् । विविक्तचीरवसनं संतोषं येनकेनचित् ॥

Meaning of the Verse :

He should learn to see the Atman and God pervading all, to live in solitude without any sense of possession of any dwelling, to wear pure clothing and to feel satisfied with whatever he could get. (25)

- (477) He believes in the word of the Guru, and has faith that Parmatman is pervading everywhere and he thinks with that inner conviction that –
- (478) "My body moves and talks because Parmatman dwells in me and this entire universe is visible because of His spiritual light".
- (479) He believes that the universe can be seen by him and Parmatman is very much evident in the shape of the seer, the seeing and the seen.
- (480) Whatever object becomes visible is having Atman in and out of it and thus the whole Nature is for him permeated by God.
- (481) He experiences Parmatman in every shape of being and believes that he is the God controlling the three worlds.
- (482) He has inspiration that he is conducting the Universe by his power; He is the controller of Death and time; He is the Creator, Maintainer and the Destroyer. This basic power naturally arises in Him.
- (483) When he starts to look at the world from this point of view it appears that he is in every object At that time the three factors of observer, the observing and the object, which is observed, disappear and Ahankara (Ego) is melted.
- (484) Then there is unity of the disciple and the Parmatman and everywhere the trinity of existence, movement and bliss reigns. This experience is at hand of the good disciple by the grace of Guru.
- (485) Then the statement that God is in Vaikuntha or God lives in Ocean of Milk makes him laugh.
- (486) When there is not any place where God is not, the thinking that God is at any particular place is not agreeable to the disciple.
- (487) He thinks that the Parmatman in whom the Vaikuntha and the Ocean of Milk exist is the Reality and to think God to be at Vaikuntha or the Ocean of Milk, is applicable to qualified Brahman only.
- (488) When Parmatman is wholly filled in everything, to call him a resident of a limited place will not be proper. He is Absolute Brahman without a particular place and cannot be bound by Vaikuntha etc.
- (489) To invoke the God who is everywhere; to give God a particular seat when He is the base and seat of everything, and to think that He should be given a royal throne when He is all pervading are all the games of imagination.
- (490) But those who realize that our attitude to imagine like this is also of the Nature of Brahman are never deviated from their state of Brahman.

- (491) If the seeker really desires to attain this state of Brahman, he must drop the idea of duality and remain alone at all times.
- (492) If in the effort the seeker feels the shortage of food or clothing he should take the thin covering of plants, barks of trees or should take the torn clothing thrown away by others.
- (493) He may eat roots, or leaves, whatever are available but he should not make any special efforts to secure good food or clothing, by putting aside his penance.
- (494) He may very well beg for food by taking a cloth bag but should not waste time at all for food and clothing.
- (495) A seeker who is wise enough does not hanker for or worry about his food or shelter because these things are given according to destiny and destiny takes his care.
- (496) The wise people know that though they may toil and moil day and night, they will not get a farthing without the grace of destiny.
- (497) Therefore, the seekers maintain themselves on whatever they get by luck, remain calm, and happily live according to the advice given by their Guru.
- (498) Pain and pleasure are coming to the body as the destiny decides and whatever may happen, the seekers are happy, because they have found how sweet is the advice, which the Guru has given to them.
- (499) As the destiny directs, the man gets his food and clothes, but the mind of a seeker does not think of his body at all by neglecting the advice of his Guru.
- (500) He welcomes as best whatever is easily available without trying for it or begging for it, and with calm and quiet happy mind, he takes it, trusting in the word of his Guru.
- (501) He does not try to get anything particular for maintaining his body. He is happy with whatever comes to his lot and is really joyful in his Atman.
- (502) He knows by experience that the seeker is always happy while suffering pain or getting pleasure, by his faith in the Guru.
- (503) In order to have deeper faith in the advice of Guru, the disciple should study the Bhagawata way of life from his Guru.

## शूद्धां भागवते शास्त्रेऽनिन्दामन्यत् चापि हि । मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥

Meaning of the Verse :

He should also learn to have faith in the scriptures praising the Lord, without disparaging other scriptures, and control his mind, words and actions, and to be truthful and able to control the

senses and mind. (26)

- (504) O king, know that the book which contains description of the physical body and adventures of God, and about his all-pervading immeasurable aspect or the book which is dictated by God, or in which the virtues of God are described -
- (505) The "Bhagawata Science", is loved by such seekers more than their life. Even more they love the part in which divine knowledge is discussed.
- (506) They find very sweet the discussion on self-knowledge, which their Guru does, and that makes their devotion and faith in God deeper. That gives them such a satisfaction that their attraction to worldly objects dies down.
- (507) The objects of senses always prove to be impediments in the path of the seekers though they have absolutely no interest in them, and they lament about these disturbances.
- (508) They find that attractions towards sense objects are really powerful and tenacious and, therefore, they inwardly cry why such objects at all surround them.
- (509) For the seekers who are not enamored by sense objects but cannot by their feeble effort, save themselves from their snare, the scriptures have laid down certain rules.
- (510) These rules are meant for those who are not attached to objects, but are not free of the objects, either!
- (511) There are two types of people who do not care for the dictates of scriptures one who has sold himself out to sensual pleasures, and the other, who is enjoying Freedom. The latter recognizes the value of these rules of conduct but as his ego is completely melted, he has no use for prohibitive rules of conduct.
- (512) These adepts consider the objects as fictitious as the water in mirage. So, what rules of which scriptures should he observe in order to conquer non-existing sense-objects?
- (513) So, the rules are not necessary, nor useful for those who indulge in the pleasures and for those who have attained complete desirelessness. Thus only for the seekers these rules are made.
- (514) There is understanding when there is a dialogue between the Guru and the disciple, but distraction may create impediment in the understanding if attention is deviated towards objects of senses, and scriptures give certain rules to prevent it.
- (515) There are three aspects of distraction they are physical, pertaining to body, then those pertaining to the speech, and those pertaining to action. The rules are also of three types for the three aspects.
- (516) Out of these, there is for the mind, the rule to keep control on mind, to keep it calm and peaceful. For organs there is suppression of enticement to objects, and for speech, the rule is

to speak truth.

- (517) The elephant of desire for objects becomes wild by the intoxication of Ego, and being powerful by the force of youth, he snaps the bondage of rules of conduct, very easily.
- (518) This man, like the elephant, suddenly throws away the advice of friends, or the king or the Teacher. He holds by his trunk of ambition even the heaven, and plunges deep in the dirty waters of hell again and again.
- (519) If at all he is washed clean by the pure waters of religious conduct, he does not waste a minute to put on his head, the dirt of greed. He crushes below his feet all the authority of Lord Mahadeva and others, giving out wild slogans of "Me" and "Myness"!
- (520) There is only one Mahout to control him. Discrimination! Only he can climb over the head of this elephant and by the sharp goad of strict rules of conduct, he can forcefully thwart his wildness.
- (521) He puts a watchman of asceticism on him, binds him by heavy chain of actual control of action, and tethers him to the pole of Truth.
- (522) The objects of senses affect a man by his actions, by body, by speech and by mind. There are three types of rules laid down for these three. O king! Please listen to the essence of these rules.
- (523) The 'Shama' is the control of mind. What does this control do? It diverts the outward movement of intellect and mind and turns it to the spiritual way of living.
- (524) When the Sun rises in the East, darkness vacates all the world. Similarly, when the peace of mind arises by the grace and the teachings of the Guru, the outer objects leave the mind of their own accord.
- (525) The help of the advice of the Guru controls the tendencies and the urge of sense organs of the body; actions of those organs are stopped.
- (526) As the daughter given in marriage leaves her father's family and the name also, so, the organs leave the objects by the help of this control.
- (527) Now, as regards speech; they put the chain of Truth around the feet of the speech and keep it steady and pure.
- (528) Some say that even Brahma and other Gods pay respects to a man who speaks truth, and he who speaks lie, suffers fall. But these observations are not true or apt enough.
- (529) Actually taking the name of Rama continuously turns the speech really truthful and it never loses itself in untruth.
- (530) Butter once churned out, does not mix again in the buttermilk. Similarly when the speech is

purified by the utterance of the name of Rama, it is not touched by untruth any time.

- (531) Just as ghee melts easily when the sunrays make it warm, similarly, face to face with the firmness of Truth, the untruth fades away.
- (532) The common trees of Khair and berry never remain ordinary trees of ordinary quality of wood, when they are near the sandalwood tree; and they also become scented. Similarly by the repetition of name of God, untruth automatically disappears.
- (533) As the fireflies fade away with their tiny light, as soon as the sun rises, similarly by the force of the name of Rama, untruth disappears.
- (534) When after the dark phase of moon on the last night of the month, the twilight is also over, the sunlight shines in the world.
- (535) Similarly by defeating the untruth, the speech is expressed truthfully, just as the subjects of the king obey his laws in their lives.
- (536) There is no penance other than Truth, and path other than Truth, because it is the Truth, which makes the Reality possible, and it is by truth the seekers become guileless and sinless!
- (537) So, in the case of the seeker who regulates his life by control of mind, control of organs and Truth, the tenacious though the objects are, they disappear!
- (538) One should get oneself interested in the Bhagwata way of life if he wishes for such welfare of himself. It is also important that he does not criticize other paths or scriptures.
- (539) This is because it is not right that one praises one thing and blames other. So, good seekers never indulge in the tendency to find fault with others.
- (540) Should we bow before the Goddess Laxmi because she is very close to Vishnu the God, and should we castigate Ganga, which emerges from His feet? Should we bow before our own mother and have disrespect for other's mother?
- (541) No doubt, we should worship our deity to whom we are devoted, but we should be beyond praise and criticism. Only he, who holds to the Truth and observes silence, becomes worthy of knowledge of Brahman.
- (542) But, the devotees of Hari easily attain liberation without having to observe all these controls etc if they are faithful to God.
- (543) O king, I am going to tell you what is the nature of that devotion and how the devotees of Hari attain the highest state so easily. Please listen further.

## भूवणं कीर्तनं ध्यानं हरेरुद्धृतकर्मणः । जन्मकर्मगुणानां च, तदर्थेऽखिलचेष्टितम् ॥

- The devote should listen, should sing in praise and meditate on the wonderful actions of Hari, His story of birth, actions and virtues and do all his work only for pleasing the Lord Hari. (27)
- (544) The prime activity in the devotion of Shri Hari is to listen with complete faith to the stories of His birth, His divine virtues and adventures and to sing in His praise songs and do Keertan.
- (545) All other activities are not so important as Keertana. The miracles performed by Hari are extra-ordinary and wonderful. When one sings the songs of praise of God, the mind becomes very happy.
- (546) Some of the miracles are (1) Rama made stones to float on the sea (2) Shri Krishna held up the Govardhana mountain on His finger (3) He shifted all the citizens of Mathura overnight without disturbing their sleep.
- (547) And (4) he brought back the dead son of His Guru Sandeepani (5) He swallowed the forest fire (6) To please His mother, He brought back His dead brothers from heaven to show them to His mother.
- (548) Though He had no birth, by His will He took the incarnations. Though He is without karma, He had achieved masterly feats; and though He was having no qualities like Sattwa, Rajas etc, He functioned as if He were having those qualities. If such adventures and virtues of the Lord Shri Krishna are described to others, He is very pleased.
- (549) Though He is the very image of joy in His own nature, if in the Keertana, His achievements are praised and told to others, He starts to nod with joy.
- (550) By such Keertana in which the fame of Hari is sung, the mind of that devotee becomes pure; and the image of God easily becomes fixed in his consciousness. O king! I will describe the details of His physical appearance. Please listen.
- (551) There is crown on His head, there are earrings in His ears, there is a band around His waist. There is yellow Dhoti with jari-work, which He is wearing on his waist and below. There is Vaijayanti garland put around His neck, which reaches down to His ankles. He looks very beautiful in His dark complexion.
- (552) Such image of Hari with all beautiful limbs becomes clear to the mental eye. This is one type of meditation. The second type is where, from the mind of devotee, the name and the form of the God are dissolved; and only the abstract, pure, total Absolute Brahman as energy becomes the inspiration.
- (553) When such image of God becomes firm in the mind of the devotee, the thought and action of that devotee become an offering to Shri Krishna, including the devotee's wife and sons and all his possessions.

# इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मन: प्रियम् । दारान्सुतान्गृहान्प्राणान्यत्परस्मै निवेदनम् ॥

- He should offer everything e.g. the sacrifice, the charity, the penance, the repetition of name, actions, and whatever is liked by him including wife, sons, houses etc. (28)
- (554) Whatever the devotee does such as sacrifices like Aghnihotra etc., money given in charity at special occasions like eclipses and penance which is observance of all the rules of conduct according to the caste and Ashrama.
- (555) The repetition of the Nama should be done or the Mantra-japa given by Guru, and Mantra with the process of ritualistic worship including establishing of "Aavarana" (surrounding deities), according to the scientific method to be followed, should be repeated.
- (556) All these, which include sacrifice, charity, religious observances, penance, initiation by Mantra or repetition of God's name, should be offered to the Lord Shri Krishna, without any selfish desire.
- (557) Those who act in this way and surrender themselves to Hari, become very dear to him and He takes care of them as a mother takes care of her young ones.
- (558) It is therefore, proper for the devotee that any worry about business or means of livelihood should also be left at the feet of the Lord. Really wise devotees never say that anything belongs to them and become proud about their possessions.
- (559) The devotees trust in the advice given by their Guru and offer to the Lord Shri Krishna everything which they like very much or have great love about it in their heart.
- (560) They totally use every moment of all the twenty-four hours in his service and never turn their mind or action towards mundane objects.
- (561) They do not beg to rich persons for the sake of food nor waste their valuable life in the desires for worldly pleasures and objects of ephemeral nature.
- (562) Even if one spends millions of rupees, one cannot call back a minute that has gone into the past.. So, a wise devotee uses every valuable moment in spiritual life. He simply spits upon heaps of earthly pleasures.
- (563) Even kings leave their kingdom and go to forest to do penance and give up their attachment to objects of pleasure, in the sincere pursuit of liberation.
- (564) How can we fully describe the joy of complete devotion? A really sincere devotee does not waste a moment. He offers and surrenders his whole life to the Lord Shri Krishna.

- (565) He has no sense of possession for his wife and children. He has no selfish motive for them. He says to himself "These persons do not belong to me. They belong to the God.
- (566) As he sees Parmatman in his wife, sons, his own body, his house and his Pranas also, he has not to say "they are offered by me to the Lord," but looks at them as the images of God only. Naturally everything already stands surrendered to Brahman.

## एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् । परिचर्यां चोभयत्र महत्सु नृषु साधुषु ॥

- He should also learn to love those persons who have realized Shri Krishna as their Atman, and as the Lord of their life, to serve human beings especially those among them who are Mahatmas and sages. (29)
- (567) These devotees are dear to the Lord Shri Krishna, who thus surrender all their relatives to the will of the God and use whole of their time in the pursuit of service to the Lord.
- (568) The devotee who worships whole-heartedly the Lord who is residing in each and every Being as Paramatman,
- (569) So long as his vision is not fixed in the aspect of the God, who is formless and all pervading, should concentrate in his heart upon the qualified image of God and worship Him.
- (570) If his mind cannot be fixed on the God with qualities, he should worship the image of God. There also, he should consider equal, the fixed image of God in a temple and any image of God, which can be moved from one place to another – following the advice given by his Guru.
- (571) Those images which the devotees worship in their own house, should be considered as movable images, and images of the Lord in the temples at Dwarka etc, which are established, should be considered as fixed.
- (572) Still better than those images, Brahmins in person should be worshipped; they are worth worshipping and should be so honoured faithfully.
- (573) Among the Brahmins, he who is having the knowledge of Vedas is worthier and if he is knowing the meaning of Vedas and scriptures he is still of a higher rank. He should be worshipped.
- (574) Even amongst all such, if a Brahmin is a devotee of Bhagwan, who worships God without selfish motive and is alert in the observance of the rules of conduct of Bhagwata way of life is worthier.
- (575) He considers Krishna as his Atman, as his Lord, and is totally dedicated to this Shri Krishna

and is really the best person to whom worship should be offered.

- (576) Please remember that the Guru, whom all the Gods, all the men and all the Vedas praise, is the highest person of worship for disciple!
- (577) To say that Guru and Brahman are equal is not a correct statement, because Brahman in Itself is not so recognized without being explained by the Guru. Really, there is such unity that there is no scope to say that they are equal. Even the notional duality is not there.
- (578) As one has faith in God, so one should have the same faith in his Guru, because there is no duality in God and Guru, except the name.
- (579) So, the Guru is pleased when one worships God and God is pleased when one worships the Guru though the names are different, they are one only in their nature of Joy.
- (580) Though a ring and gold are two words, they denote only gold. Similarly Brahman, God and Guru are all Brahman only.
- (581) One should be a devotee of the Guru, by his physical body, by his mind and by his money and worship him without having any ulterior motives or cunningness. One should offer himself totally with all one's possessions to the Guru.
- (582) Similarly, sages and listeners who are men of wisdom should be respected as Gurus. When we have dialogue with them, we should keep up listening to them and discussing about the path of devotion.

#### परस्परानुकथनं पावनं भगवद्यशः । मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः ॥

- He should further learn to expound and discuss among the devotees the sacred glory of the Lord and enjoy together the delight and satisfaction in it resulting in the freedom from egoism. (30)
- (583) When the devotee has a dialogue and discussion with these persons, self-knowledge for both emerges and great joy fills their minds.
- (584) By having love for the stories of the Lord Hari mutually, both have great trust and faith. There is a happy communion of two people and both enjoy the happiness of the Atman.
- (585) When they once taste the sweetness of joy in their Atman, sorrow disappears totally. Devotees, therefore, should unfurl the flag of the empire of Devotion and enjoy the self-bliss.
- (586) When they worship with real faith, they attain fully the self-bliss. O king, I shall describe the real sign of that self-bliss.

# रमरन्त: स्मारयन्तश्च मिथोऽघौंघढरं हरिम् । भवत्या सञ्जातया भवत्या बिभ्रत्युत्पुलकां तनुम् ॥

## ववचिद्रुदन्त्यच्युतचिन्तया ववचित् हसन्ति नन्दन्ति वदन्त्यलौकिका: ।

# नृत्यन्ति गायन्त्यनुशीलयन्त्यजं, भवन्ति तूष्णीं परमेत्य निर्वृता: ॥

- Thus, remembering and reminding one another of Shri Hari, the destroyer of the flow of sins, and their devotion, transformed into divine love, the devotees, filled with rapture experience a thrill of joy. (31)
- Sometimes they weep with the anguish of separation from Shri Hari, sometimes they laugh and rejoice, and address Him, call Him (as if He were present by their side), indulge joyously in dancing and singing and sometimes thinking of the Lord who has no birth, feel that they have reached the Lord and thus become peaceful and silent. (In this way their behavior becomes very much abnormal! (32)
- (587) The man who asks about the great virtue of the story of Hari and one who describes it at length in reply, both earn a great amount of merit. Then sin is not to be seen at all!
- (588) If the Lord by taking whose name only, all sins are destroyed, becomes manifest in the heart of the devotee, how can the sin get a place there?
- (589) Through doing devotional activities as a means to reach the Lord, higher devotion of LOVE OF THE LORD comes into being. O the King! You are intelligent. I shall tell you the nature of this Devotion. Please hear it from me! (589)
- (590) By worshipping the Lord with pure faith of His unity with the devotee, He Himself becomes manifest in the heart and then there is also change in the appearance of the devotee.
- (591) When there is mutual dialogue between two devotees, there is understanding of the Reality and eyes are full of tears, there is perspiration and suddenly the smooth breathing becomes irregular and sometimes a suffocating sensation is evident.
- (592) When the consciousness is touched by the magic of spiritual energy, there is lump in the throat, there is shuddering and shivering of the body, the eye-lids become half-closed and the eyes become still.
- (593) When he thinks about Achyut, Lord Shri Krishna, his mind and heart are full of emotions, he cries out by the pain of separation; and starts sobbing.
- (594) While sobbing, suddenly he begins to laugh and in the ecstasy, he begins to hold his stomach and laugh aloud like a mad man.

- (595) He says to himself "I was caught in the clutches of ego, because of my attachment to the body, but now I have become free! Lo! By the keen advice of my teacher, I am now full of joy! Ha! Ha! Ha!
- (596) I had been stranded because of my attachment to myself and my possessions, I had missed myself, and by the help of my Guru's advice, I have met myself' With this thought, he becomes very much agitated.
- (597) He becomes very talkative by the wonder and the emotional disturbance, saying "How wonderful is the word of my Guru! I am enjoying the bliss of the self.
- (598) The phantom of the worldly life was strangely harassing me; and I was afraid. But because of the strong words of my Guru, I was freed from the fear. Thus he is overwhelmed by the joy and begins to dance without any shame.
- (599) As the child begins to dance when it sees its mother, he thinks about the great effect of the advice given by his Guru, and openly dances.
- (600) In the wake of self-knowledge, he begins to sing aloud the songs of praise of the Lord.
- (601) By the din of songs sung in praise of God, the three worlds echo and re-echo and even the great joy itself becomes satisfied and utters the Lord's name in that ecstasy.
- (602) The devotee stops singing and starts to shout "I am listening to my own song, there is nobody else here and nothing else!
- (603) "I am the singer and I am the listener and I am myself my song. There is only I in the whole world. There is no trace of duality at all" This is his state.
- (604) So, when one continues to do service to the Lord by total devotion, then automatically all actions cease. "I am" and "I am that" both disappear and there is no focus to the consciousness.
- (605) When in this way, the devotion coupled with love of God increases, the hardship of the devotee which he was experiencing earlier disappears and the confusion about the worldly life is cleared and the sense organs with all the facets of speech get peaceful.
- (606) The state where there is neither "one" nor "two", there is nothing in the front or at the back, where happiness merges into itself that state, the disciple reaches definitely.
- (607) Only the mother, who has given birth to the child, knows how to please it. Similarly only the Satguru knows well how to impart self-knowledge to the disciple.
- (608) As only the mother knows how to enjoy looking at her child with loving interest after putting beautiful ornaments on its body, only the Satguru knows how to be happy by making the disciple joyful by self- knowledge.

- (609) There is one absolute thing, which knows no modifications. The sense organs do not know its place. The mind and the speech cannot reach it and the intellect cannot measure its limits.
- (610) Spirituality is not such a thing which can be shown actually to the eyes of the beholder nor a thing, that can be put in somebody's hand, but Satguru gives the disciple that experience directly.
- (611) Satguru or the teacher is a strange adviser who can make the disciple understand the most abstract self-knowledge, and therefore, it is the Satguru who enjoys the self-bliss through the joy of disciple.
- (612) The higher the disciple reaches towards the knowledge of the Brahman more free he is from the illusion of the world and in that itself the Satguru becomes happier and happier.
- (613) On the battlefield it is the General who fights and defeats the enemy, but the victory is celebrated by the king in his palace. Similarly the disciple is absorbed and totally merged in the divine bliss, but it is the Satguru who starts swimming in the ocean of that joy.
- (614) It is to this Satguru who has intense desire for the liberation of the disciple, that one should approach for learning the Bhagawata way of life about which mention is made earlier.

# इति भागवतान् धर्मान् शिक्षन् भवत्या तदुत्थया । नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥

- Thus learning and following the way of life of the Bhagawatas, his devotion developing into divine love, the devotee easily crosses the otherwise impassable Maya. (33)
- (615) This is the situation of the Bhagawata way of life. It should be learnt by approaching with all humility, the Satguru, so that the power of Maya cannot affect the disciple.
- (616) Maya cannot be controlled by study of Vedas and scriptures. It is beyond the grasp of even Gods like Brahman but there are people who surrender to the Lord directly who can tide over this Maya by simply remembering the Lord's name.
- (617) Maya simply runs away as soon as the devotees shout the name of Hari and, therefore, the devotees easily find the way to go beyond Maya and they are very happy!
- (618) O king, this Maya is the power of great Lord Narayana and if we worship the sacred feet of Narayana Himself, then only we can go beyond Her. You had asked me about this and I have given you advice of worship.
- (619) You had asked me what is the most useful way of going beyond this Maya and I have told you thus. You must remember that this is the only way to be successful, to be free.

- (620) Devotion begets satisfaction. Devotion gives you freedom permanently. Devotion makes it possible for you to attain God, and by devotion only Maya disappears.
- (621) I repeat that by devotional songs sung at the height of our voice, Maya runs for Her life. Even simple souls can tide over Maya by this devotion.
- (622) Then the king Janaka asked about the nature of Narayana by whose devotion, it was said that devotees could escape from this great illusion called Maya.

# राजोवाच-नारायणाभिधानस्य ब्रूह्मण: परमात्मन: । निष्ठामर्हथ नो वक्तुं यूयं हि ब्रूह्मवित्तमा: ॥

Meaning of the Verse :

- O sages! Since you are the foremost of Adepts who have realized Brahman, please explain to us the real nature of Paramatman or Brahman, whose name is Narayana. (34)
- (623) When the king heard that the only way of going beyond Maya is to see God in everything, he was very happy and he eagerly asked about the absoluteness of Parabrahman.
- (624) The king asked about the nature of the Lord Narayana by whose devotion great devotees can go beyond Maya.
- (625) The king asked about the only truth, which is known by the three words such as Brahman, Paramatman, and Narayana, which he wanted to know in detail.
- (626) Narayana is the name given by the experts in Vedas to that Base of everything, that principle which occupies everything in the world both in and out.
- (627) The king said "It is by great fortune that such great oceans of knowledge like you are available to me. By the good advice you are giving me, my ego and pride have disappeared. (627)
- (628) By your talk a great surge of joy has arisen in my heart and my mind is so disturbed that I am not satisfied however much more I listen.
- (629) Listening to the important question of the king, the sage Pippalayana, the younger brother of Prabuddha came forward to speak.

# पिप्पलायन उवाच - स्थित्युद्भव-पूलय-हेतुरहेतुरस्य यत्स्वप्नजागरसुषुप्तिषु सद् बहिश्च ।

### देहेन्द्रियासुहृदयानि चरन्ति येन संजीवितानि तदवेहि परं नरेन्द्र ॥

- O ruler of men! Know the Supreme Reality which is responsible for the creation, sustenance, and dissolution of this Universe, and has no cause of its own, and that which exists in the waking, dream and deep sleep state as well as the supra-conscious state and animated by which, the body senses, breath and the inner mind exist and perform their functions. (35)
- (630) Pippalayana said "My dear one, He who is the cause of the creation of the Universe, by whose power everything is maintained, and by whose power the destruction takes place and who is the main energy behind all the three states of the Universe.
- (631) One who is the origin of this world and one who is without any purpose and always full with the bliss of existence is Narayana. This you should understand properly.
- (632) The sky is aloof in all the three times of morning, noon and evening. Similarly this Paramatman, this Narayana is untouched by the stage of creation, existence and annihilation of the Universe.
- (633) Now you may ask Who is the observer seeing all the three stages? I will explain to you in some details by giving example.
- (634) Narayana is the principle, being a witness beyond the three states of waking, dreaming and sleeping. When all the three stages are not there, then there is certain awareness. That is Narayana.
- (635) Narayana is that spirit in the purity of which there is knowledge of the waking state, knowledge, which is illusory in the dream state, and the factor of a witness in the sleeping state.
- (636) O the great king, know that Narayana is the name of the divine flame Paramatman who is the dweller of the innermost, of all the beings.
- (637) If we describe in these words the Brahman, you may think that it is impossible to realize it. I therefore tell you a simple tact by which it will be understood personally.
- (638) The Paramatman is in your heart in its fullness. It is by its power that the mind, intellect, vital force and the organs function.
- (639) By its light the eyes see, by its power the tongue tastes, by its attention the ears are able to understand the sound.
- (640) By its pride the ego maintains its pride and the mind meditates by its power. By its power the consciousness functions and intellect has the capacity to know everything certainly.
- (641) By its power the physical body can move. The skin experiences hot, cold, soft, hard etc touch by its power only. The feet walk and the hand gives or takes because the Paramatman is there, the mover of things.
- (642) The breathing and the closing and opening of eyelids become possible by its power and it is

by its quality of joy that the beings experience the joy of sex.

- (643) Thus, he who is the director and controller of all the three worlds and who also resides in everybody's heart is called Narayana and he is the Paramatman.
- (644) Now if you venture to say that this Paramatman is subject to the control of all these i.e. the mind, the intellect, the Pranas and the Organs (who are actually controlled by it), that will be impossible.
- (645) Now if you think yourself to be the knower and try to know that Reality, you will not know what is to be known because the intellect cannot enter that reality by dividing itself into two factors, one as the knower and the other as the object to be known.
- (646) Please understand that all the positions as the knowing and the not knowing should be left long back and only the state of is-ness is to be there Then only there will be the Parabrahman only existing in its own power.

## नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमर्चिष: स्वा: ।

## शब्दोऽपि बोधकनिषेधतयाऽत्ममूलमर्थोक्तमाह यदते न निषेदसिद्धि: ॥

- Just as the fire cannot be illuminated or burned by its own sparks, the wind, intellect, speech, eye, life-breath and senses cannot grasp or reach the Ultimate Reality. The revealed word (Veda) too makes no positive statement about it, though it is the authority to prove its existence. By denying itself the power to describe it, it speaks of it by inference. No negative description, however, would be possible if there were no Reality actually in existence. (36)
- (647) The mind can imagine about Vaikuntha, Kailasa, the ocean of milk, etc., but the mind and intellect have no capacity to imagine what is Atman.
- (648) The mind which can project an image of all the three worlds cannot enter the Reality i.e. Atman. Intellect is, no doubt the definite aspect of the thinking process but it also cannot reach the Absolute Brahman.
- (649) That which is beyond the flight of mind and intellect is, naturally enough, very far away from speech. Thus the poor "word" can never grasp that Brahman which is beyond everything.
- (650) If we try to tie the sky in a square, four-cornered cloth, all the four corners will remain open without anything bound by them. Similarly if we try to tell something about the Absolute Brahman, the very power and capacity of the word is lost.
- (651) Even the power of action which works because of the vital life force (Prana) cannot touch it; so, how can the organs find it?

- (652) For example, the Sun is reflected in a dirty pond, but by that, the Sun does not become dirty. Similarly you must realize that the Paramatman is really very far away and beyond mind, the organs and the intellect.
- (653) That which is beginning-less mind behind the mind, which is the wiser intellect, the wisdom prior to intellect, that which is the primary eye behind the eyes and that which is the basic ear behind the listening organ which is the outer ear.
- (654) That which is the matrix of smell behind the nose, that which is the tongue behind the organ of tasting which people call the "tongue" and that which is the receptor of touch behind the skin and also that which is the soul of the soul.
- (655) That which is the cause of organs, that which is non-actor though full of activity that can never be the object of senses.
- (656) How can mind reach up to that which the intellect cannot see? How can that Paramatman be grasped by hearing, seeing and smelling and how can it be reached through contact of the objects and the sense organs?
- (657) How can speech reach upto that which Pranas have no power to approach? It bashfully retreats! What status is there for the organs of activities?
- (658) Many sparks fly out of burning coal, but each spark cannot give us full idea of the whole fire.
- (659) Or so many sunstones dazzle in the sun, but Sun is not fully expressed in any of them.
- (660) Or many waves rise on the sea but they cannot show us the total expanse and depth of the sea.
- (661) Similarly, organs are born out of Brahman, but they cannot express the whole Brahman through them.
- (662) If sugarcane will be produced out of sugar or if banana tree can be created from its product which is the banana fruit (both are impossible things), then only the organs can know Brahman but even Gods cannot know IT.
- (663) Here a doubt arises. If organs cannot at all understand Brahman, then the soul, the Jeeva will never be free from bondage and the chain of birth and death will never be broken!
- (664) There is a saying in Vedanta that 'by word one can have direct experience of Reality You may be thinking along those lines and asking whether that saying is not true!
- (665) So, O king, please listen. The fact is that the word creates the feeling of "Knowledge and Meaning". Then, giving to the Jeeva the knowledge of Brahman, the word goes into oblivion. I will describe this in detail, to which please pay attention.

- (666) Vedas set about making a vow to free the Jeeva from the bondage of this worldly life, but while trying to churn and analyze each and every principle, they were out of their depth.
- (667) The Vedanta used the words- "Not this! Not this!" to discard the existence of non-essential things, but in a way they indirectly indicated the quality of non-perishable Atman. But Vedas were not able to show directly the Reality of Atman.
- (668) One who reaches the understanding that Brahman is that which word cannot verbalize is the man who, in that understanding itself becomes that Brahman.
- (669) Vedanta indicates by negative approach of words like "Not this" the same Brahman indirectly, and one who jumps up from the springboard of these words, can reach that indescribable state.
- (670) The man whose arrow of intellect touches that principle, which the word indicates by negative terms, is decidedly himself that principle of Brahman and that is also the final limit of negative probe.
- (671) The word slays itself totally creating the experience of Brahman for the Jeeva and when they say that the word leads to the direct experience they have this meaning in their mind.
- (672) Where the power of speech definitely becomes ineffective, where mind and intellect cannot enter That is the final borderline, upto which the negative approach leads us And that is what is Brahman.
- (673) That which makes the speech articulate but which cannot be described by the speech; that which knows the mind, intellect and organs, but which is not known by the intellect and the mind.
- (674) That which enables the eyes to see, but which cannot be seen by the eyes; that which enables the ears to hear and nose to smell, but is not known by them.
- (675) In short, that which knows all, but which, all cannot know and there is no second thing, which can know it.
- (676) That which is, thus knowable by itself only and none else to know It, and in which there is no place for the "Word" to enter.
- (677) That which is neither thin nor big, that which is neither straight nor crooked, that which is neither subtle nor crude, and which is a thing without any modifications.
- (678) That which has no shape and no qualities, that which has no status in personal life (Ashram) and no status in social structure, (Verna) that which is neither the sense of "I", nor the sense of ' you', that which has neither birth nor death.
- (679) That which is neither light nor heavy, neither thin nor well-fed; that, which is not established, nor deserted but is having absolutely no particular Nature or duty.

- (680) It is neither short nor long, it is neither elder nor younger and if we try to think about it by way of discrimination, that faculty itself is lost in that effort.
- (681) It is having no beginning and no end. It has no middle state; it is neither with modifications or qualities, nor it is without qualities, but it is endless and measureless by its aloneness and infallibility.
- (682) The Vedas tried to describe that Reality in words and the Vedanta had to utter the words-"Not this, Not this", and had to put its head down out of shame.
- (683) Then did Vedas retract without knowing it? No. Vedas understood the Reality, but could not describe it in words; and, therefore, they sat silent.
- (684) Thus when the Vedas kept silent about it, the scriptures, or the six sciences were completely afraid, but being proud of their own versions about Reality, they started to quarrel over their own ideas and convictions.
- (685) When Vedas understood that only through the ending of words, the realization of Brahman is possible, they rejected the words by words only, and became eternally silent.
- (686) When the 'king' Veda kept silent, the scriptures began to run here and there in search of proper words; but they could not be satisfied with any description.
- (687) However, only those people, who attain Absolute Brahman after the final summation and end of the power of word, begin to see the synthesis in all the six systems of philosophy and can know the meaning of scriptures easily and envisage all the three worlds as one totality.
- (688) O king! You may say "You yourself have postulated that Brahman is only one without a second. In the face of that argument, who is he, who sees all the three worlds as one?
- (689) To this, I reply that this phenomenon is possible for only those whose bondage of lust and desire is snapped, the solid core of pride is dissolved, and the destiny of experiencing pain or pleasure etc. remains limited only to the physical body. Only they can see the whole creation not as a variety, but only one unit.
- (690) The sage Pippalayana was very happy in having a chance to express his own experience and began to adore the "Creation" as indivisible from the Absolute Brahman.

### सत्त्वं रजस्तम इति त्रिवृदेकमादौँ । सूत्रं महानहमिति प्रवदन्ति जीवम् ।

#### ज्ञानक्रियार्थफलरूपतयोरूशक्ति । ब्रुह्मैव भाति सदसच्च तयो: परं यत् ॥

Meaning of the Verse :

That which was one before creation became known as Pradhana (or Prakriti) of triple nature, consisting of Sattva, Rajas and Tamas. Then by its active power it became as the Sutratma

and by its power of understanding it became known as Mahat Principle. Again as a condition investing the Jeeva or individual soul, it became known as Ahankara (the ego). The incomprehensible Brahman alone shines as deities presiding over the senses and their objects and the pain pleasure experience. The effect and the cause – are all Brahman only, because it is cause of both. (37)

- (691) When the experience arises about the unity of the Atman and the Brahman, naturally the world begins to appear as Brahman only. The man begins to see the whole creation, both the animate and the inanimate as Brahman only.
- (692) In the sky there is blue colour visible to the eye. Similarly Maya functions in the Brahman. Her power is wonderful. She has given the qualities of a male (Pursha) to the Brahman, which is neutral.
- (693) Her faith in the religion of the faithful wife is beyond our imagination. She aroused desire in a eunuch. She gave name to the nameless and actions came into being by her power where there is actionlessness.
- (694) She enjoyed the vicinity of aloof, unattached and independent principle; and became pregnant without having physical touch. She held in her womb the foetus of Mahat and she delivered the triple child of three Gunas.
- (695) Then this strange woman stayed in the town of knowledge and ignorance; and by her nature of ' wisdom' and non-wisdom; compelled that Male experience the dual existence of Shiva and Jeeva.
- (696) Just as an ornament is apparent on the gold, just as a piece of cloth is seen, but the matrix is the base made of threads, just as a picture appears on the background of a wall, similarly Maya appears as enformed on the base of Brahman.
- (697) When earthen temples are prepared, though they look different, there is only dried clay in each temple. Similarly, Maya takes various forms and appears on one single total Brahman.
- (698) The particles in clarified butter are not different from it. Similarly, Maya is having many forms, but they are all on the base of Brahman.
- (699) When Brahman is alone, how does it become many? Pippalayana said that this is the effect of association with Maya.
- (700) Brahman is Om as one, but becomes three syllables as эл, э, म; and it is then having three aspects or Gunas viz Sattwa, Rajas and Tamas.
- (701) When all the three Gunas are of equal proportions that state is called "Pradhana" or Main Principle. It is the thread of force or of power to Act. When knowledge arises in that state it is called Mahat- Principle.
- (702) "I am Brahman" is the Total Inspiration, which becomes limited to the field of the body and

because of that form of the body, the Absolute Brahman gets the name of "Jeeva" or "Soul".

- (703) "Action" is related to the ten organs, and their presiding deities are related to Dnyana or knowledge. The objects of senses are called "Artha" and pleasure-pain duality is called the "fruit".
- (704) We should realize that all the three Gunas, five elements, five objects of the senses, the ten organs, the Jeeva who experiences pleasure and pain through these, and knowledge, action and doing of any action all are the total Absolute Brahman.
- (705) For example, if we prepare a big Jackfruit of sugar, then the thorns, the skin and the nuts etc., are all of the same sugar only. Similarly this is all Brahman in the form of the world.
- (706) Suppose we prepare a doll and show various limbs of the doll, all made of cloth, everything is only thread. Similarly the unmodified Brahman Itself has become the world with various forms.
- (707) Though there are various names like the world, the Universe etc, it is all pure Brahman only. This is the main thesis of Upanishads and the highest principle described in the Vedanta.
- (708) Now some may say that if we accept that Brahman has become this Universe with various forms, and then since the Universe is subject to change or growth and decay, it logically follows that Brahman is also subject to change etc. To this, O king, I answer that it is an impossible thing.

### नात्मा जजान न मरिष्यति नैधतेऽसौ न क्षीयते सवनविद् व्यभिचारिणां हि ।

## सर्वत्र शश्वदनपाय्युपलब्धिमात्रं प्राणो यथेन्द्रियबलेन विकल्पितं सत् ॥

- This Atman was not born, will never die. It neither grows nor decays; because it is the witness of the different states of those objects, which are created and destroyed. It is omnipresent and eternally abiding pure consciousness; yet it appears as many (like Prana) under the limited power of the senses. (38)
- (709) Brahman has no mother or father and, therefore, it has no birth. Had Atman been a limited affair, it would have been born to a mother.
- (710) Atman is so complete that there is not a point in space where Atman is not and, therefore, 'Birth', as such, cannot touch it.
- (711) A child has no existence before its birth, it is existing after birth, at least people think so. But in the case of Atman this language of coming into existence or not, is not applicable.
- (712) There is no such thing that once upon a time the Atman was not there and it is here now etc.

This concept of partial existence is not true there, because Atman is always eternally present.

- (713) The child having its body is seen to be growing by time everyday but that is not the way with Atman and, therefore, Atman does not grow.
- (714) When something does not grow, there is no change in its existence. So Atman has no such stages as childhood, youth or old age.
- (715) Atman is the witness who sees the changes in the body and says "I was small in my childhood and I grew in my youth and Alas! I am now old", because he identifies himself with the body.
- (716) When somebody witnesses something or sees something, he is beyond that state and he is never that state itself. So, though Atman is in the body it is beyond the states and beyond the body.
- (717) As Atman is without stages, without decay and is complete, it can never suffer from deterioration. How can that which has no birth be dead?
- (718) You will ask "How and what is this Atman which, you say to be without change, without stages and without birth and death?" I reply that please understand that Atman knows everything and is the very image of knowledge.
- (719) Again you will say "Knowledge is also temporary because by knowledge of the sky which is everywhere the concept or the knowledge of the sky or space in the limited emptiness of a pot is lost or nullified. But you are wrong. Even if the focus of attention of the sense organ becomes defunct, the knowledge in itself does not perish. It is eternal.
- (720) There is an exact example. The life force causes the body to grow but only the body undergoes the various phases like childhood etc while the life-force does not undergo any change.
- (721) The Prana or the life force controls the body; it is not affected by the changes in the body. Now Atman is the controller and director of the life force and is beyond it. Thus Atman is never subject to the stages of the body.
- (722) By using this simile of the life force we have to understand the unaffectedness or the nondisturbance of the Brahman (By the next verse, the separateness of Atman from the body and the sense organs is explained).

## अण्डेषु पेशिषु तरूष्वविनिश्चितेषु प्राणो हि जीवमुपधावति तत् तत् ।

# सन्ने यदिन्द्रियगणेऽहमि च प्रसुप्ते कूटस्थ आशयमृते तदनुस्मृतिर्न: ॥

- The vital air (Prana) follows Jeeva here and there, whether born of egg, womb, sweat or sprung out of soil and itself remains unchanged in the different bodies. The Atman also remains unaffected in the state of sound sleep when the senses are oblivious and the ego is dormant, the subtle bodies have become functionless, and we remember the Atman (when we are awakened) as having the enjoyment of sound sleep. (39)
- (723) In various bodies born out of egg, sweat, embryo and Earth, the life force naturally plays its role at all times, in association with the Atman.
- (724) When the Atman is in association with the life force in this way, it is called Jeeva. When the life-force is not affected by the modifications in the body how can they affect the Atman itself?
- (725) Though Atman is in the body and organs, it is aloof from the stages of the body. If you want to know 'how', I shall give you another example.
- (726) When the Atman is in the waking state of the body, it is called as Atman with modifications. The same Atman is in the dream in old memories but without the body and the organs.
- (727) When Atman is in the astral body only, it sees dreams by its being associated and proud of the physical body.
- (728) When that dream also ends and the pride of the body is also gone, there is the state of deep sleep. There is only Paramatman remaining without any defects or accretions.
- (729) When the pride of body; and the body and the organs are also dormant, there is no awareness; then you will say that, everything is void and therefore, you will say that there is no Atman or anything.
- (730) To this I reply that if there were no Atman in the state of deep sleep how can there be a memory to the effect that, "I was in deep sleep very happily" after awakening. So the state in which there is this awareness cannot be void.
- (731) Atman is thus a witness. It says I am the knower in waking state; I am the seer of the dream and I am the enjoyer of happiness in the deep sleep.
- (732) So, Atman, which is fully aware as a witness in all the three states, cannot be void. O king, it is the complete, pure spirit, and it is Paramatman.
- (733) Now you will ask that if there is a realization of Brahman in a certain way, then why is there contact with the outer world and experience there afterwards? My reply to that is "The pride or the ego is not totally destroyed while one is asleep but it is dormant in Ignorance (Avidya). Therefore the illusion about the reality of outer world again arises.
- (734) It is quite a different thing that when Avidya is destroyed together with ego or pride, then only the man sees the whole world as Brahman and then only the birth and death are uprooted and the Jeeva and the Brahman become One!

- (735) Then only the absolute Brahman remains in great joy of existence without purpose, the simile, the measure, the problem or the factor which takes measure.
- (736) There are waves upon waves of bliss. The joy enjoys the joy as the whole world is blessed by self-bliss; there is a great divine uproar of ecstasy.
- (737) O king, if you ask us as to "when you will get such experience after the dissolution of Maya?" I advise you to surrender yourself to the Hero of the Yadoos, the Lord Shri Krishna.

### यर्हाब्जनाभचरणैषणयोरूभवत्या चेतोमलानि विधमेद् गुणकर्मजानि ।

#### तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं साक्षाद् यथाऽमलदृशोः सवितृपूकाशः ॥

- Just as the light of the Sun shines to the clear eyes, so the truth of the self is directly revealed to the pure heart of the man who is earnestly devoted to the Lord and intensely desires to reach His holy feet and has thus freed his mind from the impurities born of qualities (Gunas) and actions (karma). (40)
- (738) If there is intense aspiration to achieve the state of Reality, which is not having any ripple of limited thought, one should be an ardent, loving devotee of the Lord.
- (739) One should leave one's attachment to the son, the money and popularity, but should dance like a mad man in the joy of devotion of God.
- (740) When thus these attachments are cut and one continues to devote himself earnestly to God, then the accumulation of the dirt of ages on the mind starts to be cleaned every moment.
- (741) There are many dirty things in our mind, which arise from past actions and are of the Gunas or qualities and they are washed clean by the waters of devotion.
- (742) The more intense our devotion becomes the more the ascetic attitude develops and comes to serve our feet; and attachment to the objects of pleasure is reduced and the mind becomes pure.
- (743) When the mind becomes pure, it begins to realize that God is in every Being and the man begins to worship Him like that which is the fourth and the highest level of devotion.
- (744) This is a very noble devotion. It destroys the ego of the devotee. It uplifts the Gods, men, women and the shudras also and thus it fills the Jeeva with joy.
- (745) When this devotion is attained, there is total end of the fear of this worldly life, freedom of all the four types serves you. The devotion of Lord Hari is thus very generous.

- (746) When there is some trouble in the eye, the man is not able to see the Sun, even though it is bright how can he then see other objects?
- (747) When that trouble in eye is cured and the vision is cleared he can see the Sun and all other objects also.
- (748) Similarly though the Paramatman is residing in the heart of a person it is not realized, so long as the mind is having impurities, because it is polluted by various cravings and desires.
- (749) Thus, it is true that mind is purified only if one is an ardent devotee of the Lord and it is by such intense yearning that the devotee can reach the stage of balanced purity and blotlessness.
- (750) O king, I have told you accurately about the devotion which is the only powerful means to attend the supreme state.
- (751) Just as one can see clearly the Sun and its light as well as other object when the vision is cleared, so also when the pollution of ideas is removed from the mind the Absolute Reality becomes very brilliant.
- (752) Please understand this clearly that when the mind reaches the doubtless state of serenity, then though the person is living in a body he is not touched by the chains of worldly life.
- (753) In this way the sage Pippalayana emphasized his opinion, which made the king very happy because it tallied with his own experience.
- (754) The king developed deeper interest in the subject and in order to be able to listen to extended commentary, asked further question.
- (755) The king with great respect put a question to the sages in order to learn the complete characteristics of the Yoga of Action.

## राजोवाच-कर्मयोगं वदत न: पुरूषो येन संस्कृत: । विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥

- The king said Please tell us about the yoga of action, by the merit of which, a man, by washing here all the actions, quickly reaches the highest state. (41)
- (756) The king was full of faith in the Atman. He asked most humbly O Master! Please tell me fully about the Yoga of Action by which the bondage of Karma is cut.
- (757) Please tell me the real secret of the action to be taken by which all the residual effects of past actions are wiped out clean and the state of actionless consciousness is attained and the person meets the "Supreme Person".

### एवं प्रश्तं ऋषीन् पूर्वमपृच्छं पितुरन्तिके । नाबुवन्बूह्मण: पुत्रास्तत् कारणमुच्यताम् ॥

Meaning of the Verse :

- The same question I asked the sages, in the presence of my father, in the past but those sons of Brahman did not answer. Please tell me the reason why they did not speak. (42)
- (758) O Master, the same question was asked by me in the presence of my father to the Kumaras (Sanaka etc) but they did not give me any reply. Why? Please tell me about that also.
- (759) The king's questions were very noble. The sage Aavirhotra came forward happily and gave his comments on the varieties of karma.

### आविर्होत्र उवाच - कर्माकर्मविकर्मेति वेदवादो न लौकिक: ।

## वेदस्य चेश्वरात्मत्वात् तत्र मुह्यन्ति सूरय: ॥

- Aavirhotra said There are three categories e.g. karma, Akarma and Vikarma. It is not so in Vedas. This trivision is of common thinkers. Vedas are equal to God and Atman! That is why the thinkers get confused. (43)
- (760) Aavirhotra said "O king! The three categories of Karma as Karma, Akarma and Vikarma are not simple to understand. Many great religious law- makers have not been able to define them".
- (761) One who was able to create parallel worlds (Vishwamitra) was not able to clear the confusion in this respect and the other who consumed the whole ocean in one gulp (Agastya) was also drowned in this sea called Karma.
- (762) There are innumerable sages who were exhausted while arguing about karma according to their convictions and opinions, but in vain!
- (763) Even the God Brahma could not define these divisions properly, so what hope can others have?
- (764) Vedas are the root of Karma and Narayana is the Veda incarnate. So the Shrutis and Darshanas had to be quiet while thinking about the sentences like "You are that!"
- (765) Though all the three categories are one in a sense, yet there are differences. I will tell you the scope of the different types. Please listen with proper attention.
- (766) Sugar has three qualities. It appears white, it is smooth, sweet, but sugar is one material. Similarly, the persons who have knowledge about Karma, separate it in three categories.

- (767) If the sweetness of sugar is left out of consideration then its whiteness and smoothness remain. If its whiteness is left out, the smoothness and sweetness remain.
- (768) Similarly, if Karma is separated, then the Akarma and Vikarma are still to be reckoned.
- (769) That which arises out of any transaction is Karma; and actions, which are either sanctioned or not sanctioned, are called Vikarma.
- (770) Karma comes into being and develops from Akarma that is the stage and power of Atman, and one who can discern this basic karma in the activities sanctioned or not sanctioned by Law, is able to attain the stage of Nishkarmata (the state of complete freedom from action) by the grace of his Guru.
- (771) When there is super-imposition of karma upon karma, it is called Vikarma, (Specialized karma as duty) and when no action can take place at all, it is called Akarma and rightly so.
- (772) Now you had asked this question about such a difficult matter to the Kumaras, when they did not reply because they thought that you were too young.
- (773) O Prince! Unless the listener is a man of great moral capacity and knowledge, the subject of this Karma should not be taught to him, because Karma is baffling even to the most learned men.

### परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥

- The Veda has a deeper meaning than what the words apparently convey. The real purpose of the Veda is to secure exemption, or freedom from actions and their fruit but obviously temptations of gaining heaven through prescribed actions, are held out to the ignorant just as a boy is tempted with sweets to swallow a bitter medicine. (44)
- (774) The father of a child gives medicine to it; and gives some sugar to ensure that the medicine will be taken happily and willingly.
- (775) Similarly, simple ignorant people think that what Vedas tell in covered language indirectly is the straight statement of facts; but Vedas intend to tell people how to cut the ties of karma by karma only.
- (776) There is an allurement of heavenly pleasures connected with performance of good actions mentioned in Vedas; but it is a kind of encouragement intended to make people habituated to good actions. The essence of the directives given by Vedas is to enable people to wipe away their binding actions by unattached performance of their duties.
- (777) If someone sells the hammer brought with the intention to shatter the fetters around the feet, his fetters will never be broken.

- (778) Similarly, forgetting the intended breaking of the bondage of action, people perform for sense-enjoyments. Their bondage will never be released and birth and death cycle will never be broken.
- (779) Secondly the plight or tragedy of one who does not perform ordained actions also, on the pretext that since he does not wish to attain heaven, it is not necessary to perform actions, is quite another matter. He is rally doomed!

# नाचरेद्यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः । विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥

- One who is himself ignorant and has no control over his sense organs, and fails to perform actions enjoined by the Vedas, commits the dereliction and passes from one death to another. (Is caught in the birth and death chain) (45)
- (780) When he has no control over his senses, he who does not perform his duties as ordained by the Vedas, loses his spiritual growth and also becomes further deteriorated in his life.
- (781) Even if a person is erudite and greatly learned but neglects his ordained actions, he should be considered as knowingly doomed and drowned in the sea of suffering.
- (782) He who does not perform the Veda-enjoined duties and is proud of his being Action-free, is really deceived and totally doomed due to his mistaken pride.
- (783) Even if he has controlled his senses, but fails to do his duty as ordained by Veda he has verily broken his legs by a heavy stone and has reserved his place in the hell!
- (784) Veda is the root of spiritual life and, therefore, O king, whatever one may do except the actions laid down by Vedas will definitely be a cause for spiritual fall.
- (785) Eyes are useful to see but if we take them out, can we see anything? Our power of seeing ends. Then who will see other objects?
- (786) So, he who does not perform his duties but does variety of other activities should be considered as one who has invited disaster to his home.
- (787) Those who are carried away by the trouble-making activities, go on taking births after births and never become free.
- (788) Even after a long chain of births and deaths, one cannot avoid this tragic destiny and this is the result of failing to do the Veda-ordained duties.
- (789) The words Vikarma and Adharma are used in the Sanskrit verse, which means that there is lack of Dharma in that Vikarma. But do not suppose that Akarma means lack of Dharma.

- (790) Akarma is that state to which the bondage of karma does not touch even if we try, and it also means Nishkarma, the state of freedom from karma, which also means real Dharma by which the sages have attained 'Absolute Freedom'.
- (791) When one understands the pure state of actionlessness, he becomes immediately free of action and in that itself freedom becomes a maidservant of that seeker.

# वेदोक्तमेव कुर्वाणो नि:सङ्गोऽर्पितमीश्वरे । नैष्कर्म्यां लभते सिद्धिं रोचनार्था फलशुति: ॥

- One who performs only actions prescribed by the Vedas, without attachment to their fruits and surrendering them to the Lord, attains to that ultimate fulfilment, which means that knowledge of which arises from freedom from actions. The promise of fruits mentioned in the Vedas is only to create interest in the actions, but really for getting ultimately freedom from them. (46)
- (792) Just as a maidservant is obedient to her master or just as the seal of the king is honoured by everybody in his kingdom, the man is obedient to the orders of Vedas and performs his own duties without selfish desire.
- (793) And, of course, if he does not allow a feeling of pride to arise in his mind that he is the doer, that action becomes offering to the God.
- (794) The action, which is in this way offered to the God, becomes an action, without any hooks or attachments and that is the state of Actionlessness.
- (795) No doubt there are fruits mentioned in the Vedas but he whose mind is devoid of any desires and is very clean has not to receive any fruits, so laid down by Vedas, even in his dream.
- (796) But people are completely deceived when they desire for enjoyment of fruit, just as a person sells the magic stone Parees and demands a betel nut for his pan. Such is their foolishness.
- (797) For example Sandalwood is famous for its good smell and not for any fruit but if one demands that it must give us fruit, it is nothing but self-deception.
- (798) The Vedas have promised fruit for the performance of action just as there is a bait to the angle of fishing, meant for attracting fish.
- (799) Do people use the bait to help the fish live in the water? Or do they take the fish out? Thus, action destroys action. But people who are desirous of fruit for their actions do not know this simple fact.
- (800) The main purpose of the Vedas is first to encourage actions with a hint of good result but in fact it aims at the attainment of the state of Actionlessness.

- (801) Action is always coupled with fruit but it is useless to a man who is not anxious for fruit. Knowing this, the wise give up all the desire for fruit.
- (802) Thus when a man continues to perform correctly the duties laid down by the Veda; there arises in due course this state free of all actions. Now I will tell you about some other method, which is easier than this.

### य आशु हृदयगूनिथं निर्जिहीर्षु: परमात्मन: । विधिनोपचरेदेवं तन्त्रोक्तेन च केशवम् ॥

Meaning of the Verse :

- One who wishes to cut quickly the knot of the heart (the sense of I and mine and mistaking the body for the soul) in the Paramatman, as soul, should worship the Lord Keshava with Vedic and also by Tantric rites. (47)
- (803) O king! What is Tantric rite? Please listen. That which cuts the network of desires, that which shatters the heavy knot of Egoism, and that which enables the manifestation of Paramatman in the Jeeva, is the method of performing rituals in the Tantric system.
- (804) O the king of the kings! Listen from me the technical method of Pooja which gives great satisfaction to the God.
- (805) The ritual, which contains the Vedic hymns as well as Tantric Mantras and their proper use, is really a sacred ritual. I make the worshipper completely desireless.
- (806) But whether it is a Vedic ritual or a Trantric ritual, both become fruitful only by following the method received through your Guru! For this you have first to surrender yourself to the Guru!

### लब्धानुगूह आचार्यात्तेन संदर्शितागमः । महापुरुषमभ्यर्चेन्मूर्त्याऽभिमतयाऽऽत्मनः ॥

- One who has received initiation in the sacred texts, through the grace of a preceptor, and has learnt from him the mode of worship, should worship the Lord in the image of his choice. (48)
- (807) O king, any work of spiritual nature or of the nature of worship for material aim, must necessarily have guidance from a Guru. If a man performs any worship according to his own knowledge, there is likely to be a danger.
- (808) For instance, the ground is there and the feet are there, but if a guide is not available you are likely to go the wrong way. Similarly proud and ignorant aspirant is likely to be confused, if he gets no help of a Guru.
- (809) One should have a faith that the Guru and God are one, and should serve them with trust and faith, and one should receive the benediction of the Guru.

- (810) Then one should receive the Mantra related to the image which one has real respect for, according to one's knowledge and traditional affinity.
- (811) Then one should learn from the Guru the method of Vedic and Trantric worship and do it for appeasing the Lord.
- (812) O King, I am going to tell you in detail the Agama way of worship, (Tantric way) which you may please listen to.

### शुचि: संमुखमासीन: प्राणसंयमनादिभि: । पिण्डं विशोध्य संन्यासकृतरक्षोऽर्चयेद्धरिम् ॥

Meaning of Verse:

- He should be clean, and then sitting in front of the image, purify his body by breath-control and other actions, fortify himself by duly assigning the various parts of his body to the respective presiding deities and then perform the worship of the Lord. (49)
- (813) When one takes bath properly according to the code that implies the knowledge of Brahman and when water is sipped off our right palm, in the proper manner with uttering the names of the Lord, it implies that we become united with God. But without going for deeper meaning, persons often blame that in Tantric way of rituals, there is ignorance!
- (814) When we place the name of Keshav, Madhav etc on our various limbs, we bodily become like the Lord Hari; but people do not know this and blame the ritual by Tantrik method as an ignorant thing.
- (815) After proper bath and Sandhya-prayers the worshipper should sit on a piece of grass-knit cloth, upon which a skin of deer is placed and over it, a clean cotton cloth-fold is spread.
- (816) Sitting there, breath control of inhalation holding and exhalation should be performed quietly and our body should be rendered spiritually clean by the prayers of purification from bad elements in the atmosphere.
- (817) Then the ceremonious warding off of the evil forces, purification of five elements, and vitalizing of the image by infusing in it the Pranic force etc should be done. Then charging of our limbs by deities should be done.
- (818) These consecrations (Nyasa) should be done on the heart, shikha, head, eyes etc., by relative Mantras, by the Tantric method of our own Sampradaya.
- (819) When the Deeksha (initiation) by Om, and the ceremony of purifying the space of directions etc is done, the worship of the image should be done. O king, I will tell you the details of actual offering of various articles.

## अर्चादौ हृदये चापि यथालब्धोपचारकैः । द्रव्यक्षित्यात्मलिंगानि निष्पाद्य प्रोक्ष्य चासनम्

Meaning of the Verse :

- First he should purify the articles of worship (flowers etc) the ground by sprinkling a little water on it, his own self by being peaceful and the image by removing the sandal paste and thus make these things fit for worship. Then he should sprinkle water on his seat. (50)
- (820) As indicated earlier he should see to the sacredness of the articles and sprinkle water on the surrounding place.
- (821) The main preparation by this purification is to be made the ground by sweeping and sprinkling of water; our own self by being peacefully alert, the image by removing the old flowers and sandalwood paste from the image.
- (822) The articles required for the ritual should be assembled properly and water from the conch should be sprinkled on all articles. We should then sit on the seat and make our mind calm.
- (823) We should concentrate on the image, which is placed before us, and by the articles available we should perform all the actions of offering by following the technique properly.
- (824) When by effort one can hold the image in his meditation before his mind's eye, he should not bother much about the accurate details of offerings but give importance to the mental attention and offer things by mind only.
- (825) There may be one who is expert in meditation and also can attend to the physical details of various offerings. He may perform both the mental as well as the outer worship.

### पाद्यादीनुपकल्प्याथ सन्निधाप्य समाहित: । हृदादिभि: कृतन्यासो मूलमन्त्रेण चार्चयेत् ॥

- Keep water ready for washing the hands and feet etc of the deity and also other articles. Then with a concentrated mind he should evoke the deity in the image and having installed in his own heart and other parts of the body, adore the Lord with the available articles, in the image, or in his own heart by chanting the Om, which is the fundamental mantra. (51)
- (826) We should assemble together in various pots the various articles near us and place various deities in various parts of the image, by uttering related mantras.
- (827) These placements should be similar to what we do on our body. Om may be uttered in this process. This is the initiation by the Guru in the method of Tantric rituals.
- (828) When placement of deities is done according to Aagama. (science), the deities are invoked

on the parts of the body of the worshipper, by which he becomes equal to Lord Hrishikeshsha. This in the maxim to be remembered.

(829) The mind should be fixed on God in our heart and the worship of the outer image should be done using the mantra Om.

# साङ्गोपाङ्गां सपार्षदां तां तां मूर्तिं स्वमन्तूत: । पाद्यार्घ्याचमनीयाद्यै: स्नानवासो विभूषणै: ॥

Meaning of the Verse :

- He should worship the image of the Deity including various limbs as well as the emblems He wears, and His peers (Sunanda and others) repeating the sacred syllables pertaining to that Deity offering water for washing His hands and feet and rinsing His mouth, and so on, bathing the image, giving His robes to Him, and decorating it with ornaments. (52)
- (830) We should hold in our mind the image of darkly beautiful Lord Shriranga, which has no defect in any of its limbs, and your mind should be cheerful at this time.
- (831) We should hold this image in our mind, having four arms, bearing conch, disc, mace, lotus and some emblems. We should include his peers and even the deities of his weapons.
- (832) We should bathe the outer image by honey then giving water for washing feet, honour by sacred materials etc., by the medium of water and using the mantras of Purusha Sookta.
- (833) We should imagine the God having crown, ear-rings, girdle around the waist, the yellow cloth around the lower body, the garland of wild flowers and leaves, hanging down right upto the feet, then the gem Koustubha in the garland around the neck.
- (834) The lower soles of his feet with rosy colour, having many signs of good omen, such as the vertical line, the flag, the Vajra etc and various ankle-rings making delicate sounds such should be our inner projection of the image of God.

# गन्धमाल्याक्षतसूग्रिभर्धूपदीपोपहारकैः । साङ्गं संपूज्य विधिवत् स्तवैः स्तुत्वा नमेद्धरिम् ॥

- Offering Him Sandal-paste, flowers, coloured grains of rice, (for adorning His forehead with) garland, incense, light and food. Thus worshipping the Lord with his entourage well, according to the prescribed rites, the devotee should sing hymns in praise of Lord Shri Hari and prostrate himself before the image. (53)
- (835) We should imagine yellow saffron colour spot of paste on his forehead, the red rice so coloured by kumkum.

- (836) We should imagine flowers put in his long tresses tied properly with a group of blue-beetles around it, garlands of Tulsi and lots of flowers around his neck and sandal paste on his darkish body.
- (837) We should use incense, lamp, food offering and tambool with camphor. We should waive before the God, the lamp, should loudly utter the slogans of victory and offer flower charged with Mantras.
- (838) We should sing in praise of God various hymns and songs in Sanskrit and other languages. These should be interwoven with names and virtues of God.
- (839) We should have faith that God is satisfied by the praise and should prostrate before the image with all humility.

# आत्मानं तन्मयं ध्यायन् मूर्तिं संपूजयेद्धरे: । शेषमाधाय शिरसि स्वधाम्न्युद्धास्य सत्कृतम् ॥

- One should worship the image of Shri Hari while thinking oneself as permeated by the Lord and then placing the holy relic (flowers etc offered) on his own head finish the worship and place the worshipped image at its place and the Lord in his heart. (54)
- (840) To worship with a sense of duality in our mind should be taken as a lower type of attitude. To be totally merged in meditation of God should be considered as the best attitude.
- (841) To be totally merged mentally while concentrating on the image and to have a fixed mind with the sense of unity is the main part of devotion. After finishing the worship like this, we should get up and again bow before the God's image.
- (842) After completing the ritual, we should place the remaining sacred food on our head and let the God sleep in the temple of our heart.
- (843) To let the God sleep in our heart is the final stage of mental worship and to let the image sleep on the bed (specially prepared) is the consummation of image-worship.
- (844) Even if we have completed the worship we should not relax our attention towards God. We must remember Hari at all times.
- (845) Please remember well that this is called worship according to the Aagama Method. As this ritual leads us directly to God, wise devotees adopt this type of worship.
- (846) You should also keep this in mind that image in itself is not the essential part of this type of worship. Anyone who has faith in any place of worship or object of divine qualities can perform this worship with equal intensity at that place, keeping fully in mind that Lord Shri Hari is manifest there.

### एवमञ्न्यर्कतोयादावतिथौं हृदये च य: । भजतीश्वरमात्मानमचिरान्मुच्यते हि स: ॥

- Thus he who worships the God, as Atman, in the fire, in the Sun, in the water etc., and in the guest or visitor, or in his own heart, really becomes liberated without much delay. (55)
- (847) O king, this worship is not confined to an image of God only. It has many suitable places. I shall tell you some of the objects where attainment to God is swifter.
- (848) We may, at proper time, worship the Lord in water, as his abode, or he should be worshipped in the Sun with light in our mind.
- (849) Or in the flames of the fire, we can imagine Hari in those flames and worship him through offerings put into the fire; but if Hari is worshipped as visitor to our home, it is the best worship, ensuring God-realization very quickly.
- (850) After Vaishwadeva ritual is completed, one who worships the guest coming to his house, whatever caste the guest may belong to, will get all the things he desires to possess.
- (851) When the Vaishwadeva ritual is over, if a stranger comes to his house and if he worships that stranger with great devotion, he will see that all earthly belongings as well as liberation are maids at his feet.
- (852) And by great good luck, some Brahmin of purity of body and mind comes in his house at the end of his Vaishwadeva ritual and if he welcomes that Brahmin and worships him respectfully, then the God Narayana Himself will come and stay with him in his house!
- (853) O king, when Vaishwadeva ritual is performed, the opulence as well as liberation, also enter the house with the guest who is visiting there. If the visitor is not welcomed and he goes away unhonoured, the household is at a great loss, but if the visitor is worshipped, the host enjoys great happiness in his home life.
- (854) There is no necessity to imagine God, as an image of worship, because the guest is, as if the God Narayana in person. If he is worshipped, all the occult powers are attendant upon the host.
- (855) God directly receives whatever is thus offered to the visitor. Therefore welcome the visitor, the guest, with great respect and worship him.
- (856) O king, in every case of such worship, done in various places, the faith of the devotee is of prime importance. Without faith, mind you, nothing can be accomplished by rituals alone.
- (857) Our heart is also a place of worship. If we worship God in our heart with faith, we automatically get everything we desire to have.

- (858) The God who directs our body is already living in our heart. If we worship Him with devotion and faith, we easily have self-realization.
- (859) If we realize that whatever we eat goes directly in the mouth of the God, and meditate on his feet, while doing this worship, we easily attain Paramatman who blesses us with everything.
- (860) Leave your Ego attached to the body. Think about the fact that it is God who is the receiver and enjoyer of everything. If you have this firm faith, the direct knowledge of Paramatman, and the final accomplishment of spiritual life becomes our own experience.
- (861) The body is material ignorant foolish and inert in itself. God it is who is really functioning in it and receiving everything, which enters the body, mind, and intellect, but people having no awareness of this fact, increase their pride of the body and get many sufferings.
- (862) O king, when we drop that pride of the body and surrender ourselves to the Paramatman in our heart, we really achieve spiritual fulfillment.
- (863) To completely give up our Ego, is another name of our surrendering to God, Paramatman in our heart. You are yourself the Absolute Brahman, the Reality Itself. Do not be proud of your body!
- (864) O king, in this way, by Karma itself the bondage of Karma is snapped and we get complete peace! This is the main natural sign of worship by the Aagama method.
- (865) When the king heard about this nature and characteristic of Tantric way of worship i.e. of the yoga of action, he was satisfied and became happy in a great blissful state.
- (866) He experienced more and more interest in listening, as his desire to hear began to be fulfilled, and he became very eager to listen to those words of wisdom.
- (867) Now though the king is enjoying the Atmic bliss, he will ask questions with greater enthusiasm.
- (868) He feared that if he became silent even for a short period, the sages might leave. So he started to ask questions after questions.
- (869) His mind was full with inner joy. His senses were charged with ecstasy of spiritual mood. Though the king was thus having satisfaction, he continued with his enquiry.
- (870) He will now ask about the various incarnations or Avataras of the Lord Hari. That is a very interesting story and it will give a great peace to our hearts
- (871) Eknath says -
- The reply to this question contains the very sweet narration. I, Eknath, am the servant of Swami Janardana and the holder of the footwear of the saints.

- (872) The saints are oceans of grace. Shri Janardana is the image of blessings and with his blessings I shall tell the further story in the proper sequence.
- (873) Shri Janardana Swami has appointed Eknath as the person who fills the measures of the Bhagwat story, and he uses the pots of self-knowledge to pour the heaps of LISTENING.
- Thus ends the third chapter of the Eknath's commentary on the 11<sup>th</sup> book of Shri Bhagwat Purana, by name Maya-Karma-Brahma Niroopanam.

Dedicated to Lord Shri Krishna.

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# Chapter 4

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to Shri Guru who is Lord Shiva as well as His spouse, thinking always of the welfare of the world. When I bow before you, you do not allow the sense of a separate soul or Jeeva to remain! How can the sense that "I am the body" enter there?
- (2) Having destroyed the Jeeva of the Jeeva (killing the I-ness) and destroying the pride of the body, you make me serve you! So, O God, strange is your power and skill!
- (3) You killed the demon Shankhasura and held in your hand his outer shell, his body. The same Lord has entered in me and is bearing and using this body.
- (4) There is sweet sound emitted through the conch but it is the skill of the person who blows it; similarly whatever I talk becomes accurate and sweet because of you.
- (5) It is by your contact with me that my body moves about and it is by your power that all the actions are being done by me.
- (6) The sense of I which is belonging to my body is nothing else but you and O God, my breath continues to function because of your breath.
- (7) It is by your power of knowledge and vision that my eyes see many things and whatever my ears hear is by your attention only.
- (8) My tongue enjoys the taste by your pleasure and my intellect becomes satisfied by the knowledge, only by your role as the knower.
- (9) My mind is very subtle and fickle which is your own power and the discrimination receives sharpness from you only.
- (10) Whatever speech is uttered, it is full of your words and the understanding, which is possible in my mind by the teaching, is only by your graceful blessing.
- (11) It is by your joy that my waking consciousness is alert and it is by your power that the dream observes the dream projections; the deep sleep enjoys the bliss by the completeness of your power of joy.
- (12) It is your power to receive pleasure through the objects which is apparently being enjoyed by me. You take me with you as a companion and make me walk through this life and this world with the sense of I, given by you.

- (13) You have made me a puppet and you are pulling the strings, and by manipulating the desired string, you make me commit many strange actions.
- (14) O the controller of the world! Janardana! O the spirit incarnate! O the compassionate Life-Principle of the Universe! By your own kindness and power I bow to your feet.
- (15) Thus you are the director, the driving force within me and it is you who are writing this book through me and therefore it is stupidity to consider myself as the poet and author of this book.
- (16) This Eka (one) is one with Janardana. Or has Janardana become one with Eknath? So you are alone adopting various names, happily moving about in your own glory.
- (17) For example one may say either that the ornament is made of gold or that there is only gold in the ornaments. Similarly one may say that you are Eka or you are Janardana, it is the same thing.
- (18) Listening to this the Satguru was pleased and happily said "It is not necessary for you to play with many imaginations while commenting on this book."
- (19) As soon as a flame touches camphor, the form of camphor ends. Similarly when the Satguru meets the really deserving disciple, suddenly the differences between them are gone!
- (20) That teaching by which the sense of duality ends, is fully described in the Bhagwata and the sage Narada has told it to Vasudeva (the father of Krishna) by way of a dialogue, which took place in the past.
- (21) This dialogue when heard creates spiritual awareness in the mind and the listeners have the experience of self-bliss, when they hear it with attention.
- (22) At this, the saintly audience exclaimed, "O what a wonder! You have easily attained the Brahma Consciousness in the praise of the Satguru".
- (23) Is it a request of the teacher or a mind attracted to your loving words? But the saints are completely absorbed in joy.
- (24) You have opened the mine of spiritual life by sweet Marathi words. These are not words but parees stones. As soon as our ears hear them the Jeeva is transformed wonderfully!
- (25) It is true that there is such a sweetness of deep enjoyment in the Bhagawata! Now please continue your orderly commentary on the story.
- (26) I have listened to these words of the saints and putting my head on their feet, I proceed to speak. You may kindly listen with attention.
- (27) In the last verses of the third chapter it is said that using any image of our liking we may do worship of God. On that, the king thought of asking a question.

(28) He asked – There is only one God in the three worlds, but how many images of His Avataras are there? How were they born? What were their adventures? And how the variations arose?

#### राजोवाच - यानि यानीह कर्माणि यैयैं: स्वच्छन्द्रजन्मभि: ।

# चक्रे करोति कर्ता वा हरिस्तानि बुवन्तु न: ॥

Meaning of the Verse :

- The king said Pray, narrate to us those various deeds which Shri Hari performed in this world during His different incarnations, assumed according to His free will and tell us those deeds also which He is performing now or will perform in future. (1)
- (29) The sages were having vast knowledge and over and above, their style of presentation was superbly interesting! Therefore, the mind of the king was very much absorbed and he began to ask further questions.
- (30) He asked "The self-willed Hari, who is the God of the Gods takes birth. How does this happen? What action does he do by His own will? Please tell us about His greatness."
- (31) Perhaps you may ask When God has no birth how do you ask about His birth and actions? But I say that He has neither form nor name; neither birth nor action.
- (32) Though He is birthless, he takes birth. Though He is without action, He performs actions; He is without body but having a body he performs actions prescribed for that particular role.
- (33) Naturally the questions of this type arise. So please tell me his Avataras. How many and which type of births He took; How many manifestations are there, and Avataras and Images of that good God!
- (34) Please tell His past Avataras, His future comings and His present incarnations, all in full details.
- (35) Listening to the questions of king Janaka desiring to know the life stories of Hari and His various births, the sage Drumila began to tell joyfully

# दुमिल उवाच - यो वा अनंतस्य गुणाननन्ताननुकूमिष्यन् स तु बालबुद्धिः ।

#### रजांसि भूमेर्गणयेत् कथंचित् कालेन नैवाखितशक्तिधाम्न: ॥

Meaning of the Verse :

The sage Drumila said – He who seeks to completely count the endless qualities of the infinite Lord is really a person of poor understanding. One may count anyhow in the course of time the particles of dust on Earth, but in no case the excellence of the omnipotent Lord. (2)

- (36) How can anybody count the adventures and the virtues of that God who is called Ananta (measureless) because His power is unlimited and innumerable Shaktis (Goddesses of power) reside in His nails?
- (37) One who sets about counting the number of His virtues should be called a dullard! Just as an ant cannot measure the vastness of the sky, nobody can have any idea about the greatness of God.
- (38) Just as salt cannot measure all the waters in the sea, so nobody can grasp the innumerable virtues of the God Ananta by his intellect.
- (39) O king, perhaps the drops of rain water can be counted, perhaps all the blades of grass on the face of the Earth can be counted.
- (40) O king, with proper instruments the speed of the wind can be counted and it may be possible to count the number of times we close and open our eyes.
- (41) We may be able to count the specks of dust on the Earth but even Veda cannot count the great qualities of God!
- (42) While uttering one name of the Lord, Vedas became mute and the tongue of the Shesha Naga was divided.
- (43) Who will count the virtues of the Lord Ananta? But I will try to give you some idea in short about some of the signs of His Avataras.

## भूतैर्यदा पञ्चभिरात्मसृष्टै: पुरं विराजं विरचय्य तस्मिन् ।

#### स्वांशेन विष्ट: पुरुषाभिधानमवाप नारायण आदिदेव: ॥

- When Lord Narayana the first and foremost Deity, created with the five primary elements evolved by Himself, the Universe as His body and entered unto it by his own partial facet and then He was called PURUSHA. (3)
- (44) Drumila began to tell the stories of the Avataras of the Purusha. He said O King! Please listen with attention.
- (45) The Lord Narayana brought about the existence of the Universe by His own will power by creating the five great elements in their particular forms and proportions.
- (46) The Universe is also called Virajapur in which the great God Narayana entered by His own power and therefore He is called the Purush (One who resides in the Pur) (Here Pur means Universe). This is the first Avatara of Narayana, also called as Virata-Purusha.

- (47) And the Prakriti created the various beings. This is called Purusha.
- (48) He is a non-doer but acts with his yogic power and by spiritual force enlivens the world and by Him only the world is perceived as world. His virtues and qualities are described now below in two verses.

## यत्काय एष भुवनत्रयसन्निवेशो यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि ।

### ज्ञानं स्वत: श्वसनतो बलमोज ईहा सत्त्वादिभि: स्थितिलयोद्भव आदिकर्ता ॥

Meaning of the Verse :

- The three worlds constitute his body; through His organs come into being the two –fold organs (of action and knowledge) of all creatures and He is by Himself the consciousness, His breath is the source of the world; through Sattwa and other qualities (Rajas and Tamas). He is the first author responsible for the creation, subsistance and destruction of the Universe. (4)
- (49) Whatever is known as the three worlds is the body of this Purusha. By His power the animals and other beings stay and live in their bodies in proper order.
- (50) It is by the power of this primordial Male, with His organs that the importance and the function of the organs of all the embodied Beings right from the Brahma to the smallest insect are possible. All the organs of all the beings function in their respective fields by the power of the organs of this great Lord.
- (51) He is the eye of the eyes of the world, nose of its noses, ears of its ears and the tongue of its tongues.
- (52) He is the hands of its hands; it is His feet that walk by the feet of all beings. He is the speech of the speech of the world and His organs function thus in the organs of all the Beings.
- (53) The knowledge, which all the Beings have, is because of His knowledge. There is none else who gives knowledge to this God because He is naturally knowledge Himself.
- (54) It is by His vital force that the world breathes. The world has strength, the sensitivity of organs and the power of action, because of Him.
- (55) Please know that this Avatara of Purusha is the God who, with the three Gunas of Sattwa, etc., creates, maintains and ends the world.
- (56) O king, I will now tell about the qualities of this God who is the doer of the creation maintenance and dissolution of the world by using the three Gunas.

# आदावभूच्छतधृती रजसाऽस्य सर्गे विष्णु: स्थितौ कृतुपतिर्द्विजधर्म सेतु: ।

### रूद्रोप्ययाय तमसा पुरुष स आद्य: इत्युद्भवस्थितिलया: सततं पूजासु ॥

Meaning of the Verse :

- First, being united with Rajas, the most primordial person appeared as Brahma for the creation of this Universe; then in association with Sattwa Quality, He appeared as God Vishnu for maintenance of the Universe and for maintenance of Dharma among the twice born and for giving the fruit of sacrifices; and endowed with Tamas he appeared as Rudra for the destruction of the Universe. Through these, proceed the creation, preservation and destruction of the creatures in each Kalpa. (5)
- (57) At the time of primary dispensation (divine will) He became Brahma or Shatadhruti by using the power of rajas and created the Universe.
- (58) Thus having created the Universe, He became Vishnu Who; by using the Sattwa quality maintains the Universe.
- (59) He protects and follows the religious duties of Dwijas (Brahmins mainly implied,) and being the receiver of offerings given in the Sacrifice, He manifests Himself in the world as soon as he finds that the condition of religion in the world has deteriorated.
- (60) He Himself comes as Rudra of Tamas quality at the time of ending of the world and destroys everything.
- (61) One, who sows, maintains, protects the crop in the field, is sure to reap and gain the grains himself.
- (62) Similarly He becomes Brahma the creator, Vishnu the protector and Rudra the destroyer. He is the same God Purushottama.
- (63) That is why, He is called by the Shrutis and Shastras as the Original Creator of the Universe. The sages like Daksha; Kashyappa, etc., have become efficient in their duties by His power.
- (64) When we think in this way, we realize that He is the only Karta (Doer) and nobody else has the power to do anything at all.
- (65) So, know this that one who is Himself as the only self-same God, makes appear the stages of creation, maintenance and destruction and is the primary Being who takes Avatara as Purusha.
- (66) O king, He came as Narayana. His life story is wonderful, extraordinary and sacred and renders the listener full of Merit.
- धर्मस्य दक्षदुहितुर्यजनिष्ट मूर्त्यां नारायणो नर ऋषिप्रवर: प्रशान्त: ।

### नैष्कर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रि: ॥

Meaning of the Verse :

- He was born as the foremost of Rishis, was very peaceful viz, Narayana and Nara, of Moorti, daughter of Daksha and wife of Dharma. They preached that kind of action (viz worship of the Lord), which leads to the knowledge of the self, and they themselves practised it. Their feet are worshipped by the best of Rishis and even today they (Nara-Narayana) are performing that very action. (6)
- (67) He who has never any birth in the three worlds took birth in the human kingdom. Moorti, the wife of the sage by name, Dharma and daughter of Daksha was His mother.
- (68) Both the Nara and Narayana came as the two sons of the mother Moorti. They were actually One but came as two bodies in the house of the sage Dharma.
- (69) O king, He described to Narada and others the Nature of Actionlessness and demonstrated by His own life how to maintain that state. Please listen to that story.
- (70) You may ask as to what region this Narayana belonged. He was staying in Badarikashrama. Narada and Sanaka etc are still happily serving Him.
- (71) As Narayana has very easily and naturally the awareness of Reality, He always gives advice to the seekers about the study by which to attain the aim, which is the abstract Reality.
- (72) Even now many sages are having a dialogue with Him in order to have a clear understanding of that reality.
- (73) He explains in words the Reality, which cannot be visualized by mind, and by giving His great blessings makes the seekers experience that Self.
- (74) There were many great sages of profound knowledge but among them Narayana was the Avatara or divine manifestation of Vishnu. I am going to tell you the strange story of what happened in His Life. Please Listen.

# इन्द्रो विशङ्क्य मम धाम जिघुक्षतीति कामं न्ययुङ्क्त सगणं स बदर्युपाख्यम् ।

## गत्वाऽप्सरोगणवसन्त-सुमन्दवातैः स्त्रीप्रेक्षणेषुभिरविध्यदतन्महिज्ञः ॥

- Suspecting that the sage Narayana desired to take possession of his domain.Indra sent Kamadeva (the god of love) with his attendants to Badarikashrama, Kamadeva did not know his Prowess and he went there with a bevy of celestial damsels, soft breezes and the spring season and tried to disturb His mind with the "arrows" of amorous glances of those damsels. (7)
- (75) The God Indra was afraid by knowing the power, the determination and the severe penance of Narayana. He thought, "This Narayana being sinless will surely conquer my Heaven."

- (76) When He saw the steady penance of Narayana, He thought, "Gone! Gone is my status and position of the king of Heaven!" So, being inwardly very angry He sent the cupid with a group of Apsaras (divine damsels) to confront and seduce Narayana.
- (77) There were Apsaras with the cupid but also there was the season 'Spring' and Anger, which often destroys the great men of penance, was in front of all, leading others.
- (78) One may perform even very lengthy course of ritual or Yadna but as soon as Anger enters one's mind it makes the penance futile.
- (79) Anger is the Arch enemy of men of penance. He denudes them in various ways. He also went ahead of all in order to defeat Narayana.
- (80) Having sworn to be victorious, all this group came to Badarikashrama where Narayana was in deep concentration and they set about creating mischief to trouble Him.
- (81) The spring introduced the season of flowery fragrance throughout the forest, the birds Kokilas began to sing in their thin melodious notes. The breeze carrying fragrance with coolness began to blow and the pollen was profuse in every flower.
- (82) There began the humming of blue beetles and the Apsaras began to sing amorous songs and began to provoke passions by enticing and captivating stances.
- (83) But Narayana was not at all disturbed by passion, nor the anger had any success in disturbing Him and went back with shame.
- (84) Then the cupid set about attracting the attention of Narayana by meaningful glances of the divine fairies but Narayana was not moved a bit!
- (85) Just as the sky is not at all hurt even when a sharp weapon is hit at it, similarly though the cupid tried to harass Narayana, the sage remained calm and without any notion of duality as He was completely merged in the trance of the bliss of Reality.
- (86) When the serpent that emits fire cannot swallow fire by His mouth without burning it, similarly before the vision of Narayana the passionate urges of the fairies were killed.
- (87) Without knowing the power of Narayana the cupid attacked Him but in vain! So all of them were ashamed of their crooked intentions and dirty business.
- (88) All of them shamefully put down their hands. Narayana saw how their efforts were unsuccessful.
- (89) Narayana is the controller of sense organs, but they did not know it, and had gone to harass him. However, though defeated, they had no power to go back.
- (90) When they realized that they could neither go ahead with their efforts nor retreat, they were all very much afraid, and began to tremble with apprehension.

- (91) They knew that it was the power of Narayana, which made their efforts futile and being afraid of a possible curse of that sage, they were completely powerless.
- (92) Narayana, who is the image of pity itself, felt sorry for them. He was not angry, but thought very kindly about them. Wonderful was his peace of mind.

#### विज्ञाय शकूकृतमकूममादिदेव: । प्राह प्रहस्य गतविस्मय एजमानान् ।

#### मा भैष्ट भो मदन मारूत देववध्वो । गुह्बत नो बलिमशून्यमिमं कुरूध्वम् ॥

- Narayana knowing that Indra had tried to do wrong, loudly laughed and without surprise or hautiness, said to the trembling visitors, (about to go back); "O Kamadeva! O Wind-god and celestial young girls! Do not be afraid. Accept our hospitality and fill this hermitage by your presence." (8)
- (93) Though this was the mischief played by Indra, Narayana was very peaceful by nature. He did not get angry with him nor grudge against the cupid and others.
- (94) He was not angry with any of them nor did he curse Indra. By their harassment, there was no disturbance or doubts in the mind of Narayana.
- (95) One who gets angry with another doing any harm, gets into trouble because of the anger, but one who forgives and does a good turn to the wrong-doer is really on the path of spiritual development.
- (96) Peace is that which enables a man to help those who do harm to us. Narayana gave them an example by his behaviour.
- (97) The main sign of spiritual life is the state of peace, an inward tranquility of the heart and in the behaviour of Narayana, it became evident.
- (98) The cupid and the season of spring and the cool breeze were afraid. The divine damsels were doubtful about what might happen; but Narayana gave them assurance and said –
- (99) O the cupid and honourable spring season and others! Since you have come and your feet have touched this ground of this Ashrama and made it sacred.
- (100) Though you have come here casually, you deserve to be welcomed and worshipped by us. That is proper for our code of conduct, so please accept some offerings!
- (101) O the divine Apsaras! The divine lady folk! Please do not fear at all. All of you are respectable for me.
- (102) If a guest or a visitor, who comes to our Ashrama is not worshipped by anybody, and they

are not respected, the merit of the host is lost and the Ashrama becomes as if deserted.

- (103) So if you do not accept our worship, and go away without receiving our offerings, this Ashrama will become arid; and, therefore, we request you to please receive things which are being offered.
- (104) If a visitor comes to the Ashrama, he is worth worshipping by all, and even the Lord Shankara has praised the fame of such an Ashrama, where the guest is honoured.
- (105) If the relatives in law are annoyed and start to go back, the householder humbly bows before them. Similarly, if the visitor is going back unattended, the inmates who bring him back with honour and propitiate him, bow before him and make him happy are themselves also very happy.
- (106) If the relative-in-law is annoyed the maximum action he may take will be that he will not send your daughter to your house, but if the visitor is annoyed, all the heaps of merit earned in the past are suddenly destroyed.
- (107) It may be said that he Lord of Vaikuntha will come to reside in that Ashram, where visitors are worshipped as if they are Brahman.
- (108) Narayana spoke like this but there was no pride in His mind about His inner peace.
- (109) O king! Please listen. When a man is totally peaceful but is not proud about his state, is really the God of the Gods.
- (110) Thus Narayana welcomed as guests the passion as well as anger, which make Gods and men dance and the Yogis leave their penance being afraid of them.

# इत्थं बुवत्यभयदे नरदेव देवा: सव्रीडनम्शिरस: सघृणं तमूचु: ।

### नैतदिभो त्वयि परेऽविकृते विचित्रं स्वारामधीरनिकरानतपादपद्मे ॥

- O king, When Narayana reassured them not to be afraid, and spoke (thus) the cupid and other gods bent their heads with shame and said to the merciful Lord, "If you remain unaffected, it is no matter of surprise as you are beyond Maya and not subject to any change. Your lotus feet are adored by hosts of sages who have conquered their senses and revel in the self. (9)
- (111) Thus Narayana reassured them and spoke kindly to them, which caused the cupid, the anger, the spring season, the fairies and others to put their heads down due to shame.
- (112) They thought, after seeing the great-undisturbed state of His mind with natural quality of forgiveness, that He was not any other sage but Paramatman, and they themselves began to sing about His greatness.

- (113) O the great Emperor! O the sovereign Mahatma beyond the body! The cupid and others began to praise Narayana with great devotion!
- (114) Those who are famous for their capacity to trouble all people at all times, began to sing profusely about the peace of the great sage Narayana.
- (115) This praise was motivated to please Him and to create in His mind a sense of compassion and kindness.
- (116) They said –"O the God of the Gods! Victory to you. Such a peace like yours, which is without desire or anger, is not found anywhere in Gods as well as men.
- (117) Cupid said "When I prevailed in the mind of Brahma, He ran to catch His own daughter! What did Parashara do? In the broad daylight he had enjoyed a girl having bad smell to her body.
- (118) The Lord Shankara, whom all the Yogis salute all the time, who is the foremost among Yogis ran after Mohini and in the wake of His desire for her, His semen was ejaculated!
- (119) The Lord Vishnu became mad for Vrunda, and waited for Her in the cemetery. The story of Ahilya is very famous in the Mythological and Vedic lore!
- (120) Narada did not listen to me and He had 60 sons. There is nobody in the world that can withstand my force.
- (121) Maruti was very proud of His bachelorhood but I so arranged things that Makaradhwaja was born from His sweat without actual intercourse with any woman.
- (122) I made Moon full of blots on Her face. Because of me the God Indra had thousand symbols of female sex on His body and Kartikswami the beloved son of the Lord Shankara ran away out of fear of women and remained hidden in a cave.
- (123) Even Gods and Demons cannot contain my cupid's force! What can men do?
- (124) Lord Shankara burned me but I had made Him lose His self-control, but I have not found such a determined peaceful state like yours, anywhere in the three worlds.
- (125) You have conquered me, the cupid and in that you have assured the advent of peace. Only you and you alone are so much successful in defeating us by your inner serenity.
- (126) You have defeated me, the anger and also crushed the pride of desire.
- (127) O Narayana! There may be many great Yogis doing penance, but they will not be able to attain this state of peace. You have spread the great divine peace in the world by your own example of Self-knowledge.
- (128) Many Yogis are reported to have conquered the desire and anger, but actually we have

brought them to sorrow due to their failure. I am telling you frankly their names.

- (129) Take the example of Kapil-Muni. Anger had defeated him also. While cursing Sagara and thousands of his progeny, he was over-powered by anger.
- (130) Narada was very angry. He gave curse to Nalakoobara and turned him into a tree. Gautama became so angry with his wife Ahalya that he turned her into a big stone in the forest.
- (131) Ganesh always removes the calamities of all devotees, but anger had prevailed upon Him also. He was angry with the moon, and cursed him that "nobody would see his face and, if somebody looks at him, he would be charged falsely for theft."
- (132) Durvasa was angry and cursed Ambareesha and compelled God to take births. Thus anger has harassed many great sages.
- (133) Those who can create parallel worlds are also liable to fall prey to desire and anger. The Puranas have already narrated the incidence when the God Indra became angry, and His whole riches had fallen into the sea.
- (134) Why go into details of other's anger or desire? When the Lord Shankara was over-powered by anger, He directed Veerbhadra to destroy the Yadnya and kill Daksha.
- (135) Wherever I as cupid get busy, there gradually anger also enters, but O Narayana! You have turned me and the anger into non-entity.
- (136) O Narayana! You have such a great will power! Others do not have this, and, therefore, many great sages are serving your feet.
- (137) O the God of Gods! Those who serve you with an aim to attain peace, experience that by remembering your name even, they can be victorious over us, the desire and the anger.
- (138) Sages generally behave in a particular way. When their desire is easily fulfilled, they give benediction without much fuss, but where their desire or wish is not satisfied with honour etc, they become red with anger and curse the offenders.
- (139) Persons who are thus capable of giving blessing or curse are generally as a rule, full of desire and anger; but what you have done is really extra-ordinary. By your peace, you have conquered desire and anger.
- (140) Not only this but you are not at all proud that you are so humble. You are not considering low those who have harassed you and you are not neglecting them.
- (141) The farmers put a yoke in the land and thus give pain to the Earth but the Earth gives plenty of grains and makes the farmers happy. Similarly one who obliges a person who actually gives him trouble may be considered as the crown on the head of Liberation itself.
- (142) O the image of kindness! It is no wonder that there is profound peace in you. We have only

now understood your real state!

- (143) You are without parallel, beyond the Gunas and beyond the Maya! You are the Absolute Brahman. If your name is uttered casually, the desire cannot touch even the man who is very passionate.
- (144) One who always remembers your name Narayana, I myself being cupid, make that man devoid of any desires and my friend anger subdues anger itself. The enticement, the allurement itself, becomes self-knowledge.
- (145) Those who are always completely satisfied and happy in themselves because of their inner peace and have great courage, stand in a queue to get a chance to bow before your feet.
- (146) The group of great Siddhas and Adepts runs forward with a hope to salute you most humbly but due to the crowd of your devotees they cannot find a way towards you. You are the greatest Guru-the Paramatman!
- (147) When any calamity tries to confront your servants, it becomes lame and powerless! How can it reach them and on what strength?

# त्वां सेवतां सुरकृता बहवोऽन्तराया: स्वौको विलङ्घ्य परमं वूजतां पदं ते ।

# नान्यस्य बर्हिषि बलीन् ददत: स्वभागान् धत्ते पदं त्वमविता यदि विध्नमूध्रि ॥

- When the persons worshipping you, transcend the region of the Gods and rise to your supreme abode, deities put many obstacles in their path. But the other one is not so obstructed he who offers to the deities their shares in the form of oblations in to the sacred fire yet, you being the protector, the devotee tramples over all obstacles. (10)
- (148) O Narayana! It is but our nature that we should disturb and distract the Yogis doing penance and create a break in their spiritual efforts. There is nothing wonderful in it.
- (149) But there are some hypocrites who suppress their passion hidden in their mind and make an outward show of doing penance repeating loudly the name of God and show off their devotional activities. It is to these persons that the calamities can harass.
- (150) But this, our power to harass is not effective in the case of your devotees because you are the protector of them.
- (151) You may ask How it is that my devotees are having difficulties? To that also, O the God of the Gods, we will give explanation.
- (152) Those who practise devotion by being desireless of the heavenly pleasures and neglect them are surely interrupted in their Sadhana by Gods like Indra and others.

- (153) They are jealous of these devotees with the thought that these devotees may supersede them and reach the permanent abode.
- (154) They think that the devotees do not offer any oblations in the Yadnyas, and try to reach the state of freedom. Gods, therefore, get angry and arrange for various distractions in their way.
- (155) Thus Gods send calamities in the path of your devotees but their evil intentions are not fruitful because you are always ready to protect them.
- (156) O Narayana, you are always alert day and night to protect those who are devoid of any selfish desires and devote themselves to you whole-heartedly.
- (157) O Narayana, when your devotees cry out your name and call you with all pathetic anguish, you always run to succor help. You are never heartless.
- (158) Actually before any calamities may fall on your devotees, you are ready to protect them from all the four quarters of the world.
- (159) The wonderful thing is that when any calamity is menacingly confronting the devotee he looks into that and finds that it is you yourself in it. Thus the difficulty ceases to be a difficulty. They therefore do not fear anything.
- (160) Desire, my own power may try to trouble your devotees but they see in me your image. So in short they do not fear the calamity.
- (161) The calamity creates as a reaction, counter-action and for the devotee, there is Shri Hari in and out of the counter-action, and, therefore, it becomes a source of great understanding and self-bliss.
- (162) Those who have belief in your feet find their own spiritual development in the calamity, and thus by the force of their faith, you always become the great helper of your devotees.
- (163) Thus as you are the protector, your devotees become victorious over calamities, they discard even the high position of the God Indra and reach the status of spirituality.
- (164) If you say that, if calamities harass those who are protected by the God, what will be the plight of those poor worshippers who have some desire? O King Janaka! I will tell you about that also.
- (165) Gods do not trouble those who perform ceremonies with some desire, and offer oblations to the various Gods.
- (166) The God Indra is the king of those who are performers of Yadnyas (sacrifices) and those people are the subjects (Praja) of Gods. Those people offer many good things to Gods and being satisfied, the Gods do not harass them.
- (167) You may say that others and myself may be harassing them, but there is no cause for us to do

so, because those seekers are not against us. They are naturally full of desires and are within our power because all their actions are prompted by desire.

(168) Now those who perform penance with selfish motive and desire, either enjoy the pleasures by expending the power of their penance, or those who fall a prey to anger, find that their penance has been wasted.

## क्षुत्तूटित्रकालगुणमारूतजैहन्यशैश्रन्यानस्मानपारजलधीनतितीर्य केचित् ।

# क्रोधस्य यान्ति विफलस्य वशं पदे गोर्मज्जन्ति दुश्वरतपश्च वृथोत्सृजन्ति ॥

- Some people get over us in the form of hunger and thirst, cold, heat and rain, control the breath, the palate and the sexual urge, which are difficult to cross like endless oceans, but they fall victims to futile anger and thus waste their hard penance. They are like persons who having crossed oceans, get drowned in the shallow pool caused by a cow's hoof! (11)
- (169) There are some seekers, who are busy with yogic sessions, when they practise control of breath by preventing the normal flow of the vital force and the Apana aspect of the pranas, and try to withstand the onslaughts of wind, rain, cold and hot sun.
- (170) They control their hunger, their thirst and suppress the desires of the tongue as well as the sex, but thinking that they have conquered the cupid, become proud about their desirelessness.
- (171) These fall a prey to anger by a slight insult and curse others; thereby they suffer great loss of their determination and the stock of merit of their penance.
- (172) Some perform ceremonies with selfish aim, and become fortunate to enjoy flowers, sandalwood etc., scents and also the divine fairies or get a chance to drink nectar.
- (173) But they neglect me by whose power, they have gained so much benefit and by uttering very cruel curse due to anger, lose their powers of penance.
- (174) Just as a man, who has gone to the other shore of the vast sea may die by being drowned in the small pool of water in a pit, caused by the hoof of a cow, these people are deprived of all their merits though they have won me over, but not the anger.
- (175) What is anger? Anger is the effect on the mind caused by desire being unfulfilled. But we, the desire and the anger can harass only those who are not devotees of God. Our forces cannot do anything against the God's devotees.
- (176) When we cannot bind your devotees also, how can we ever stand to win against you?
- (177) We did not know your greatness, and came to show off our power according to our natural

qualities, but O the kindest Purushottama! We are sure that there is a great quality of forgiveness with you.

# इति प्रगृणतां तेषां स्त्रियोऽत्यद्भृतदर्शनाः । दर्शयामास शुशूषां स्वर्चिताः कुर्वतीर्विभुः ॥

Meaning of the Verse :

- While the cupid, spring season, etc., were praising him, the Almighty Narayana made manifest and displayed women of wonderful beauty, fully adorned with ornaments waiting upon Himself. (Thus the pride of cupid and his retinue was humbled) (12)
- (178) The undisturbed peace is that which obliges the harassers. That is the completeness of peace, which was shown by Narayana to the cupid and others.
- (179) While cupid and others told their own condition to Narayana a strange thing happened there. There suddenly appeared many beautiful damsels of extra-ordinary presence.
- (180) They were more beautiful and rich looking than the Goddess Laxmi, and they looked to be very eager, and alert to offer service to the Lord Narayana.
- (181) What a great miracle of the Lord, which was His play! When these beautiful ladies appeared the fairies who had come with cupid and others from the heaven began to look pale. Just as the fireflies fade away as soon as the Sun rises their glamour faded away.

# ते देवानुचरा दृष्ट्वा स्त्रिय: भ्रीरिव रूपिणी: । गन्धेन मुमुहुस्तासां रूपौदार्यहतभ्रिय: ॥

- Those followers of Gods saw the ladies as beautiful as the Goddess Laxmi and being deprived of their own glamour, they were intoxicated by the divine fragrance of those ladies. (13)
- (182) Looking at those ladies, the cupid swooned and fell on the ground. The spring began to stare at them and his mouth watered. Anger became stupefied and looked with a fixed gaze at them.
- (183) The blue-beetles forgot to hum! The Kokilas forgot their tunes and the life force, the wind, could not blow. In this way all the servants of Gods became confused.
- (184) Compared to the beauty of those ladies, the fairies lost their glamour. They appeared like slaves and by jealousy and shame, their faces became dark.
- (185) The spring was maddened by the fragrance of the bodies of the ladies and by that breeze carrying that fragrance, the cool wind, which was having the sweet smell of sandalwood was also mad.
- (186) Such was the occult power of Narayana. He over-powered those who had come there to

shake him out of His peaceful existence.

(187) Actually, Rambha and Tilottama are the most beautiful Apsaras, but Goddess Laxmi, who was born out of ocean at the time of cosmic churning had made them look of lesser charm, but now the ladies made manifest by Narayana were more beautiful than the Goddess Laxmi.

# तानाह देवदेवश: प्रणतान् प्रहसन्निव । आसामेकतमां वृङध्वम् सवर्णां स्वर्गभूषणाम् ॥

Meaning of the Verse :

- The Lord Narayana smiled and said to the humbled cupid and others that they might choose from among those women, one like themselves who would be an ornament to heaven. (14)
- (188) Seeing those wonderful ladies, the cupid and others were unconscious. When they came to senses after some time, Narayana smiled and said to them.
- (189) It is quite proper that we should welcome you, felicitate you and offer you some good present. So I request that for pleasing the God Indra, you may please accept one of the maids.
- (190) Now you may say that these ladies are extremely beautiful and they will not look good, and proper as your maids. In that case, I suggest that you may select only that who, you find suitable for you.
- (191) You may perhaps say that none of these is less beautiful and all of them are very superior and that there is none on par with her and it is a problem how to select one.
- (192) So I say that though all are superior in beauty, you may accept at least one, so that she will be a glorious ornament to heaven.
- (193) Listening to the advice given by the Lord Narayana, they were all happy and they welcomed his speech by bowing before his feet.

# ओमित्यादेशमादाय नत्वा तं सुरबन्दिन: । उर्वशीमप्सर: श्रेष्ठां पुरस्कृत्य दिवं ययु: ॥

## इन्द्रायानम्य सदसि भृण्वतां त्रिदिवौकसाम् । ऊचुर्नारायणबलं शकूस्तत्रास विस्मित: ॥

- Obeying this command by uttering the word "OM" the Indra's servants offered their respects to Narayana and selecting Urvashi who was the best of those celestial ladies, returned to heaven, taking her with them. (15)
- They bowed before Indra in his Hall, and while the Gods were listening, they told Him about the great power of Narayana, when Indra sat in his seat still, being surprised to hear the story. (16)

- (194) Listening to the speech of Lord Narayana, they put their heads at the feet of that Lord, and selecting Urvashi from among all the ladies, they started back to the heaven.
- (195) She was standing by the side of the Uru (Thigh) of Narayana; and, therefore, her name was Urvashi, by which name she became famous later on.
- (196) All the messengers of Gods went back to the heaven, and told Indra and others in His palace about the great powers of Lord Narayana.
- (197) When they narrated the sacred and pure character of Narayana, all the Gods were simply astonished.
- (198) Indra, when He knew that Urvashi was sent by Narayana for Him, was so attracted to her that He completely neglected His duties as the King of Gods. He remained with her in the inner chambers of His palace for many years.
- (199) The sage, telling the story to the king, said "O king! This story of Narayana is related to the first visible Avatara of the Lord Vishnu. Now please listen to the stories of His further incarnations.
- (200) O king! See how strange is this quality of forgiving and even worshipping those who had come to harass! This is called the completeness of realization.
- (201) There may be a doubt that Indra brings down calamities on the devotees worshipping God with pious devotion. Narayana the Lord was the total spiritual energy itself, and, therefore, He could defeat all the attackers.
- (202) But when simple people start devotion, and they are attracted by disturbances like this, they will never attain God. But please do not have this doubt.
- (203) Because if one really whole-heartedly starts to worship that Almighty God, who controls all the beings together with Brahma the creator by raising only one eyebrow, then no calamities can ever trouble him.
- (204) If one worships the Lord Narayana by whose kindness, Indra has got His position, who will be there to trouble Him? Because the Lord Shri Hari Himself totally protects such devotees.
- (205) The cupid and others harass all. It is true! But as Narayana is the controller, He does not allow these troublemakers even to touch His devotees.
- (206) When one always remembers Narayana who, by His power drives away all the difficulties, they run away being inwardly afraid of Him. So it is by the remembering of Hari's name that the devotee is protected.
- (207) God takes various births by His will for protecting His devotees. Please listen to the wonderful lives and works of these various Avataras of the Lord, which I am about to narrate to you.

## हंसस्वरूप्यवददच्युत आत्मयोगं दत्त: कुमार ऋषभो भगवान् पिता न: ।

# विष्णुः शिवाय जगतां कलयाऽवतीर्णं स्तेनाहृता मधुभिदा श्रूतयो हयास्ये ॥

Meaning of the Verse :

- Appearing for the welfare of the worlds in varying forms and phases, as the swan, Lord Dattatraya, the sage Sanaka etc., our father Rishabha, the immortal Lord Vishnu Himself taught the self-knowledge. In the Avatara as Hayagreewa, he killed the demon Madhu, and recovered the Vedas from him. (17)
- (208) When Sanaka and other sons of Brahmadeva asked him some questions about the knowledge of Brahman, at that time the God became a swan and appeared before them and gave them the knowledge.
- (209) Please listen to the life-stories of various incarnations of that Hari by remembering whose name even, great obstacles are burnt.
- (210) The Avatara as Datta is the absolute Brahman incarnate. By taking the name of this God Dattatraya, Yama runs away and the chain of birth and death is snapped.
- (211) Sanaka and others are also the bachelors. They are the Avataras of the God and are called Kumaras.
- (212) Further our father Rishabha is also the Avatara of the God, who is known for his wisdom.
- (213) Now please remember that it is the God Narayana only, or in other words the Lord Shri Krishna only who takes all these incarnations and protects the world.
- (214) The same Shri Krishna came to be called Madhusudana because He killed the demons Madhu and Kaitabha. He was also Hayagreeva.
- (215) As Hayagreeva He restored the Vedas from the Shankhasura from the sea and gave them back to the Brahma. Thus it was He, who protected the Vedas.

## गुप्तोऽप्यये मनुरिलौषधयश्च मात्स्ये क्रोडे हतो दितिज उद्धरताम्भस: क्ष्माम् ।

# कौर्मे धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे ग्राहात् प्रपन्नमिभराजममुञ्चदार्तम् ॥

Meaning of the Verse :

In His descent in the form of fish, the Lord rescued, at the time of Universal dissolution, the Manu (Satyavrata) and protected the Earth as well as the seeds of many herbs. Lifting the earth from the ocean, He in his Avatara as the divine Boar, (Varaha), He killed the demon Hiranyaksha. In the Avatar as Tortoise He supported the mountain (Mandara) on His back

when the ocean was being churned for nectar and rescued the distressed king of Elephants - from the jaws of the crocodile when the Elephant invoked Him for protection. (18)

- (216) He protected the Manu and the various seeds in His incarnations as the great Fish from the great deluge of the world.
- (217) He became a tortoise and held upon His back the mountain Mandara and in the churning of the ocean of milk, He gave to the Devas the most valuable nectar.
- (218) When the demon Hiranyaksha took the whole Earth down under the sea the Lord became Varaha and lifted the Earth by killing the demon and thus the Earth became peaceful.
- (219) It is the Lord who, in order to free the foot of the great Elephant from the jaws of the crocodile, ran down from Vaikuntha and emancipated the Elephant from birth and death.

## संस्तुन्वतोऽब्धिपतिताञ्छ्रमणानृषींश्च शक्रं च वृत्रवधतस्तमसि प्रविष्टम् ।

## देवस्त्रियोऽसुरगृहे पिहिता अनाथा जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥

- The Lord rescued the Rishis (known as Walkhilyas of the size of thumb) who having grown weak through austerities had fallen into a pit (as though into a sea) and had been praising Him. Similarly He saved Indra who had incurred the sin of killing Brahmin, by having killed Vrutra (a Brahmin by birth), and further rescued helpless celestial women who were imprisoned in the houses of Asuras. And during His Avatara as Man-Lion (Lord Narasimha) He killed Hiranyakashipu, the ruler of the Asuras in order to relieve his devotees like Pralhada from fear. (19)
- (220) The sage Markandeya was being drowned in the Universal deluge, which was at a wrong time. He just remembered the name of Lord Shri Krishna. Immediately the Lord appeared as a small child sleeping on a leaf of wata (Banyan tree) before Him. (This Avatara was called Bala Mukunda)
- (221) A sage was worshipping a Shaligrama stone. At that time Nala the monkey threw that stone and all the articles, in the sea.
- (222) The sage got angry and cursed that Nala. "No stone will be drowned in water at your hands."
- (223) Then the sage saw that the Shaligrama stone was floating on the sea. He jumped to salvage it but he started to be drowned!
- (224) At that time He praised and prayed Shri Hari for relieving and saving Him. By the grace of Shri Hari who manifested there, the Pooja and the sacred stone were recovered and the sage was also saved. This was another Avatara of the Lord Shri Krishna.

- (225) The God Indra killed Vrutra who was a Brahmin and the sin of killing a Brahmin attached itself to the foot of Indra. He was about to fall in the hell by name Andhatama.
- (226) At that time also Shri Hari saved Him from the fall, by taking Avatara.
- (227) The demon Mur had conquered the residences of Devas and their cities and made captive all the women belonging to Gods, and kept them in one place.
- (228) Shri Hari killed that demon Mur and released all the divine women restoring them to the Gods. Shri Hari was then called Murari. (This was also an Avatara)
- (229) The king of demons, leader of envious ones who got hot with anger as soon as he heard the name of Hari;
- (230) One who was the ocean of anger, the great reservoir of indiscrimination, he who was sullen by pride and harassed his own son, who loved the name of Hari;
- (231) That Hiranyakashipu was killed by the God Narsimha by his sharp nails, who assured safety to saints and was the protector of His devotees.

# देवासुरे युधि च दैत्यपतीन् सुरार्थे हत्वान्तरेषु भुवनान्यदधात् कलाभि: ।

#### भूत्वाऽथ वामन इमामहरद् बले: क्ष्मां वाञ्चाच्छलेन समदाददिते: सुतेभ्य: ॥

- And in the war between the Gods and demons, He killed the demon chiefs for the sake of Gods, and in various Manwantaras, through partial manifestations, protected the worlds. Assuming the form of the divine Dwarf (Vamana), He obtained, on the pretext of asking for alms, the Earth from Bali and gave it to the Gods (the sons of Aditi) (20)
- (232) At the end of churning of the great sea, there began a bitter quarrel between the Devas and Danavas for nectar.
- (233) At that time the God took the Avatara of very beautiful lady named Mohini and gave wine to Danavas and nectar to Devas.
- (234) When Rahu tried to drink nectar secretly, the Lord cut his head and on his remaining body, the God as Mahalasa stayed as Goddess at the Village Nevase.
- (235) This Narayana who helps Gods killed Kusha in Dwarka and slaying Lavanasura, took the Avatara as Kumara.
- (236) In this way Shri Hari who takes the side of His devotees, comes in the world by taking Avatara in various forms, and helps Gods also in every manwnatara.

- (237) He took the birth as a Dwarf Brahmin boy 'Waman', became a beggar, and took revenge of the insult of the Gods.
- (238) As the king Bali was too powerful for gods to fight with, the Lord as Trivikrama assumed a great body, and pressed down Bali in the deepest nether world.
- (239) But as the devotional quality of Bali was so pure that the Lord became a doorman to guard the entrance of that Bali's palace. So the Lord Vishnu harasses His devotees to test their grit, but eventually He becomes a servant to His devotees.
- (240) In this way, in the incarnation as Waman, the Lord recovered the three worlds from Bali, and gave them to Gods.

# नि:क्षत्रियामकृत गां च त्रिसप्तकृत्वो रामस्तु हैंहयकुलाप्ययभार्गवाग्नि: ।

# सोऽब्धिं बबन्ध दशवक्त्रमहन् सलङ्कं सीतापतिर्जयति लोकमलघ्नकीर्ति: ॥

- Descending as Parashurama, the fire born of Bhrugu's descendents for the destruction of Haihayas, He swept the Kshatriyas off the surface of the earth thrice seven times. And as Shri Rama, the husband of Sita, He bridged the ocean and killed the ten-faced demon Ravana, and destroyed his capital Lanka. HE (Rama) is victorious everywhere and His fame destroys the sins of the people. (21)
- (241) He became Parashurama and by his bravery, he nullified all the Kshtriyas rendering them powerless.
- (242) Parashurama was an ardent protector of cows and Brahmins. He attacked Sahasrajuna snapped all His one thousand arms, killed Him, and destroyed all the families of demons.
- (243) The fire of anger of Jamadagni was further enhanced and it turned into ashes the whole race of Haihaya, and the lands of warrior caste were scorched down by Parashurama.
- (244) In a way, He gave the chemical of veer rasa for three weeks (21 times), and cured the Kshtriyas of their disease of pride and arrogance, and gave the land to Brahmins.
- (245) Then the lord took Avatara as Shri Ram, who is the ideal of all the incarnations, and His bravery was coupled with nobility, and who was the most powerful king.
- (246) By taking His name, all the sins run away and even Yama bows at His feet. All the karma bondages of a prostitute were destroyed by the name of Ram.
- (247) By His name, the Kali and death tremble, the messengers of Yama are not at all respected and by the din and sound of the name of Rama, the cycle of birth and death disappears.

- (248) He relaxed the bondage of Gods, removed the fetters of the nine planets, and hoisted and unfurled the flag of the kingdom of Rama, all over the three worlds.
- (249) By His power stones floated on the sea, the ordinary monkeys killed demons; Shri Ram gave the city of Lanka to Bibheeshana, who had surrendered himself to Shri Ram.
- (250) He was the very image of adventures, by his power a pathway on the sea was built; he touched the stone and released Ahilya from it. He is the very life of his devotees.
- (251) O king! This Avatar is still there in this world." (Eknath says The sage Drumila is telling this, in the Treta yuga.
- (252) "Thus, one who repeats the name of Shri Ram becomes the best among men and goes beyond action and non-action.
- (253) If suddenly the name of Ram is heard by one, the sins of the whole spans of lives are destroyed.
- (254) The fame of the name of Rama is so vast! That name has emancipated innumerable Jeevas and has spread its fame. Blessed are those who sing in praise of Rama!

# भूमेर्भरावतरणाय यदुष्वजन्मा जात: करिष्यति सुरैरपि दुष्कराणि ।

# वादैर्विमोहयति यज्ञकृतोऽतदर्हान् शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥

- Though not subject to having to take births, the Lord will appear in Yadava race in order to remove the burden of the earth, and perform, which even Gods cannot easily accomplish. (Then appearing as Buddha, He will confuse by His arguments the Yadnikas who are not eligible to perform Yadnyas. And appearing as Kalki at the end of the kaliyuga, He will destroy the Shoodra Kings. (22)
- (255) Dear king, I shall tell you the story of the future incarnations of the Lord. This is the life story of Lord Shri Krishna, which is full of wonderful miracles.
- (256) The Lord Shri Krishna is beyond the Parawani (speech) He is without birth and without destruction. He is not understood even by the Vedas and sciences. He is the perfect and complete Avatara.
- (257) Please bear in mind that Shri Krishna is such an incarnation that any name or shape has no power to describe it. Even to say that He is Brahman is not possible.
- (258) He does not touch the social system and the stages of individual life and thus he is beyond them. The name Ishwara is also a taboo! Because Ishwara is within the field of Maya. He is birthless and He has no death. He is joy, and His life is nothing but a play of cosmic force.

- (259) This Avatara is beyond the Guna, duties and actions. He is the master of the Universe and took birth by His own will in the race of Yadavas. (Past-tense is used to describe future happenings this is practice of Puranas)
- (260) Water is the same though the brooks and the rivulets and rivers appear different. Earth is the same though it has various colours like black, white, sandy, etc.
- (261) The sweetness is the same in a heap of sugar, as well as in a little bit of it. Similarly the Avatara of Shri Krishna was as complete as His own nature.
- (262) When a lamp is lit, the light spreads in the very moment. Similarly, when the Lord came as Shri Krishna, He achieved great feats in His childhood.
- (263) He easily in his natural strength did such great things, which the Brahma and other Gods would not be able to do.
- (264) For example, in His childhood He swallowed the forest-fire, lifted a mountain on his finger, squeezed the poison in the breast of Putana together with her life-force.
- (265) When Brahma kidnapped the cows and calves, He baffled him by Himself taking the forms of all cattle and the cowboys.
- (266) He tore the jaw of Aghasura, danced on the hood of Kaliya, and crushed it, he brought back the son of his Guru from the region of the God of Death.
- (267) The kings who harass their subjects, take taxes from them; and do not like religion and morals are evil kings, a burden to the earth. There is no count as to how many such kings were killed by the Lord Shri Krishna.
- (268) He killed some by the help of army. He killed others himself and some others were killed by him by using subtle politics. Some were finished by internal strife between brothers and he killed some one on the occasion of the worship to be made by the king giving priority at the time of Yadnya.
- (269) Dear king, you will see that in future, the Lord Shri Krishna will punish the irreligious, give support to religion, and protect the sages.
- (270) As the day arises, he will perform new miracles, and only those who will be his real devotees shall be happy.
- (271) The sages will experience a crescendo of highly enjoyable ceremonies of self-joy. O King! You will also see these miracles by your own eyes.
- (272) Afterwards he will come as Buddha and will be completely silent. Nobody will know for certain, what is right action and what is inaction.
- (273) He will remain disinterested, non-committal; but create many isms and arguments and on

account of intellectual quarrels, the world will be full of arrogance and confusion.

- (274) He will so arrange things that people will be confused. Some will perform ceremonies with total cunning hypocrisy. People will not know the true welfare and will lose all sense of duty.
- (275) Opinions will thrive in which it will be argued that Vedas are all a humbug and not to recognize Vedas and the duties enjoined by them is the main mistake, which people will commit.
- (276) Many will be deceived by wrong notions. Some will be so proud of their knowledge that they will reject all karma, saying that it is simply foolishness.
- (277) When such situation of disorder will arise, that will be the beginning of Kali-Yuga, and people of low level will be kings and they will simply rob their subjects!
- (278) People even lower than the Shudras will be powerful kings and being without any sense of religion, they will corrupt each and every caste.
- (279) The kings will punish any innocent persons, and people will rob citizens by confronting them on the roads.
- (280) When the king who is the protector of weaker sections will start suppressing them, and deprive them of their belongings, this will not be tolerated by the Lord.
- (281) When thus the irreligious elements will harass the religious elements, it will be necessary for Narayana to take the Avatar as KALKI
- (282) That Kalki will kill all evildoers by a sharp weapon and will uproot the great confusion and chaos.
- (283) Then religiousness will again grow, Truth will be four times powerful, duties enjoined by Vedas will begin to be performed properly and all people will follow their own religion in their daily life.

## एवंविधानि कर्माणि जन्मानि च जगत्पते: । भूरिणि भूरियशसो वर्णितानि महाभुज ॥

- O, the bearer of big arms! In this way, I have described many activities and various births of the Ruler of the world, who is having tremendous fame! (23)
- (284) O king, the Lord has numberless names, countless births, and incarnations, His activities and adventures are also innumerable. His fame is also very vast.
- (285) The greatness of the Lord is very vast and there is no end to His incarnations and adventures

.O the great among men! I have told you His Avataras in short.

- (286) The king was very happy and overcome by joy while listening to the life stories of the Lord and His mind was very peaceful.
- (287) It is true that at the time of every Avatara God takes a shape, a form, a name and certain qualities but in that He is making manifest the dormant qualities of unmodified and unqualified original nature.
- (288) Eknath says -Those who are servants of God and describe with love His good qualities and by whose sermons given in this way the minds of the listeners are peaceful are really blessed people.
- (289) When the desire to listen in the minds of listeners becomes fulfilled; and the speaker is also happy within himself, there and then, the sweet juice of literature becomes a benediction and begins to grow freely in the book of this quality.
- (290) Just as the beaks of the birds Chakor open automatically when the rays of the Moon shower, similarly when the saints give their blessings, Ekanath, the servant of Janardana finds His tongue.
- (291) Just as the bud of lotus opens up with the rays of the Sun, similarly this book is developing more and more richness by the kind benediction of the saints.
- (292) It is by their grace really, that I am trying to give the explanatory meaning of Shri Bhagawat. Now the audience may please listen to the story, which will appear in the fifth chapter.
- (293) The king will ask a very interesting question and your mind will be happy to listen to the question also. The eager mind of the seekers will be satisfied and they will know the decision about what is religion and what is not.
- (294) In it the devotion itself will know the skill in the devotion and by listening to the story containing questions and answers, which is very sweet, the hard knot of Adharma will be relaxed completely.
- (295) By the grace of Janardana, Ekanath will give commentary by which the ears of the saints will be satisfied.
- (296) The great holy spirit of my Guru Janardana enters into me (Eknath) and it makes me talk continuously.
- Here ends the Marathi commentary of saint Eknath, on the fourth chapter of the Eleventh Skandha of Bhagawat Maha Purana.

Dedicated to the Lord Shri Krishna

# Chapter 5

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to you! My Satguru! If I say that you are very generous, it seems that you are very miser! Because if somebody comes to your door to request for something, you do not allow him to keep his separate identity!
- (2) If at all, by chance, the man who requests for something, is able to meet you, you hasten to destroy his sense of separate I!
- (3) Those who come to you demanding something, are tied into the state of oneness with you, and they are so merged that nobody else can come there, and free them from you.
- (4) You take away all the belongings and possessions of the devotee, who has even a small degree of unity with you. You are actually depriving him of everything!
- (5) If something offered by a cunning robber is taken and eaten by us, it becomes cause of our death, similarly if you are pleased with your devotee; you deprive him of his separate identity.
- (6) You have made every such devotee, denuded and, therefore, these devotees begin to roam about in the world as mad men.
- (7) How can your fame as a generous God spread, when your actual attitude is like this? That also is a miracle.
- (8) You have absorbed into yourself those who praised you to be generous, and when they were one with you, then you gave everything to them.
- (9) You have given yourself with all your glory to the servants and you never take back what you have given.
- (10) As you have given up yourself, you become the servant of your servants, and then you are always fulfilling all their desires, and complying with all their whims.
- (11) For example, the king Bali gave you everything, but in turn you became his obedient servant, and you are still guarding his main door.
- (12) The king Dharma gave priority to your worship, but you began to serve him, suffered many calamities for him and even lifted the dishes and plates at the dinner.
- (13) The king Ambareesh was dear to you, and you took upon yourself to be born again and again for his sake. O Hrishikesh! The cowherds thought that they were protecting you, but actually you are their protector.

- (14) In short you have the capacity to give them your own Reality, but no one else has got that power.
- (15) You are generous like this and to you a king and a pauper are same. Where there is faith, you are sure to be there.
- (16) In order to see you, many Yogis go and live in the caves of mountains. Some become ascetics and reject all enjoyments and some relinquish everything.
- (17) Some roam about in all directions like vagabonds, some become mad for you, but all these are not able to have a look at you even in their dream.
- (18) Even these people can reach you by a simple way. If they take resort at the feet of the saints and love them, you will be easily pleased with them.
- (19) One who is happy to serve the feet of the saints, gains self-realization because the allpervading Paramatman is becoming manifest in the form, in the body, and the mind of the saints.
- (20) That is why the saints are virtually present as gods. Therefore, the seekers should make every effort to earn the grace of the saints.
- (21) They are very fond of knowledge; and, therefore, I will easily serve them by way of writing of this book.
- (22) The kind glance of the saints is the ointment of my eyes. When the grace of the saints is arisen, the Lord Janardana becomes manifest.
- (23) I am using the adjective of Gurutwa (calling Him my Guru), I am serving the Lord Janardana and have set out for His worship.
- (24) It is possible to perform worship of Janardana in the whole society of people by experiencing and showing that the three aspects of (1) the Devotee, (2) the Action of devotion, and the (3) Object of devotion are united in the consciousness.
- (25) This is the pure, undivided devotion. In this devotion, there is more and more love in the action of worship and the affection in the heart of the devotees becomes more and more one-pointed.
- (26) For the love of His devotees, the God gives them everything. Such is the sweetness of unity, which is very dear to the Lord Govind.
- (27) Therefore, the Lord Shridhara takes the burden of welfare of the devotees on His head, and He Himself takes such devotees to the other shore of this sea of worldly life.
- (28) You may ask "If God maintains and cares for His devotes, is their any other person to take care of non-devotee?"

- (29) I give you reply that, because devotees have no ego, God has to take their care, and because the non-devotees are very much proud of their body, they are bound.
- (30) Thus the man who is without ego, and has no pride is the real devotee of God. A man who is proud of his body can never be a devotee of God.
- (31) As the God is protecting His devotee, he is not troubled at all and the God thus makes His devotees fearless and gives them abiding bliss.
- (32) So these, who tread the path of devotion without pride, are able to trample down the difficulties and surely reach the abode of the God.
- (33) After this the king began to ask "If this is the condition of devotees what is the state of those who are not devotees?
- (34) In this fifth chapter the signs of persons who are not devoted to God and their fate are given and the various ways of worship of God in the various Ages are also described.
- (35) In the fourth chapter the life stories and the adventures of the God in His various incarnations were explained and now the king is asking the signs of non-believers.

#### राजोवाच - भगवन्तं हरि प्रायो न भजन्त्यात्मवित्तमा: ।

#### तेषामशान्तकामानां का निष्ठाऽविजितात्मनाम् ॥

- O, the foremost among those sages who have realized the Atman, what will be the set of mind and the fate of those who do not generously adore Lord Shri Hari and whose desires are not satiated and whose mind and senses are not controlled? (1)
- (36) The king asked "O the great kind sages! What is the destiny of person who turns his back on the path of Holiness, and who is not a devotee?
- (37) There are people who are blinded by acute passion and desire, hot by anger, miserly by greed and totally indulgent in their family life.
- (38) Similarly there are persons who are the statues of pride, the crown jewels of ego, those who are fast flowing streams of vices and mines of various doubts.
- (39) Those who are such that their pure intellect is covered and enshrouded by the solid canopy of confusion; those who are expert in practising deceit and are in clutches of relentless greed.
- (40) Those who are blind in the matter of spiritual life and sharp intellectuals in the matter of worldly life, just as owls cannot see in the day light but can see in the dark only.

- (41) Those people who do not know what is their real welfare and they sell their knowledge and increase their desires Please tell what is the destiny of such non-believers.
- (42) I am very lucky to have you among us; You are the oceans of self-knowledge having 'personal appearance'. Please tell me what I have asked for.
- (43) In this way the king intentionally asked about the destiny of non-devotees. Chamasa, the sage, happily came forward to give reply to his question.

# चमस उवाच - मुखबाहूरूपादेभ्य: पुरुषस्याभूमै: सह ।

# चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादय: पृथक् ॥

- The sage Chamasa said From the mouth, arms, thighs and feet of the Lord (Purusha) were respectively evolved the four Warnas (or castes) Ashramas or stages in life, and they were separately developed as Brahmins, Kshatriyas, Vaishyas and Shoodras according to their Gunas or qualities of Sattwa, Rajas and Tamas and their combinations. (2)
- (44) Chamasa said The main and foremost Guru is the "Creator of the World", the God; and one who does not worship Him should be considered to have lost everything.
- (45) From this primordial Purusha are formed the four Ashramas and the four Varnas. O King, I shall tell you the parts of the body of this Purusha from which these are born.
- (46) Brahmins knowing Vedas were born from His mouth; Kshatriyas, the warrior caste were born from His arms. From His thighs were born the Vaishyas, the merchant caste, and the Shoodras were born from His feet.
- (47) There are only three Gunas and the Varnas which have come into existence due to these Gunas only. So how four Varnas came into existence through three Gunas?
- (48) Brahmins were born from Sattwa, the kings viz Kshatriyas were born by mixture of Sattwa and Rajas, the merchant caste was born out of the mixture of Rajas and Tamas while from Tamas the Shoodras were born.
- (49) Among those the three viz, Brahmins, Kshatriyas and Vaishyas are called twice born because by thread ceremony they are given another name and they have the right to the Gayatri Mantra and recitation of Vedas. But please know that Shoodras are having no initiation of thread ceremony.
- (50) Among the Ashramas Bachelorhood and the family man's role are available to all the three Varnas. Brahmins are the backbone, the supporters and have right to all the four Ashramas.
- (51) Now at the level of the Virat Purusha Grihasthas are basically at the feet of the Purusha,

Bachelorhood is at His heart, Wanaprastha is at His chest and the Sanyasa Ashrama is at the topmost portion i.e. the head of the Purusha.

#### य एषं पुरुषं साक्षादात्मपूभवमीश्वरम् । न भजन्त्यवजानन्ति स्थानाद् भूष्टा: पतन्त्यध: ॥

- Among these, they who do not adore the Supreme Person, though they know him to be their direct creator and the Ruler, and ignore Him, fall from their normal status and go down to hell. (3)
- (52) O king! If we do not worship the God from whom Brahmins and others are born, then this body of human being is simply wasted.
- (53) There are persons, who are well versed in Poorva-Meemansa containing the schedules of various actions and Uttar-Meemansa containing higher philosophical thoughts, and are very clever in explaining the nature and the maxims contained in them.
- (54) Such scholars become very haughty because of their word-knowledge, and by that pride only they are averse to devotion and worship.
- (55) Some people are totally ignorant. They do not know spiritual life at all. The cause of their not worshipping God, the Master of the Universe is their ignorance only.
- (56) A sheep does not know the sweetness of sugarcane juice, and it bites only the leaves. Similarly, these ignorant people are mad after worldly enjoyments, because they do not know how sweet it is to worship God.
- (57) But there are persons, who proudly think themselves to be great scholars because of their study of Vedas and sciences. They ridicule the path of devotion, and are very sullen because of their so-called knowledge.
- (58) Just as a man with fever finds milk bitter, similarly, by the pride of knowledge the scholars turned their back to the worship of Shri Hari.
- (59) In this way, those who tuned away from worship because of their pride, go down in evolution, though they are belonging to higher caste.
- (60) One may say that a chandala, who loves God, and devotes himself to God, is definitely purer than a Brahmin who is not a devotee.
- (61) Those who do not turn to God's worship presuming that they are already free, go down and take births in the animal kingdom etc, and are bound by the cycle of birth and death there only.
- (62) So, those who have been lucky to be born as human beings, but do not worship God because of their pride fall to lower categories of life, and suffer tremendous sorrow and pain.

(63) O king! Do not suppose that this retrograde destiny is also for the ignorant, because the person of knowledge meets these disasters by not worshipping God!

## दूरे हरिकथा: केचिद् दूरे चाच्युतकीर्तना: । स्त्रिय: शूद्रादयश्चैव तेऽनुकाम्प्या भवादशाम् ॥

- Many women, Shoodras and others, who are remote from hearing the Lord's stories or discourses or songs sung about them, deserve to be pitied by devotees like you. (You should bring them to the path of devotion) (4)
- (64) Suppose a father has two sons, one is wise and the other is innocent not knowing the significance of his actions. Suppose both of them do something, which is insulting to their father. The father does not punish the ignorant son, but punishes the son who has common sense.
- (65) If an urchin sits on the head of his father or playfully kicks him, he is not punished, but the same action done by a son, who knows manners becomes punishable.
- (66) Similarly, if persons of knowledge do not worship, they commit sin, but ignorant people who are having respect for sages and God are lifted and saved by the grace of the saints.
- (67) An ignorant is having no idea of sin, he is saved by his faith in the saint. On the other hand, a proud scholar is against worship, and, therefore, his life becomes blemished.
- (68) Ignorant trusts the sage and bows down to him. One who is proud of his own knowledge, finds fault with both of them, and by this reason only, he becomes a sinner.
- (69) In the case of the simple-minded person, his ignorance is removed by his belief and faith, but there are many doubts and conjectures in the mind of the scholars. They do not believe in anything and anybody. Thus they fall due to their adamant pride of knowledge.
- (70) Considering this you will realize that the bondage of ego is very great. There is nothing evil as pride in all the three worlds.
- (71) This pride, this egoism is troublesome even to God, and he becomes attached to various qualifications of Maya, and is called Sopadhik (modified) God.
- (72) Obviously, those who are ignorant and innocent, receive the benediction from the saints, if they put full trust in them.
- (73) There are low caste men, Shoodras and women etc, who are not eligible to listen to Vedas and Sciences.
- (74) If such people have really pious feelings and respect, they become entitled for the blessings of

saints, even though they may be belonging to lower castes. This is possible merely by their full faith.

- (75) The king Janak said "So, O the compassion incarnate! O kind sages, because of the real faith of such people, the saints like you give their benediction to them, so that they are liberated."
- (76) The sage Chamasa added "Thus the ignorant also become liberated, but those who are full of pride, cannot be helped by even God Brahma!" Now the sage is describing the state of such proud people.

# विप्रो राजन्यवैश्यौ च हरे: प्राप्ता: पदान्तिकम् । श्रौतेन जन्मनाथापि मुह्यन्त्याम्नायवादिन: ||

Meaning of the Verse :

- Brahmins, Kshatriyas and Vaishyas are very near Shri Hari's feet by virtue of their birth and Vedic ceremonies, yet they are misguided by wrong interpretation of Vedas about the fruits of actions. (5)
- (77) Those who are ignorant and of low caste, escape the birth and death by surrendering themselves to the saints with full faith.
- (78) Others who are twice born, i.e. Brahmins, Kshatriyas and merchant class are normally turned towards Shri Hari because of their initiation to Gayatri mantras etc., but become puffed up with the concept that they are authorities, they are knowing Vedas and that they are really of high rank because of their birth.
- (79) They have concept of high birth, high type of karma, and they are entitled to be worshipped first of all. Actually, if their knowledge of Vedas is checked, they miserably fail, but they are so proud that they think themselves to be the most respectable people.
- (80) Actually these are the very Brahmins, who have the right for thread ceremony and Gayatri Mantra. They are supposed to have great interest in the worship of Hari, and these are the great persons by surrendering to whose feet, it is possible to meet the God Himself.
- (81) But these very Brahmins become proud of their Vedic knowledge, and they are deceived by the illusion because of that pride.

# कर्मण्यकोविदा: स्तब्धा मूर्खा: पण्डितमानिन: । वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुका: ॥

Meaning of the Verse :

They do not know the secret of action; and though foolish, they consider themselves scholars and become conceited. They indulge in fine talk and are fascinated by the honeyed words praising

the fruit of actions, though these fruits are transient. (6)

- (82) They have no perfect knowledge of the procedure and the details of any ceremony. They do not know the secret powers of mantra. They do not know what technique is to be used for particular type of worship. Even then they are very hard by pride.
- (83) A magician or a juggler has a little knowledge, but there are many ornaments and medals and charms on his body. Similarly, this Brahmin, being proud makes a great fuss about the type of seat, and the quality of the articles to be used in the worship.
- (84) By using certain colours made out of boiled wood of a particular kind, experts, giving coats upon coats of that colour, bring about a ruby like hue to a crystal. Similarly, the really stupid people also show off their knowledge.
- (85) They do not know the procedure of any worship, ceremony etc, and they never ask others, who know it. They practise the ceremony of worship etc., according to their own half knowledge.
- (86) These people chatter in very attractive words, provoking people to perform ceremonies and sacrifices here in order to enjoy the so called heavenly pleasures including the divine damsels, which things are worth nothing and there is no real happiness in them.
- (87) Listening to their sweet promises that "By sacrifices (Yadnya), you will get the best pleasures in this world and the heavenly happiness afterwards is guaranteed," People make haste to perform rituals and Yadnyas.
- (88) These people pick up believers to perform yadnyas. They do not bother, if the host becomes a pauper by spending money. They are only concerned to be the priest in the Yadnya. With that ulterior motive, they plan various expensive Yadnyas.
- (89) With a view to enhance their own importance, they create complicated rituals with exhaustive details, so that people are impressed by their activities.
- (90) For example, a person addicted to drink thinks that wine is nectar and he describes at length, how he feels very happy in drinking, by listening to which others are encouraged to drink.
- (91) But what happens, when they drink wine? The poor people become unconscious, and they are immediately vulnerable to influence of the bad elements, and subject to public disrespect.
- (92) They consider their state as the pleasurable heavenly condition, and as they are foolish, greedy, and very much slaves to their desires for sensual pleasures, they become eager for those undesirable rituals.
- (93) Though a worm cannot go beyond the wall, it does every effort to climb, and falls down again and again. Similarly, heavenly pleasures are destined to a downfall.
- (94) By attachment to the activities, naturally desire and greed grow rapidly, and the performer has to play false, and be a hypocrite and in that there is tremendous breeding of anger.

# रजसा घोरसङ्कल्पा: कामुका अहिमन्यव: । दाम्भिका मानिन: पापा विहसन्त्यच्युतप्रियान् ॥

- Being dominated by Rajas, they resolve to do cruel deeds, their desire for pleasure is insatiable, their anger is like that of a serpent, they love ostentation and show pride. Such sinners ridicule the devotees of the Lord. (7)
- (95) After all what can those poor people do? They have lost their purity and the pious, Sattwic quality. They, therefore, turn through Rajas quality towards Desire, and become slaves to that lust.
- (96) They are caught by the great desire to enjoy sexually the divine fairies, and in order to get that pleasure; they try hard to accumulate enough merit through Yadnyas.
- (97) In that haste, they do not take care about the accuracy of mantras and techniques nor see that the materials used are pure. Thus they do not reach the heavens, but being of a polluted mind, they fall prey to deception.
- (98) Just as a soup prepared from rice, which is already sour becomes bitter and unwholesome by lapse of time, their desire also turns into great anger, when their objective is not achieved.
- (99) As the taste of aloe becomes more and more bitter, as it becomes ripe, similarly, when desire is thwarted anger immediately becomes very fierce!
- (100) Anger is just like a black cobra. It hisses with hatred. It sits coiled with pride of respectability and spits blame of saints.
- (101) Such is the place of anger. It is a city-square of Tamas quality and at the moneychangers' counter of hypocrisy it sells the adulterated things.
- (102) Such a man tries to influence everybody, whom he meets, by experiment with Yogic acrobatics, and postures including Khechari etc, and thus provokes him to sinful ways.
- (103) He again and again emphasizes the necessity of religious behaviour, but actually he opens the storehouse of sins, and indulges into irreligious actions.
- (104) These result into a great mountain of sin and such people have no discrimination about good and bad, and weigh both in the balance of irreligion.
- (105) They increase their pride of knowledge; they blame and criticize the saints, and ridicule the gentlemen.
- (106) They look for faults in everybody, and if at all they find somebody really virtuous and blameless, they make him a target of jeers, and talk many bad things about him.

- (107) Thus these proud people are affected by sinful intentions. They criticize the saints even when they talk casually.
- (108) They sneer at the devotees of Shri Hari, and describe their good qualities by twisting them into defects.
- (109) When any good people like Brahmins begin to repeat the name of God, these people call it a sign of bad behaviour. When they hear the sound of devotional songs, they call it a great sin.
- (110) Such a person who is blaming all the religious performances of devotion, and has hatred about prayers and Keertana, should be considered as a really evil person, a Chandala and an enemy of Devotion.

# वदन्ति तेऽन्योन्यमुपासितस्त्रियो गृहेषु मैथुन्यपरेषु चाशिष: ।

## यजन्त्यसृष्टान्नविधानदक्षिणं वृत्त्यै परं घ्नन्ति पशूनतद्विद: ॥

- Living in homes where sexual pleasures predominate they remain devoted to women, and talk among themselves of the pleasures of senses only. They perform Yadnyas without following the rules and without distributing the food or giving money to Brahmins. They kill animals for eating, not realizing the sin involved in destruction of life. (8)
- (111) Thinking that sexual pleasure is the highest pleasure, people become mad for women and worship them because for them, they are the source of highest enjoyment.
- (112) Though these people are stupid they emphatically and cleverly make propaganda that human life is the greatest chance of enjoying sex in various manners.
- (113) They say that those who advise others to renounce the great direct pleasure of sex and propagate desirelessness are deceiving people by false promises.
- (114) They further say that those who advise people to leave varieties of pleasures and the sweet company of their wives are rightly punished by their own karma and they are banished to live in forest.
- (115) They ask "Is God not in our home? Is that why these people run to wilderness like mad men? If Gods were only in the forest then why is it that animals like deer, hare and tiger are not liberated? "
- (116) "If God can be met by taking a fixed posture and closing one's eye, why is it that the flock of cranes is not liberated on mass scale?"
- (117) "Had God been available by our sitting alone in a cave, why is it that rats, etc living there are not liberated and why are they running in search of food?

- (118) "They say that God is really very wise, and with great forethoughts He has created couples in all the fields of life so that both sexes can enjoy. These ascetics, according to these atheists, are foolish enough to think that God is Stupid and propagate total renunciation.
- (119) They say that it is God Himself who has declared in the Vedas that the only place of greatest joy is the generative organ but ignorant people neglect this God's word and make a ballyhoo of sacrifice.
- (120) "It is God Himself who has provided greatest pleasure in mutual intercourse between two sexes but foolish people give up that and take Sanyasa! (120)
- (121) "These people think that "those who are simply mad take Sanyasa and because they do not obey the God's arrangement, God punishes them and makes them beg from door to door.
- (122) They say "such people who leave their wives, give up all kinds of household duties and go out as monks are really cursed by the women and, therefore, they do not get enough food.
- (123) "This is their actual punishment. They have to shave their face and head; they have to wear saffron coloured cloth all this tragedy is because of the curses given by the women.
- (124) They take clay in their hands and try to clean their anus and take dips in cold water thrice a day. This punishment is also due to curses of women.
- (125) "They are made to tie a slip of cloth as underwear and given a begging bag under their arms all this is due to the curses of women"
- (126) These people further say "these Sanyasis do not know that there is no happiness equal to sex and there is no sin as great as leaving woman and, therefore, these sanyasis have punished themselves in the act of renunciation.
- (127) They say, "all other pleasures create worries in the wake of their enjoyment unlike the sexual pleasure. Those who are fortunate get varieties of experiences of pleasures in the company of woman.
- (128) To be able to get pleasure continuously is the real benediction of God and to give up enjoyments is in a way, anger of God.
- (129) They say that it is wrong in itself to believe that we will eventually be able to achieve freedom by rejecting the actually available pleasures and the Vedantic Philosophy of renunciation has maddened and deceived simple people.
- (130) Having such discussions among themselves they pray O Govinda! Please do not let us think that this renunciation is right".
- (131) They say "It is better to meet death than by throwing away everything we possess and begging from door to door. Liberation is not seen by anybody. But the present miserable life is evident to the entire world.

- (132) We could have accepted that there is such a thing as liberation if it were seen or heard to have been achieved by somebody and verified to be actually existing, but as we have not got any such evidence, we must say that it is futile to renounce everything and be a monk".
- (133) They deride renunciation in this way and continuously propagate to enjoy in life and even their blessings are for happy, pleasurable prosperous life, etc.
- (134) They give the highest place to the sexual enjoyment and continue to live in slavery to woman, thinking of woman while awake, while dreaming and even while they sleep!
- (135) They never worship the Guru, they do not pay respects to their elders, they never give food to the visitor at their home, and remain totally under the thumb of the woman!
- (136) They take care not to hurt the feelings of their wife, but always obey her wishes, and worship her at all times with total respect.
- (137) They never look at the family deity, never observe family rituals, they have no respect for their parents or preceptors, and by giving all the money to the wife they remain subservient to her.
- (138) Such people set about performing rituals and Yadnyas with hypocrisy in order to earn more money and to be able to enjoy pleasures with the woman and money.

[Commentary on the second line of the verse is as follows]

- (139) They have no real desire to attain full occult powers through these sacrificial rituals, but look forward only to get enough money to subsist for the time being.
- (140) Such a man starts to put oblations in the fire only with a thought that he will have honour and prestige in society and as soon as he takes the "initiation for performance' he will be respected by persons in high social position and he will be foremost among the righteous people.
- (141) In his mind, he forms all such thoughts of earning money and fame, before even starting these ceremonies, and while he is actually offering oblations he has a firm determination to amass wealth through that action.
- (142) He is not particular about the sequence and technique; he has no interest in the proper pronunciation of the words of Mantras and he even offers not the boiled grains but only dry grains in the fire.
- (143) He starts to tell each and everybody that he is going to perform such and such a great Yadnya and collects money by which he earns his livelihood!
- (144) Such hypocrites do not know the proper procedure of Yadnya and never consult the experts. They are eager only to kill the beast! They are so cruel, cunning and hypocrite!

- (145) They eat the flesh of the slain beast, which is left after offerings to the Fire, and proudly announce that they are very pure, blameless!
- (146) When there is neither invocation of the deity nor the restoration of the deity to its divine abode, what meaning is there to the ritual and Dakshina? They are so boastful of their knowledge that they ridicule and disrespect the really honourable persons.
- (147) They boast of their rituals, though they perform these actions only to justify the killing of the goat, which they want to eat!
- (148) They never think that they are committing sin, while they kill the beast most cruelly.

## श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।

## जातरमयेनान्धधिय: सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खता: ॥

- Blinded with pride born out of their wealth and power, pedigree and learning, generosity, comeliness of form, physical strength and actions, those wicked men despise, not only the saints who are beloved of Shri Hari but they despise the God Himself. (9)
- (149) Those things go on and on. If they get plenty of money, then that person is as proud as an elephant and walks with an affected manner!
- (150) Just as a stream of water, which is in spate, takes away dry wood or excreta or just as a monkey may become drunk.
- (151) He begins to dance with tremendous energy, thinking that he is the only man of learning and there is nobody erudite and sophisticated as he is!
- (152) If his belongings are supplemented by plenty of pearls, gems, diamonds, gold, etc., and he has elephants, horses, carriages and Palkhis at his door, he is so puffed up that he is ready to kick the king of Gods, the Lord Indra!
- (153) He says " How can that Indra be greater than we, while He is waiting eagerly for receiving the offerings we give in sacrifice?
- (154) When he has a multitude of disciples, his servants, well-wishers, relatives who love him (for money only), he is out of his mind by pride and inwardly holds himself to be the greatest in the world and behaves arrogantly.
- (155) When he looks at his disciples who are gathering around him as a bed of grass around a thorny plant, he is so sullen and swollen in his head that he thinks the pole star also below him!

- (156) Just as a scorpion proudly totes its sting of fatal poison, which is a small thing, he shows off his little skill or word-knowledge!
- (157) Just as the little fire-fly shows its little point of light only in the darkness, he begins to float proudly in the waters full of ignorant people.
- (158) Just as an ant, which has little wings, tries to fly higher than the eagle, similarly, this man of little knowledge becomes so proud of his achievements that he does not have any respect for Brihaspati, the Guru of Devas.
- (159) He gives to a poor man one or two copper coins, and thinks himself to be more generous than the king Bali.
- (160) He says "People call Karna as the most generous person, but he cannot stand to comparison with us. Karna was getting nearly ten thousands grams of gold every day freely without doing anything, and therefore, he could give generously."
- (161) On the other hand, we earn money by our own hard work and out of that we give to a worthy man something according to the need. Therefore, what special merit is there in the generosity of Karna, which is considered by people as greater than ours?
- (162) This man is generally doing bad deeds, but by chance sometimes a good deed happens. But on that basis, he creates a grand self-image, flatters himself, and loses even that little merit.
- (163) This man shows off his charitable disposition on that flimsy basis, and thunders like a cloud about it.
- (164) He thinks himself to be the most beautiful man in the world, and that there is no equal to him. Thus he laughs at cupid.
- (165) For example, a crow thinks in his mind that he is better looking than the swan, or the female bear lives in her fantasy that she is surpassing Sita in beauty.
- (166) This man is so out of his senses about his beauty that he becomes wild as he-buffalo, who becomes mad as soon as he sees green pasture!
- (167) Now, suppose this man is lucky enough to perform some brave feat, he considers that all the three Ramas Shri Ram, Parshuram, and Balaram, are nothing than the prince Uttara, who exhibited his bravery against Kuravas.
- (168) Or as a wild bear does not take into reckoning any other animal, because of his tremendous brute- force, he is always boasting of his achievement, and strength.
- (169) Such people call themselves wise and after performing the Yadnyas they become popular. Thus, people are charmed by their performances.
- (170) When they meet a rich person, they describe their own prowess in the matter of Yadnyas,

and in order to impress the visitors, they cunningly give demonstrations of their Yogic Mudras – (postures) etc.

- (171) Even in such a fictitious ritual there is very great pride about their knowledge and just as an owl makes noise in the dark while flying out of its nest, they show off their little knowledge among the ignorant people.
- (172) If the excreta of sheep is burning there is only smoke spreading everywhere but there is no flame.
- (173) They perform rituals with selfish motive and hypocrisy, due to which their intellect becomes blind. They deride the sages and even the Gods like Hari and Hara.
- (174) Just as one sees everything yellow and one is oneself yellow by appearance.
- (175) Similarly, by always finding faults with others and by pride, their intellect becomes dull and they start degrading those who are really good blameless people.
- (176) They say The Lord Shankara, who is called Dhoorjati, is also not of clean habits and good moral character.
- (177) "Uma jumped into the sacrificial pit because she was angry, and getting himself very angry due to that, he killed Daksha who was performing the sacrifice and on another occasion, he was so blind by sexual desire that he became naked and ran to catch Mohini".
- (178) "Vishnu is always debaucherous! There is nothing good in his character. Vrunda was very devoted wife of clean character but he despoiled her!"
- (179) And sages with long hair assemble with devotion in the Vrundavana, where that immoral Vishnu resides. How can they be called sages?"
- (180) If we want to say that Sanat-Kumaras are really good, they were also angry in Vaikuntha and cursed the guards of Vaikuntha, namely Jaya and Vijaya, because they performed their duty!
- (181) If we want to praise the Lord Brahma he is also shameless. When he saw the beautiful bride Parvati in her marriage ceremony, he was so maddened by desire that his semen was ejaculated automatically!
- (182) Narada, who is famous for his bachelorhood, was also attracted to the wives of Lord Shri Krishna and requested Him to give one wife to him. The Lord also deceived him. While Narada was bathing in a river, he became a woman and gave birth to sixty sons!
- (183) "Yudhishthira is called Dharma because he was very religious but he committed the great sin of killing his own Kith and Kin!"
- (184) "Vyas is the offspring of a woman of loose character and Parashara is also of bad character because he took intercourse illegitimately with a fisherwoman. We need not go into details

about the hard jealousy and enmity between Vishwamitra and Vasishtha!"

- (185) If we call Durvasa as a sage, he had intentionally gone to harass the devotee Ambareesha. Pralhad cannot be called a pious man, because he committed the sin of disobeying his own father!"
- (186) Thus these people criticize all the sages who are praised in the mythological books. What wonder is there if they say that there is no good person at all even now?"
- (187) They say People listen to some so-called miraculous happenings and run after them one following the other blindly. Some talk about great imaginary things, just to fill their belly!
- (188) They say "Some sit quietly and take peculiar postures, some sit meditating like the cunning cranes, but there is not a single Sadhu whom we should appreciate."
- (189) Thus these people deride all the Sadhus intentionally. It does not seem true to them that actually there are good people in the world!
- (190) When an ugly man is shown a mirror he gets disturbed. Similarly these people hate all the devotees who are dear to the Lord Hari.
- (191) They do not accept the Almighty God to be all-powerful, by whose power they are living! Now I shall tell you the qualities and the greatness of that Almighty God!

#### सर्वेषु शश्वत्तनुभूत्स्ववस्थितं यथा स्वमात्मानमभीष्टमीश्वरम् ।

#### वेदोपगीतं च न भृण्वतेऽबुधा मनोरथानां प्रवदन्ति वार्तया ॥

- Those fools who do not heed what the Vedas say about the Lord, viz that like the sky He is eternally present in all creatures as their very self and the final aim of all human pursuits. (10)
- (192) The God who is at all times fully and completely permeated without discrimination, equally and does not fall short anywhere.
- (193) He resides in all, permanently, but He is not polluted by any form, just as Lotus leaf remains aloof though it floats in water.
- (194) Similarly, He is present in every transaction in the world just as, O king of all the kings; the sky is penetrating and is around everything in the world but is untouched by anything.
- (195) He creates and maintains the whole Universe, in the same way without getting involved and bound by any form, and in Him all such Universes exist and thrive.

- (196) He is therefore, called in the Vedas as "The Innermost" and is recognized as the life, the spirit, and dweller in the temple of the heart of every being.
- (197) If we continuously meditate on this God and with love utter his Name, He showers His blessings upon us for all the good things in life, which we aspire for.
- (198) If we recite, tell and have discourse on the stories of His adventures all our calamities are destroyed and if we lovingly adore His beautiful image, he blesses us with continuous Joy Divine!
- (199) In short, He is the giver of happiness as well as the Ruler of our life. He is the controller of Time and Death, and being afraid of Him, Death cannot do anything out of the way!
- (200) By His power, the beings breathe properly and being afraid of Him, the wind also blows within limits in the sky and fearing His punishment, the sea cannot drown the earth though the sea surrounds it.
- (201) By His orders, the Sun maintains the cycle of day and night and by His eternal power the sea remains limited within his boundaries.
- (202) Vedas sing in His praise, Upanishads describe Him but the wicked people never willingly listen to His fame, which is purifying to the ears and the mind.
- (203) By simply remembering His name, all the sins are destroyed. The God of Death bows at His feet. He obviates the cycle of births and deaths of His devotees.
- (204) As soon as we listen to his divine Life story, crores of doubts and misgivings in our minds are finished and there is complete unity with Brahman.
- (205) He is thus the very image of sacredness, Vedas untiringly praise Him, but these unfortunate people never listen to His stories, and enjoy thinking about their own dreams of prosperity and achieving them.
- (206) The bear is self-satisfied in its own roaring. At that time it cannot hear even the war-gongs. Similarly, these unlucky people never listen to the adventures of God, but chit-chat about sensual pleasures enjoyed and to be enjoyed!
- (207) Therefore, these people are dull, they are not humble, they are adamant, blind slaves to pleasures from objects and ensnared by worldly attractions.

# लोके व्यवायामिषमद्यसेवा नित्यास्तु जन्तोनं हि तत्र चोदना ।

# व्यवस्थितिस्तेषु विवाहयज्ञसुरागूहैरासु निवृत्तिरिष्टा ॥

- Man is naturally inclined towards the enjoyment of sexual pleasure, flesh and wine. No encouragement is necessary for him to indulge in them. A certain check is laid down by Shastras over these tendencies, by permitting sexual intercourse with one's own wife, meateating only at the end of animal sacrifice, drinking of wine only during Sautramani sacrifice, by the addicted only, but the real intention is to encourage man to give them up. (11)
- (208) Though Vedas do not direct, people have a natural sexual urge.
- (209) People have always an appetite for meat, a thirst for wine and a passion for woman.
- (210) Who has any thought to decide what is good and what is bad? Once they are addicted to such things, they will not check themselves in time to prevent disaster!
- (211) Just as when cotton starts to burn, the fire cannot be extinguished, so, a sex-addicted person has no control over his desires.
- (212) When a fish is hooked by its attraction for the bait, it forgets that there is its death in it, or just as a monkey puts its hand in a trap for grabbing a handful grams.
- (213) Or just as a cat is concerned with getting some milk and it is not bothered as to whether the house belongs to a Brahmin or a low caste person, so, the persons who are slaves to sensual pleasures never think about the good or undesirable things.
- (214) Fearing that due to unbridled passions of persons, there will be chaos in the society, the Vedas arranged the system of four classes and four Ashramas, to put a check on desire.
- (215) The Earth is very vast, and seven continents were formed, and various authorities were appointed, thus the whole world was managed in an orderly manner.
- (216) Or rain is wide-spread, but people construct dams, and collect the water in various lakes, which is afterwards distributed through different outlets for the purpose of agriculture.
- (217) Or people prepare certain musical instruments to harness the air to produce the desired musical notes and the instruments can be used to produce seven notes.
- (218) Similar to these examples, Vedas laid down particular codes of conduct to prevent the destruction of society due to over-indulgence in sensual pleasures. I shall tell you what types of rules of conduct are prescribed in Vedas.
- (219) Certain rules were made allowing man to have intercourse only with his wife, so that the structure of the society will not be destroyed.
- (220) This included prohibition of marriage outside one's caste. If a Brahmin has sexual relationship with a washerwoman, she is not bitter for him or if a washerman uses a Brahmin woman to satisfy his passion that Brahmin woman is not pungent for that man.
- (221) But caste-chaos is bound to take place, if freely any man, and any woman mate. This

happens because there is wrong mixture of the genes. Vedas introduced marriage and limits of relationship in order to prevent that chaos.

- (222) If a woman is sought to marry with, there is a rule that the marriage should be within the class, and further there is a cross limit that marriage should not be between man and woman belonging to the same Gotra, and even in separate Gotras, there is a rule that seven generations of the father, and five generations from the mother, on the ancestral side, should not be taken into consideration.
- (223) These three castes and the three Vedas should not be mixed. That means both the bride and the bridegroom should belong to the same Veda, and the same caste.
- (224) The rules laid down by Vedas give a guide line that if there is a girl belonging to the same Veda and the same caste, but has not reached puberty, then the prospective bride-groom, through parental mediation asks the father of that girl to give her hand in marriage, and if he agrees the wedding should take place by following the proper rituals.
- (225) Before marrying, the bridegroom has to take an oath that after marriage, he will not transgress the wishes of his partner in the matter of religious actions, undertakings to earn and spend money, and in the matter of having amorous relationships anywhere.. (religious, financial and sexual prohibitions).
- (226) At the wedding of the bride and the bridegroom, there are three witnesses. Brahmins, Gods, and the Fire are the three witnesses. Therefore, the bridegroom is ordered to look upon all other ladies on par with his mother. The Vedas allow a man only to love, and have conjugal relations with his wife.
- (227) Thus the Vedas have prescribed rules about marriage, and ordered man that he should avoid other woman, and lead the family-life with his family only.
- (228) Intercourse is prohibited during the day, and even at night, the first three hours and the last three hours are to be left, and intercourse is allowed during the hours of midnight.
- (229) Though Vedas have allowed that man should have this relation with his own wife only, it is not to be indulged into at any time. It should be done with an intention of having a progeny and not for free pleasure. Further, there is prescribed period for it.
- (230) The Vedas declare that the man and woman, who observe these rules strictly, should be considered as bachelors. Thus Vedas are not really encouraging indulgence, but they have an intention, to control and divert the desires of man towards liberation. They have put a seed of sacrifice, and prescribed a schedule of controlled enjoyment.
- (Note: According to details given in the scriptures in this regard, the period which is granted as legitimate for intercourse is sixteen days after the end of the monthly occurrence of menses. The eleventh and thirteenth night are to be avoided; further the Ekadashi, Amavasya, Shivratri and Moola, Magha and Revati Nakshatras are also to be avoided. The period of

sun eclipse, moon eclipse, the days of mourning and some other auspicious days are to be avoided).

- (231) Atman is none but your son, or your son is your Atman is a saying in old books, so we are born again as our son. Therefore, it is laid down that after the birth of the first son, one should not have sex even with his wife. Thus Veda gradually teaches giving up of pleasures.
- (232) Now see what rule is prescribed by God, through Vedas in respect of eating meat. In order to prevent killing of animals, there are many obstacles and strict rules made.
- (233) It is said that those who will kill any animal for eating or with a hope of reaching heaven through sacrifice of the animal, will definitely go to hell.
- (234) If somebody says that he kills the animal as an unattached action without selfish desire, it is not at all true. The Vedas have therefore laid down a rule that Non-Violence is the greatest merit.
- (235) In order to prevent daily meat eating, a rule is made that a man may eat a little meat from the part of the slain animal, which is remnant after the sacrifice and that also, in a very small quantity. Vedas have thus prohibited meat eating freely done to satisfy one's appetite.
- (236) Now about drinking wine. "Vedas say that wine drinking is permissible after performing Soutramani sacrifice" is not true. One, who takes it literally to be an order, is deceived, in the observance of his own duty.
- (237) If one says that it is religious duty to be performed, in which drinking wine is involved, his tongue will wither away! These addicted poor people pull Vedas towards the objects of sensual indulgence.
- (238) The rule is that wine which is remnant after Soutramani Sacrifice should only be smelt but not at all drunk.
- (239) Intercourse, meat eating and wine drinking are the three types of enjoyments, to be given up. That is the definite motive of Vedas in laying down these rules.
- (240) Through establishment of Varna-Ashrama infra-structure of the society, Vedas have definitely upheld the path of withdrawal from indulgence. They never advise people to increase their attachment.
- (241) The Vedas never advise to spend money and perform marriages or sacrificial rituals, and to eat meat, drink wine and indulge in sexual enjoyment.

#### धनं च धर्मैकफलं यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति ।

# गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥

- The only fruit of wealth is Dharma, or Religion, which gives knowledge and direct realization and forthwith leads to Supreme peace or Liberation. Those who use wealth solely for their own comfort or of their family, forget death, the formidable enemy of their body. (12)
- (242) Persons who are proud of their knowledge become losers of their real welfare because they do not listen to the glorious stories of the Lord. Rightly, through proper use of money, there is the aim of spiritual life to be achieved but they do not use money for religious purpose!
- (243) They spend their money for indulgence into sensual enjoyments and if there is an occasion to spend it for religion, they get very upset.
- (244) Actually religion is personally present with the money. Through money, religious life becomes easy, just as a man who is born with "his feet first" is lucky to see hidden money.
- (245) Where there is seed, the whole tree is also there. Where there is sandalwood, there is fragrance and in the water there are all tastes.
- (246) Where there is body, there is karma, where there is a form, there is name, and where there is money, Dharma in its various manifestations is present.
- (247) When the observance of Ekadashi "fast" is done with the wakeful nights and performance of dances and songs of the God, He is pleased and blesses the devotee, which is possible because there is enough money.
- (248) So, with Dharma, which is possible because of money, there is knowledge as well as self-knowledge.
- (249) Because the moon is there, we see her various phases; by water the herbs and plants are lush. Similarly, because of sufficient money, a religious man has in his house a good religious festival.
- (250) Where there is religion, there is pure knowledge, where there is pure knowledge, there is self-knowledge; and where there is self-knowledge, satisfaction and real peace are present.
- (251) But foolish people spend in various sensual enjoyments, this money which is really a wonderful means of such a great gain. People become fools, because of their attachment to body, and forget that they are going to die.
- (252) The Vedas declare that the man who decorates his mortal body, and the man who keeps his precious belongings in a house, which is on fire, are both doomed, but nobody listens to the warning of Vedas.
- (253) Right from the cradle, right from the birth, everyday, Time eats our life-period and the body! How do people forget this everyday death by being involved with the body?

- (254) Time devours childhood, while each and everyone sees and also the youth, by twisting its neck.
- (255) After gulping the youth, it brings in the trembling old age. This skill of Time in killing every Being is difficult to understand even by the Gods like Brahma.
- (256) Time brings about the end of so-called immortal Gods, in one sweep, but the foolish people are over-confident that their life is everlasting.
- (257) When the body itself is impermanent, how can the pleasures which are possible because of the body be permanent? But people have been confused and deluded in spending money for women and other pleasures.
- (258) So all the pleasures in this world are temporary, and in order to have this pleasure of a more durable nature, people set about performing sacrifices.
- (259) Just as a moth jumps into the flame with a hope to have pleasure, these people are destroyed by their attachment to enjoyments of this world and the other world.
- (260) There are men, who say- "How can there be destruction of a man, who enjoys woman, meat and wine, when these are allowed by Vedas?" But these fools do not know the real meaning of the rules described by Vedas."

### यद् घ्राणभक्षो विहित: सुरायास्तथा पशोरालभनं न हिंसा ।

### एवं व्यवाय: पूजया न रत्या इमं विशुद्धं न विदु: स्वधर्मम् ॥

- They did not understand the essence of their religion. Only the smelling of wine is sanctioned (in Soutramani sacrifice) and animal sacrifice is allowed for the adoration of the deities and not for eating meat. Similarly sexual relation with one's wife is allowed for getting a child and not for the sake of enjoyment. (13)
- (261) `There will never be any destruction or fall, if actions are based on the code of conduct laid down by the Vedas, but if there is any mistake in following the procedure prescribed, there is a danger of great loss to the learned also.
- (262) People read about the attractive fruits or results of rituals etc., described in the Vedas and scriptures, and they cherish great hopes of pleasures and plenties, and indulge in the killing of animals during the sacrifices.
- (263) Vedas have used the word Aalabhana, but these people use the word Pashuhanana. Aalabhana does not mean killing. So this killing is the result of carnal desires of the performers. Desireless persons will never kill animals.

- (264)- The sacrifices performed by desireless persons are only in order to
- (265) observe religious practices and it is said that the beast is to be only touched. The beast is not to be killed, but as a token of offering it to the deity, his body is only to be touched. This is Yadnya of the desireless.
- (266) The sage Vishwamitra had used this intelligence. He only touched the boy Shunahshepa, who was brought as an offering to God Varuna. The sage prevented any harm to the boy.
- (267) So, by recitation of Vedic mantras, all the Gods were pleased and Shunahshepa was freed. This story is in the Aitareya Brahmana books.
- (268) Thus no killing of animals is necessary in the sacrifice. The king Harishchandra had ordered avoidance of animal killing even in the sacrifices.
- (269) Upon this, the Meemansakas say that "Aalabhana" means to kill the animals to please Gods, and to attain the heavens, and that it is a necessary thing.
- (270) They say that those who kill animals in order to eat their flesh definitely commit sin.
- (271) But when as a result of slaying the animal to please Gods, heavenly pleasures are enjoyed, that enjoyment ends and the karma of killing also ends. So, we say that even the performers of Yadnya also commit the sin of killing.
- (272) Now, if we consider the Soutramani sacrifice there also it is enjoined that the remnants of the oblation are only to be smelt, but there is no order of Vedas to drink wine.
- (273) So, in short that Karma is polluted one in which any animal is killed, and the performer suffers drawback.
- (274) Vedas have prescribed a wedding ceremony, and sexual relationship with one's own wife. The purpose is only to have progeny and not have continuous indulgence.
- (275) So, Vedas have prescribed rules about sacrifices and marriages in order to control the meat eating, drinking and sexual enjoyment, thus to prevent unlimited enjoyment.
- (276) When fools do not know what true religion is, they are enticed towards irreligious activities under the pretext of sacrifice, and are deceived by their desires.

# ये त्वनेवंविदोऽसन्तः स्तब्धाः सदभिमानिनः । पशून् दुह्यन्ति विस्रब्धाः प्रेत्य खादन्ति ते च तान् ॥

Meaning of the Verse :

Those who are ignorant of this real Dharma, and consider themselves virtuous though they are wicked and naughty, kill animals without any feeling of remorse or fear of punishment, and

are devoured by those very animals in the other world. (14) (After their death).

- (277) By being proud they do not care to understand properly the meaning of the rules laid down by the Vedas and being conceited about their knowledge they kill the animals without any sanction.
- (278) They take the life of the animals with the misconception that by black magic and evil experiments all the pleasures can be gained.
- (279) When such people kill the animals and eventually die, the very animals in the other world come to attack them and take revenge.
- (280) In short just as the poison taken by any person permeates in his body and he dies, similarly the animals eat the men who had killed them in the sacrifices.

# द्विषन्त: परकायेषु स्वात्मानं हरिमीश्वरम् । मृतके सानुबन्धेऽस्मिन् बद्धस्नेहा: पतन्त्यध: ||

Meaning of the Verse :

- Those who hate others in whom also dwells the same self or Hari, actually hate the Lord Hari Himself and being deeply attached to their mortal body and relatives, fall into hell. (15)
- (281) The Lord Shri Hari Paramatman is dwelling in the heart of every being and so those who hate others actually hate the God in their heart.
- (282) So those who destroy others are themselves destroyed together with their family members and fall into the Rourava hell.

## ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढताम् । त्रैवर्गिका ह्यक्षणिका आत्मानं घातयन्ति ते ॥

- Those who have not attained knowledge of real truth, but have passed the stage of utter ignorance, but are attached to Dharma, Artha and Kama, but have no inclination to pursue the path of Liberation are sure to bring about their own destruction. (16)
- (283) Those who are wise, definitely go beyond the Maya and those who are ignorant, surrender themselves to the wise men and have faith in their advice and therefore they also go beyond and are liberated.
- (284) But these are neither wise nor ignorant but only have pride of their half-knowledge and are attached to many sense objects. They should be considered as committing suicide.

- (285) Those who commit evil actions in order to get money and sensual pleasures, may be belonging to the three castes, but they are surely doomed by their own Karma.
- (286) O King, those who practise black magic for their own pleasure, kill themselves through their actions only.
- (287) A man who is cutting the branch on which he is sitting falls down together with the branch. Similarly a man is destroyed by his attachment to the activities provoked by his desires.

## एत आत्महनोऽशान्ता अज्ञाने ज्ञानमानिन: । सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथा: ||

Meaning of the Verse :

- They kill their own self and devoid of peace of mind, regard ignorance as knowledge (confused by thinking that Karma, (rituals etc) is knowledge). They do not experience fulfillment and, being frustrated in their aims and hindered by the Time, become miserable. (17)
- (288) Those who are having unsatiable sexual desire, who are given to bursts of anger, and are cruel and very disturbed inwardly, are really prone to destroy themselves through their actions.
- (289) They perform rituals in the wrong way but call it the right procedure, and argue that their 'ignorance' is the real wisdom.
- (290) Those who are deceived by selfish actions, who are embraced tightly in the grip of great delusion, those who are fettered by pride and hypocrisy and whose pure intellect is gulped by the venomous serpent of 'Time',
- (291) Those who taste sweet that, which is poisonous and bitter, can only joyfully partake of the pleasures of flesh, which are actually fatal like poison.
- (292) Further, in order to satisfy their own bodily hungers and passion and considering their body as the real relative, they use all types of tricks to pile up heaps of money!

### हित्वाऽत्यायासरचिता गृहापत्यसुहृच्छ्रिय: । तमो विशन्त्यनिच्छन्तो वासुदेवपराङ्गु-खा : ॥

Meaning of the Verse :

Those who are averse to the Lord, possess their home, wealth, children and friends, gained with great difficulty, and then, they have to give up all these possessions and enter the darkness of hell, against their will. (18)

(293) Rich people amass wealth even at the risk of death, and gather many relatives like women,

children, houses, properties and other things.

- (294) But their pride of their so-called knowledge compels them to get rid of all the pleasures and comforts and leads them down to the hell of darkness where consciousness becomes blind!
- (295) There, even the darkness becomes blind, and when the darkness of the night of illusion mixes up with that blinding darkness, it becomes jet-black!
- (296) Even the Sun will become black if He tries to give some light there. The state of ignorance even becomes totally dark.
- (297) There, sleep goes into deep slumber, the laziness becomes more drowsy and gossip and anger build their house and live there!
- (298) There, those who are averse to the devotion, go down and down because of their pride. They cannot come out of it just as a stone gone to the bottom of a deep pool.
- (299) Those who are averse to the Lord Vasudeo and those who are not happy in singing songs about the glory of Hari are destined to go down to the hell where they suffer much.
- (300) Thus I have told you the plight of those who are not devotees but even Vedas are afraid to go into the details of their misery.
- (301) It is better to be mute, it is better to be deprived of our life, but we should not utter all the vices of those miserable people.
- (302) O king, because you have particularly asked, I was compelled to speak something about them. Otherwise nobody among us has spoiled his tongue by speaking about those non-devotees.
- (303) O the great king, now we the speaker and the listeners should repeat the name of Rama and purify our tongue.
- (304) Thus the king was very sorry to listen to the miserable life of people who are averse to devotion. He was much bored in his mind and silently began to remember the name of Hari.
- (305) Thinking that it is better to ask how the devotees of the Lord worship the Lord in various Ages, because those sages had spoken provoking him to remember Lord's name, Janaka asked the following questions

### राजोवाच - कस्मिन् काले स भगवान् किं वर्ण: कीटशो नृभि: ।

#### नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम् ॥

- The king said Please tell us, in which caste, in what shape, in what Time, by what name and by what method, the Lord is worshipped. (19)
- (306) The king said Please tell me about that Lord by whose name the actions as well as nonactions do not raise their heads to bind us.
- (307) How that Paramatma Shri Hari appears before the beginning of this Universe as well as during various ages, in various forms, in different castes and bearing various names, and in what way His devotees worship Him.
- (308) And how the people in those ages perform sacrifices? How do they perform Pooja? O the great Yogi, please tell me all these things.
- (309) When you speak with kindness it is so sweet that the nectar cannot compete with it. We get extreme joy and the cycle of birth and death is broken.
- (310) O swami, the Lord Narayana acts variously according to the conditions of ages. So kindly tell me about His virtues, adventures and the method of His worship and devotion.
- (311) When the king spoke like this, all people were very happy. Being encouraged to speak about the good qualities of Lord Hari, the younger brother by name Karabhajana began to talk.

# करभाजन उवाच - कृतं त्रेता द्वापरं च कलिरित्येषु केशव: ।

### नानावर्णाभिधाकारो नानैव विधिनेज्यते ॥

- Karabhajana said-Keshava is worshipped in the Ages Kruta, Treta, Dwapara and Kali variously as to the shape, the caste, and the method of worship. (20)
- (312) In the ages, viz, Kruta, Treta, Dwapara the devotees perform sacrifices to please the Lord Keshava. They belong to various castes. They worship the Lord in various images and they use various names for Him.
- (313) "Ke" stands for Brahma, "Sha" for Shankara, and "VA" stands for Vishnu. Thus Keshava is beyond the qualities and He illumines all the three.
- (314) Keshava is the half syllable in OM, which cannot be articulated. He is one in and out of everything; and, therefore, he is omni-present, occupying everything in and outside also of the thing which is occupied.
- (315) He takes various forms and names according to the ages. The devotees worship him by various methods of Pooja and sacrifice, etc., I shall tell you according to the sequence. Please listen.

# कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बर: । कृष्णाजिनोपवीताक्षान् बिभ्रहण्डकमण्डलून् ॥

Meaning of the Verse :

- In the Age Kruta, the God is fair-looking, having four arms, long hair on the head, cloth of bark of tree, deerskin, sacred thread and Rudrakshas, and bearing a staff and Kamandalu. (21)
- (316) In the Kruta Yuga (age), he is fair looking, having long hair bound together, having four arms, wearing cloth made of bark, holding a staff and kamandalu, and a rosary of Rudraksha. He wears deerskin, and the sacred thread.
- (317) He is observing celibacy very strictly. People worship God in Kruta age in this image.

#### मनुष्यास्तु तदा शान्ता निर्वैरा: सुहृद: समा: । यजन्ति तपसा देवं शमेन च दमेन च ॥

Meaning of the Verse :

- In that age, people are peaceful, having no enmity, good natured, friendly at heart, having equanimity towards all, and they worship the God by self-control as to the mind and self control as to the actions. (Shama and Dama) (22)
- (318) At that time, all people are always peaceful, without enmity, having equal point of view for all and are friendly.
- (319) At that time, the worship of God is by penance. That penance consists of Shama and Dama (self-control as to the mind and self-control as to the actions).

(320) O King! People used ten names of the Lord which are as follows -

### हंस: सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमल: । ईश्वर: पुरुषोऽव्यक्त: परमात्मेति गीयते ॥

- The God is praised by His following Names viz, Hansa, Suparna, Vaikuntha, Dharma, Yogeshwara, Amala, Eeshwara, Purusha, Avyakta and Paramatman. (23)
- (321) Hansa, Suparna, Vaikuntha, Dharma, Yogeshwara, Amala, Eeshwara, Purusha, Avyakta and Paramatman.
- (322) In Kruta-Yuga people repeat these names or sing songs including therein these names, and so, they destroy the burden and the fear of the mundane life.
- (323) Thus I have told you the worship practised in Kruta Age. Now I shall tell you the image of Vishnu and the way of His worship in the Treta Age.

### त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखल: । हिण्यकेशस्त्रयात्मा सूक्स्रुवाद्रुपलक्षण: ॥

Meaning of the Verse :

- In the Treta Age, the God is red, having four arms, three waistbands or Girdles, having golden hair, triple Atman (Nature) and holding Sruk and Sruva (kinds of ladles) (24)
- (324) In the Treta Age, the Purushottama is having the image of the Yadnyamoorti (the image of fire), His body is brilliant red like the flame of iron, where there is no smoke. His hair on the head are blonde, and he has four arms.
- (325) This God has waistband of three ply of three Gunas, which is the symbol of the unity of the three Vedas. His form is like this -
- (326) He has in His hands, the utensils used in the procedure of fire-sacrifice, including the ladle etc; these are the signs of his image in which the people of Treta age worship the Lord Narayana.

### तं तदा मनुजा देवं सर्वदेवमयं हरिम् । यजन्ति विद्यया तूय्या धर्मिष्ठा ब्रह्मवादिन: ॥

Meaning of the Verse :

- In that age, He is worshipped by people who are religious and speaking about the Brahman, the God Hari who is of the Nature of all the Gods, by way of the three Vedas (Ruk, Yajus and Sama Vedas) (25)
- (327) The people in that age worship the Lord Narayana by the three Vedas. As Shri Hari is all Gods taken together, the worship in the Treta age is of this type.
- (328) All the people have great faith in the Vedas. They have respect for real religion, and they are very religious.
- (329) Those religious people remember the Lord by the eight names, which are as follows: O King! Please listen to them.

### विष्णुर्यज्ञ: पृश्रिगर्भ: सर्वदेव उरुक्रम: । वृषाकपिर्जयन्तश्च अरुगाय इतीर्यते ॥

- The God is praised in songs, by using His names viz, Vishnu, Yadnya, Prishnigarbha. Sarvadeva, Urukrama, Vrushakapi, Jayanta and Urugaaya. (26)
- (330) The names are Vishnu, Yadnya, Prishnigarbha (the son of Prishni, wife of Sutapa Prajapati), Sarvadeva, Urukrama, Vrushakapi, Jayanta and Urugaaya.
- (331) Now, please listen to the manner in which the devotees worship God by remembering his

name and songs. Please listen to the description of his image also.

# द्वापरे भगवाञ्छ्याम: पीतवासा निजायुध: । भ्रीवत्सादिभिरङ्कैश्च लक्षणौरूपलक्षित: ॥

Meaning of the Verse :

- In the age Dwapara, the Lord is Shyama, (dark grey) wearing a yellow cloth, having all his weapons, and recognized by his ornaments such as the Shreevatsa etc. (27)
- (332) In the age Dwapara, the Lord is having his colour as a cloud or like the flower of Javas. He wears yellow cloth. He bears Shri Vatsa symbol.
- (333) He holds Shankha, Chakra, Gada and Padma (conch, disc, mace and lotus) in his four hands. Devotees worship Him in this image.

#### तं तदा पुरूषं मर्त्या महाराजोपलक्षणम् । यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप ॥

Meaning of the Verse :

- In that form, the people worship the God with the royal signs and decorations, O king, by Vedic and Tantrik methods, while they are eager to know the Absolute Brahman. (28)
- (334) In that Dwapara Age, the devotees offer Him various royal decorations like a white umbrella, and Chamara with gems studded in it, etc., and thus, perform pooja etc.
- (335) That pooja is done by Vedic as well as Tantric methods, because they hope that the great Paramatman will be pleased without delay.
- (336) O King! I will also tell the names of the Lord which are remembered by people in that age.

## नमस्ते वासुदेवाय नमः सङ्कर्षणाय च । प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥

Meaning of the Verse :

I bow to Vasudeva, Sankarshana, Pradyumna and the Lord as Aniruddha. (29)

(337) O Vasudeva, I prostrate before you. O Sankarshana, I bow to you, O Pradyumna, I bow completely to you and I greet with respect to you, O Aniruddha.

### नारायणाय ऋषये पुरुषाय महात्मने । विश्वेश्वराय विश्वाय सर्वभूतात्मने नम: ॥

Meaning of the Verse :

My namaskars are to the sage Narayana, to the great Purursha, to the God of the Universe and to the Universe itself, because He is the Atman in each and every being. (30)

- (338) O Narayana, the great sage, O the Great Purusha the God of all the Gods, O Vishwaroopa (the Universe itself), the God of the Universe! O the Great Atman, O the husband of Laxmi, I bow to you.
- (339) You are the Atman (Bhootatma) you are dwelling in each thing; I bow to you, O the Supreme Person! "O king, in the Age Dwapara, the people remember Him in these names."
- (340) When these names are repeatedly recited the Lord is very much pleased. He leaves Vaikuntha in hurry and suddenly appears in the group of people who are engrossed in His songs.

### इति द्वापर उर्वीश स्तुवन्ति जगदीश्वरम् । नानातन्त्रविधानेन कलावपि यथा शृणु ॥

Meaning of the Verse :

- O the King ruling over the earth, in the age Dwapara, people praise the Lord of the World in this manner, by way of various techniques. Now please listen about Kaliyuga. (31)
- (341) Using these names the people in the age of Dwapara praise the God, Now listen, O king, what is the method of worship according to TANTRA.

# कुष्णवर्ण त्विषाकृष्णं साङ्गोपाङ्गासूपार्षदम् । यज्ञैः सङ्कीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥

- The wise worship the dark-coloured Krishna with all his weapons and his attendants, by way of Yadnyas and by Keertana, songs etc. (32)
- (342) In the Age of Kali, the Lord Shri Krishna is dark, He looks a if there is a group of brilliant blue jewels in the form of a man.
- (343) His body is very proportionate and beautiful in all its limbs, and He is holding the horn, the flute etc. All His four arms are very strong and there is conch, mace, lotus and brilliant disc, each in His four arms.
- (344) There are attendants viz, Narada, Sunanda, etc standing near Him, bearing all regular weapons. The wise men of Kaliyuga meditate on God with this image, at all times.
- (345) In Kaliyuga even the worship done with all articles like milk, ghee honey etc, is not given much importance, but the Lord Shri Krishna likes Keertana more.
- (346) O king, see the wonder of it! The Lord does not like any other worship so much as He likes Keertana in which songs in His praise are sung, and He enjoys these songs very much.
- (347) As the Lord loves His Keertana, He dotes so much on the sage Narada, because he is

continuously uttering the name of Narayana with great love and is always singing in His praise.

- (348) The Lord protected Pralhad in all the difficulties and harassments because the latter was repeating the Lord's name. The Lord is pleased by Keertana and he cuts the bonds of His devotees, which had tied them to worldly things.
- (349) When the Elephant remembered the name of Narayana He rescued him and took him to Vaikuntha.
- (350) A prostitute uttered the name of the Lord only once, by chance, but even by that merit, she was freed from mundane life and taken to Vaikuntha.
- (351) Ajamil, who was a sinner, was purified by Hari's name. So, the name is very great.
- (352) Draupadi was in great difficulty, but as soon as she called Govinda, she was rescued from her awkward condition by the Lord. The Lord's name is very powerful in destroying the physical and the mental difficulties.
- (353) For purification of the heart, the name of God, the Keertana, is the only means; there is no other means like that.
- (354)- As the calf has love for its mother cow, or just as a honey bee is attached
- (355) to the honeycomb, the Lord likes his Devotee who takes His name. The God destroys even the slightest nuisance caused to His devotee.
- (356) So, he who has tasted the sweetness of the name of the Lord need not undergo all the troubles involved in other methods of devotion.
- (357) He, who gets great pleasure in singing to the glory of Shri Hari, has already accomplished all other means and even the whole world is sanctified by him.
- (358) If only the name of Shri Rama is on the tongue and in the heart, it will pulverize mountains of sins and will give to the devotee the happiness and bliss of supreme joy.
- (359) When Keertana is done, with love about Shri Hari, He appears actually in our mind and heart, and therefore, there is no other better means than this.
- (360) The Lord Shri Hari gives great importance to the happiness and joy, which he gets through Keertana. He is pleased by faith in the Keertana. By uttering the name of Hari and singing His songs, innumerable simple minded people are emancipated.
- (361) So, it is proved that Keertana is the best means, and, therefore, the question arises, why people, who are of low moral character find fault with it.
- (362) Those who are adverse to singing songs of Shri Hari do not get happiness even in their

dream. Stupid people hate Keertana and suffer calamities.

- (363) The behaviour of those, whose heart is affected by the feeling of hatred, is despicable. The haters always get great suffering.
- (364) In the age of Kali, those who are really wise, really get tremendous joy, because they are always happily engaged in the Keertana, and they glorify the name of Hari and lovingly remember His name.
- (365) Though there are many great Avatars of the Lord, actually the life stories of the Lord Ramchandra and the Lord Shri Krishna are very sacred. We should, therefore, always bow to their feet.

## ध्येयं सदा परिभवध्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।

## भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरूष ते चरणारविन्दम् ॥

- O the most exalted person and the protector of devotees! I bow to your lotus feet, worthy of our meditation, and which end all difficulties, give desired boons, focus of worship by all sacred places, and are worshipped by the Lord Shiva and Brahma, and which are shelter to all beings, dispel the distress of devotees and which are our boat for crossing the ocean of mundane existence. (33)
- (366) Only one single means of remembering the feet of Shri Hari has turned to ashes all other methods like, (Vriutti-laya) The dissolution of the focus of attention of the mind, (Pratyagatma- Anusandhana) concentration and meditation on Gods and Goddesses, the qualified and the non-qualified pure meditation etc.
- (367) Therefore, the feet of Hari is the greatest and most worthy object of meditation. This meditation removes all the troubles involved in projections of ideas, and fulfills all the aspirations of noble type of all the real devotees of God.
- (368) O king! If meditation is done on the feet of Shri Hari, it removes not only the suffering in their body, but it destroys the suffering of their worldly life also.
- (369) When I used the word "aspirations" You may think that they are related to the worldly objects. But it is not so. This meditation on the feet of Lord Krishna affords for the devotee, the enjoyment of bliss, which is having no objects at all.
- (370) How can the sacredness of those feet be described? The Lord Shankara holds on his head the Ganga emanating from those feet, which are the very source of all teerthas. So, the devotee becomes pure and sacred even by thinking about those feet with love.
- (371) Even stones were purified by chance touch of those feet. Then how much praise can be done

of the sacredness of persons, who intentionally meditate on those feet?

- (372) Shri Ramchandra established the unity of the spirit of Bibheeshana, who surrendered himself to Him, though his brother Ravana was His enemy, and had kidnapped His wife Seeta.
- (373) O the great king, Ramchandra not only united Bibheeshana with His own spirit, but even gave him his golden city, and crowned him as a king there.
- (374) Thus the feet of the God Hari are the most worthy of surrendering oneself to them, and the devotees of the Lord have no other safe place.
- (375) The God does not tolerate even a little harassment of His devotee even for a moment. He could not neglect His devotee Pralhad, while he was suffering; and therefore, protected him.
- (376) He swallowed the great forest-fire, and saved the cowherds. He made escape possible for the Pandavas, who were about to be burnt in the artificial lacquer-house.
- (377) The Lord removes all the calamities even by letting His body burn, but protects His devotees. For the love of His devotee he drives the chariot on the warfield.
- (378) If one surrenders and bows to His feet He takes him on His lap and loves him. There is nobody else who protects anyone who takes resort to His feet.
- (379) In order to go beyond this ocean of worldly existence the best boat is of the feet of the Lord only. He ferries across this ocean by His great kindness all those who are devoted to Him.
- (380) These feet are such that, being a safe place of shelter for the devotees, even the kumaras viz Sanaka, etc., salute them.
- (381) While praising the greatness of these feet Vedas had to keep quiet and even the Lord Brahma and Lord Shankara became stunned while trying to describe their greatness.
- (382) Knowing that the feet of the Lord Shri Krishna are beyond imagination the Lord Brahma and the Lord Shankara prostrated at His feet and began to sing in praise of the Lord's feet as follows:

### यवत्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।

#### मायामृगं दयितयेप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दम् ॥

Meaning of the Verse :

O the most exalted person! I bow to your lotus feet which ran after the illusory deer, sought after by your beloved Seeta! You resigned the royal fortune coveted even by Gods, and was most difficult to give-up- merely at the word of your father and went away to the forest. (34)

- (383) The prince Ramchandra gave up, for the sake of order of His father, the whole kingdom and the glory to attain which even the Gods were eager.
- (384) Shri Rama was really having great faith in Religion and was honouring the word of His father and, therefore, He left His kingdom and went to the forest.
- (385) People should not blame Him as a person attached to His wife because He took her with Him while going to the forest on feet.
- (386) Seeta was not only the wife or a woman. She was the ardent devotee of the Lord Shri Rama. She, therefore, left all the comforts of the palace and for the sake of fulfilling her aspirations of personally serving Shri Rama, she accepted the forest life.
- (387) She thought that in the forest she would get the chance to do all types of service of Shri Rama which was allotted to various persons in the palace according to the nature of the work.
- (388) With that purpose in her mind and in order to be able to get the merit of total service of Shri Rama in person and to fulfill her life's mission she went on feet with Him to the forest.
- (389) How can one describe the happiness in the service of Shri Rama? She did not feel any suffering; she forgot the loving mother's home! That much was her joy in the service.
- (390) She had gone to the forest with this sole purpose. The quality of that devotion can be known by the Lord Shri Rama only. Other Gods or demos will not know it.
- (391) Only Shri Rama can understand the inner motives of His devotees and only they can understand what pleasure is there, in His service and what bliss they get!
- (392) Only the pious devotees know the joy of worshipping God. Others, having no emotional relations with the dearest God will never understand the bliss.
- (393) Shri Raghunatha knew well that Seeta was really the most faithful devotee and that is why He went after the deer, according to her desire.
- (394) Though Shri Rama knew the falsehood of the golden deer, He ran after that deer only to please Seeta, His devotee.
- (395) Just as mother even dances before her child to please it, so only to fulfill the desire of His devotee, Shri Rama went to catch that deceptive deer.
- (396) What wonder is there that Shri Rama believed in the words of Seeta and ran after that deer, when he was so simple-minded that while listening to the childish talks of monkeys he had no doubts in His mind.
- (397) Because Shri Rama did not doubt any talk of His devotees, it was natural for Him to fall for the evident magic in the form of the deer.

- (398) Even the Gods like Shankara put on their head most respectfully the dust of the feet of Shri Rama who acted believingly in running to catch the deer.
- (399) Let us surrender totally to the feet of Shri Rama and bow before him who, while running after the deer, made sacred even the stones in His path.
- (400) Thus all the Gods saluted respectfully the feet of that Supreme Ramchandra and started to sing in His praise. In the Kali Age by singing the songs of the glory of God all people become pure in heart and attain eternal liberation.

### एवं युगानुरूपाभ्यां भगवान् युगवर्तिभि: । मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरि: ॥

Meaning of the Verse :

- O king, thus the Lord Shri Hari, bestower of all blessings, is worshipped by men belonging to the different Yugas with the name and form appropriate to that Age. (35)
- (401) The sage further said in this way people from Kruta Age to Kali Age sing in praise of the God by using His names and meditating on these images, and narrating to others the adventures of the Lord in various Avataras, with the purpose of attaining their own total welfare.
- (402) Even over and above this, many great sages have described the greatness of Kali Age, at length because only by doing Bhajana and Keertana, people are emancipated, all the four types of liberations serving their feet.

### कतिं सभाजयन्त्यार्या गुणज्ञा: सारभागिन: । यत्र सङ्कीर्तनेनैव सर्व: स्वार्थोऽभिलभ्यते ॥

- Wise persons who appreciate good qualities and select the most essentials, praise this age, in which by merely chanting of the names of Shri Hari, one can attain all the worthy objects which are desirable. (36)
- (403) The sage further said O the Omniscient king! Listen. The Kali age is really worthy of praise because during the period of this age all the desires are fulfilled only by remembering the name of God and singing songs in His praise. (403)
- (404) The question arises when in the age of Kali the commitment of sins is very great then how can people become liberated by only the singing of songs about Shri Hari? (404)
- (405) The answer is When people sing devotional songs the vices are dropped and the virtues are imbibed and the mind becomes pure. Thus in the Kali age people select good things by discrimination and that is why this liberation is possible.

- (406) People who know the nature of the age of Kali take into consideration the fact that here by repetition of the name of Hari, the freedom is attainable and they do it as the only useful means and really become liberated.
- (407) O king! Continuous remembering of the name of Shri Hari is the only essential path. Those who repeat the name of God, therefore, definitely become free.

# ध्यायन्कृते यजन्यज्ञैः त्रेतायां द्वापरेऽर्चयन् । यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ (संमत श्लोक)

- That which a man gains in Kruta Age by meditation, in Treta Age by Yadnyas and the Dwapara Age by worship, he gains all that in the Kali Age by merely singing the songs of praise for the Lord Keshava.(adopted verse-1)
- (408) In the Kruta Age the means of devotion include the control of mind and actions as well as thoughts; in Treta sacrifices according to the rules of Vedas is the way; and in the Dwapara the worship according to the technique of Pooja in accordance with Agama, is the prescribed way of devotion.
- (409) Though in this way people follow the cumbersome methods of worship in the three ages they do not get mental peace at all.
- (410) But the age of Kali has made all these methods less important because in this age the Paramatman can be easily pleased while the devotee sings and dances.
- (411) When in the open ground outside the village where cattle are to be gathered or on the sands of river Yamuna the children of cowherds play their rustic games with tremendous joy and sing the names of Shri Hari, the Lord becomes so joyful that He also begins to dance and sing with them.
- (412) These boys shout with love the names of Shri Hari in their slang fashion such as Kanhya, Gopal, Kisna, etc., so that Lord Ghanashyama is very much pleased.
- (413) By that urge of joy the Lord bubbles with enthusiasm. In this way in the age of Kali the devotees attain emancipation simply by singing devotional songs.
- (414) When the Keertanas are repeated and repeated, the heaps of sins are burnt and the devotees are liberated without delay. Thus by the Name of Hari the age of Kali is considered great.
- (415) This is the greatness of the age of Kali that by singing the name of Shri Hari, people of all the four castes become liberated without exception as to the women and the low castes.
- (416) The Veda was miser because the knowledge of Vedas was limited to the three higher castes of Brahmins, Kshatriyas and Vaishyas. The Vedas are not allowed to be recited by the

women and the low castes.

- (417) The singing of the name of Hari has removed this defect of the Vedas because by the name of Hari women and all the lower caste are liberated.
- (418) By Keertana, the religion of our own is followed. It also increases by Keertana. By Keertana only the Absolute Brahman is attained. Even freedom feels shy before the Keertana.
- (419) It is by the joy of Hari-Keertana that all the four types of liberations come to wed the devotees of Shri Hari, and though the devotees neglect the liberations, they become slaves to the feet of the devotees.
- (420) O king! In the age of Kali, this is the direct achievement. Have no doubt in your mind that this all is the greatness of singing songs in praise of the Lord.
- (421) It may be the Kruta-age, Treta age or Dwapara-Age, there is no prohibition against taking the name of God, but the special virtue of Kali-Age is that all the four types of liberations are slaves to the God's name.

### न हात: परमो लाभो देहिनां भ्रम्यतामिह । यतो विन्देत परमां शान्तिं नश्यति संसृति: ॥

- Therefore, for the men lost in this world there is no higher gain than the chanting of His name by which one attains the perfect peace and the birth-and- death cycle ends. (37)
- (422) O king of the kings, those who are otherwise caught in the whirlpool of births and death can attain liberation in the Age of Kali merely through singing the songs of the Lord.
- (423) In the age of Kali, only by Keertana the compound wall of worldly life is demolished and the happiness in the peace embraces the joy of the Paramatman.
- (424) There is great pain in this Keertana. The Gods and men cannot get it in other Ages even by taking great troubles, but in the Age of Kali it has become easy. That is why the fortunate prople resort to the Keertana.
- (425) Through Keertana all the four types of liberations come and embrace the devotees. Some may say that it is not possible; and it will not happen. So, I will tell you the actual effect of Keertana.
- (426) In the Keertana there is the sound of name of Hari loudly repeated in chorus, by which the God is much pleased and he hurriedly comes there by leaving His Vaikuntha.
- (427) The God loves his own name very much, when it is sung by his devotees. He forgets to go to Vaikuntha. He likes the devotees and stays with them.

- (428) But the wonderful thing is that the place where the God stays naturally becomes Vaikuntha. Thus devotees attain the liberty stage called Salokataa, by merely the one means of Keertana.
- (429) When thus Shri Hari comes near the devotees because of the Keertana, that itself becomes Sameepataa, or the stage of liberation where the God and the devotee are together.
- (430) When Shri Hari is pleased, He is seen by the devotees in His person, with His soft dark skin, wearing a golden apparel, etc.
- (431) That appearance of God in relation with which the devotee meditates on God, is fixed in the devotee's mind and by a kind of metamorphosis the same appearance as that of God is formulated in the devotee.
- (432) The dark and beautiful body wearing a golden apparel around his lower body, bearing conch, the mace, the lotus and the brilliant disc, is the appearance of the God which the devotee also adopts, nay, it weds the devotee of its own accord.
- (433) Then the God and the devotee become identical, their bodies and limbs are identical and their weapons as well as ornaments are also identical. If Keertana is performed with real faith, such is the evident effect of it.
- (434) When the goddess Laxmi looks at both of them, it is difficult for Her to know who the God is and who is the devotee. The God Brahma is also confused while bowing before Shri Hari.
- (435) So it is a fact that God is very much pleased, the devotee and the God meet and their unity is not then broken any time.
- (436) Then for the devotee, the God is present inside and outside of everything. He has nothing else to see in the whole world.
- (437) When the vision and the consciousness are completely merged in the bliss of Atman, and is never separated, it is called the Sayujjya liberation. In that state, there is no duality at all.
- (438) When that devotee, having attained that state, starts describing the glory of the Lord, in his Keertana, all the listeners experience great sweetness in the story.
- (439) Thus, as the four types of liberations become slaves of that Hari-Keertana, the devotees indulge in the Keertana only, and do not turn their attention towards enjoying the liberation.
- (440) Thus, you should understand how Hari-Keertana has made yoga, yaga, penance etc, as orphans in the matter of devotional path. In the age of Kali the souls are emancipated by the remembering of the name of God, and singing of songs in His praise.

### कृतादिषु पूजा राजन् कलाविच्छन्ति सम्भवम् । कलौँ खलु भविष्यन्ति नारायणपरायणा: ॥

Meaning of the Verse :

- O king, those living during the Kruta, Treta and Dwapara ages, seek birth in the Kali age, because in the Age of Kali, many many people will be devotees of Lord Narayana. (38)
- (441) Knowing that in the Age of Kali, all the four types of liberations can be attained by Keertana alone, and that is the main means on the devotional path, Gods including Indra desire to take birth in the Age of Kali.
- (442) Heaven is the place of receiving and enjoying the pleasures, and it is a kind of jail of sense objects, Fortunate people take birth in this age, and perform Keertana.
- (443) If Gods desire to take birth in the Kali-Age, what wonder is there that great people who had earlier taken birth in the ages of Kruta, Treta and Dwapara will desire to take such birth?
- (444) The fortunate people in the Kruta age performed the rituals and sacrifices, and reached the higher positions in the heavens, but they also become eager to come to the earth in the Kali Age.
- (445) All the great persons from Kruta, Treta and Dwapara Ages have a desire to take birth in the Kali Age.
- (446) They discuss among themselves that it is the greatness of Kali Age that by Keertana, all the four achievements of human life are possible and that is why, for Sadhana, Kali Age is really the best.
- (447) Only those who are fortunate are born in Kali Age and therefore, Gods, serpents and also great men desire earnestly to be born in that Age.
- (448) In order that poor and weak people should attain freedom, the Lord Narayana snaps the bonds of worldly life by merely our remembering the name of the Lord. The singing of songs of praise of the Lord is Keertana. It emancipates all.
- (449) So, O king, have no doubt in your mind that in the Age of Kali many types of people are saved by having faith in the Hari-Keertana.
- (450) In the age of Kali, all kinds of persons will worship Narayana and even women and Shoodras will sing to the glory of Lord Narayana.

ववचित् ववचिन्महाराज द्रविडेषु च भूरिश: । तामूपर्णी नदी यत् कृतमाला पयस्विनी ॥

कावेरी च महापुण्या प्रतीची च महानदी । ये पिबन्ति जलं तासां मनुजा मनुजेश्वर ।

प्रायो भक्ता भविष्यन्ति वासुदेवेऽमलाशया: ॥

- O king, mainly in the Dravid land, where river Tamraparni, Kritamala, Payaswini, Kaveri the sacred river, (and the great river Prateechi) flow and people who drink water of these rivers will be devotees of pure heart, of the God Vasudeva. (39-40)
- (451) Devotion will be more evident in the land of Dravids where there will be Teerthas of great fame; and devotion will be overflowing in the minds of people.
- (452) On the banks of the river Tamraparni, devotion of Hari is much honoured. In the surroundings of Kritamala, people are having great enthusiasm about devotion.
- (453) When people drink the clean water of the rivers, love for Shri Hari increases and the intention of worship of God becomes very strong.
- (454) Even when the river Kaveri is seen by our own eyes, the sins are banished. Shri Rang resides there with love and the flow of devotion is very strong on the banks of the river Kaveri.
- (455) If we take a dip in the waters of the river Prateechi, there is immediate purification of our heart and the flag of devotion raises to the heights of Vaikuntha!
- (456) O the great king! Listen! When one takes bath in the five rivers told to you, and one drinks the waters from these rivers, his mind becomes very firm in devotion.
- (457) By having a glimpse of the Teerthas mentioned by me, the dirt of the Kali is washed out and if one bathes in or drinks the waters, there is increased interest in the worship of God.
- (458) I again say that by seeing these places of pilgrimage, by touching the sacred waters and by bathing, there is new eagerness of worship of God.
- (459) Such devotees become free from the obligations of the Gods, sages and ancestors. They are not under obligations of these any further.

## देवर्षिभूताप्तनृणां पितॄणां न किङ्करो नायमृणी च राजन् ।

#### सर्वात्मना य: शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ॥

- O king, renouncing all the obligations, he, who completely takes resort to the Protector Lord Narayana, is no longer a servant or a debtor to the Gods, sages or others including his ancestors. (41)
- (460) Only the feet of Lord Mukunda are the right place of resort for those who wish to surrender before him, and if one so surrenders then the birth and death never bind him.
- (461) When he is not bound by birth and death, how can there be any obligations upon him of

Gods, sages, teachers or ancestors? These devotees go beyond all bondage merely by their devotion.

- (462) One who is merged in the love of God, does not remain under anybody's obligations. It is like iron which drops its black colour and becomes gold at the touch of Parees, the magic stone.
- (463) Just as one becomes free of all the sins by bathing in the Ganges so, when one is totally merged in the love for the feet of the Lord, he is free from these three obligations.
- (464) All the elders and ancestors are liberated by a man's worship of God, and the sages are naturally satisfied by the joy of that worship.
- (465) By the joy of the devotion of the God, all the beings become happy. If a son worships the Lord, his parents as well as his relatives are emancipated.
- (466) When worship of Shri Hari who rules all the Gods, is done with faith there is nothing like "obligations of Gods on man" in his case.
- (467) One more thing- Those who worship the Lord with one pointed faith, are never bound by karma, because they take resort at the God's feet, who is the controller of all karma.
- (468) The God's devotee is not bound by Karma, is not servant of various deities, and not slave to ordinary people at all.
- (469) He who is surrendered to Shri Hari, is not subject to anybody's control, and having paid off all the three obligations (of Rishis, Devas and parents), he is aloof from either Action or In-Action.
- (470) The devotees of the Lord are free form all karma and from all obligations because they have firm realization that the Lord Vasudeva is everywhere.

#### स्वपादमूलं भजत: प्रियस्य त्यक्तान्यभावस्य हरि: परेश: ।

### विकर्म यच्चोत्पतितं कथञ्चिद् धुनोति सर्वं हृदि सन्निविष्ट: ॥

- If a beloved devotee forsakes all other attachments and takes shelter at the feet of the Lord, the Lord Shri Hari dwelling in the heart, washes off any sin that is committed by that devotee. (42)
- (471) The bondage of karma does not touch those devotees who drop the pride of their body, leave aside the worship of other deities and surrender only to the feet of Shri Hari.
- (472) And only such who are totally surrendered to Shri Hari are loved by Him and the bondage of

action and its results do not touch them even in their dream!

- (473) O King, you may say that they are free of bondage because they only perform the actions prescribed for them, but No!.I Even if they do any wrong actions they are not affected and have not to undergo purificatory rites.
- (474) Just as a young lion is not overpowered by elephants, so, it is true that the devotees of Hari are not caught in the results of mistaken deeds even if these wrong actions are committed by them.
- (475) If a great sinner utters with faith the sacred names of Shri Hari, then the god of death, Yama will pay respects to him. Then how can He punish the loving devotees of God?
- (476) A question arises here that the edicts of Vedas are really orders of Shri Vishnu and He Himself has separated Dharma from Non-Dharma. Then how is it that the devotees are not affected by wrong actions?
- (477) Just as a servant, who is dear to the king, cannot be accosted by the guard at the door, the prince is obviously out of the scope of the authority of the guard.
- (478) Similarly, when the Vedas bow before the feet of the devotee, who merely remembers the name of Hari, it is obvious that the regulations of Vedas about good and bad karma can never be applied or effective in the case of the devotee, who is very dear to the Lord Hari.
- (479) Now, one must understand that the devotees will normally never commit any wrong action, but if at all by chance some undesirable action is committed by them inadvertently, the sin is washed out by merely uttering the name of Lord Achyuta.
- (480) You may ask as to what is the Bhagawata discipline of action in which actions or inactions do not affect the devotee, I will tell you the best code of conduct followed by real Bhagawats.
- (481) He, who throws away his attachment and pride about his body and loves every Being as having Shri Hari in his heart, crushes the Karma or Akarma (action or inaction) under his feet and liberation, a damsel, wipes his feet by her tresses.
- (482) The wonder is that, who-ever is looked upon kindly by this devotee is suddenly free from the fear of this worldly life. Wherever he turns his glance and blesses, the devotion of the Lord comes there in person to stay forever.
- (483) By his blessing, even common or meek persons experience the presence of God in their hearts and it is another wonder that the Lord Shri Hari Himself destroys the bondage of Karma etc, of these people in His own power.
- (484) Just as darkness is dispelled, as soon as the sun rises, so also when the Lord Shri Ram becomes manifest in the heart of the devotee, the burden of all actions is naturally and suddenly removed.

- (485) O the great king! To sing to the glory of the name of the Lord is itself the supreme devotion, and all the four kinds of liberations serve that devotee as slaves.
- (486) (Shuka was narrating this story to Parikshiti, He said) "When the King heard the glory and the perfection of devotion, he shivered out of joy, tears of joy began to flow from his eyes and he began to move to and fro out of ecstasy.
- (487) Narada was inwardly very happy, and in that mood of happiness, he ended his story-telling to Vasudeva, as follows.

### नारद उवाच - धर्मान् भागवतानित्थं श्रुत्वाथ मिथिलेश्वर: ।

## जायन्तेयान् मुनीम् प्रीत: सोपाध्यायो ह्यपूजयत् ॥

Meaning of the Verse :

- The sage Narada further said Hearing the explanation of these methods of conduct pleasing to the Lord. Nimi (the king of Mithila) with his priests and preceptors delightedly adored the sons of Jayanti (the nine sages). (43)
- (488) While relating the history, Narada was moved emotionally! In the wake of this condition of his mind, he told to Vasudeva about the supreme devotion of God.
- (489) He said "In this way the sons of Jayanti conveyed their own experience of supreme devotion, to the king Janaka (Nimi)"
- (490) Listening to the talk of those sages the King Janaka was very happy and with loving respect, he worshipped them.
- (491) As he was extremely happy in offering various auspicious things to them in that worship, his performance was full of great love and honour.
- (492) The king thus honoured those sages namely Kavi, Hari, Antariksha etc, and Shatananda the son of Ahalya, who was the royal priest of Janaka, also conducted the worship and offered similar adorations.

### ततोऽन्तर्दधिरे सिद्धाः सर्वलोकस्य पश्यतः । राजा धर्मानुपातिष्ठन्नवाप परमां गतिम् ॥

Meaning of the Verse :

Then those Siddhas disappeared while all present were seeing them. The king then followed the courses of conduct taught by them, and attained the highest divine position, i.e. the final liberation. (44)

- (493) In this way, having imparted their knowledge to the King Janaka, all the nine sages who were themselves devotees of the Lord ascended sky and became invisible.
- (494) The King Janaka followed their advice, and conducting his affairs according to the Bhagawata code became liberated and attained a very high position.
- (495) When devotion is full of real faith and kind regard to God, a person though living in a physical body becomes free of its limitations. The King Janaka became similarly free of his body attachments and entered eternal peace.

## त्वमप्येतान् महाभाग धर्मान् भागवताञ्छूतान् । आस्थित: भ्रद्धया युक्तो नि:सङ्गो यास्यसे परम् ॥

Meaning of the Verse :

- O the greatly fortunate one! Follow these courses of conduct with faith, become unattached, and you will also reach the highest goal. (45)
- (496) Narada said "O Vasudeva, you are in that fortunate state, where the whole line of lucky conditions of man come to stay and take rest. These make your home their own abode and play merrily.
- (497) O Vasudeva, the name of Shri Krishna as Vasudeva is derived from you, and that name is so effective and pure that all the bad elements are banished by chanting it.
- (498) Dear Vasudeva! You are the only person having this great benefit. You have listened with faith and devotion to the way of behaviour of real Bhagawatas.
- (499) Please remember that after listening to the nature of Paramatman, constant meditation to hold that knowledge in your heart must be undertaken. If you do this, you will be free from all entanglements, and freely reach your own Atmic State.
- (500) You will be experiencing the bliss of the Self in that highest state and remain there as happiness incarnate, that state in which the cause and effect do not have existence.

### युवयोः खलु दम्पत्योर्यशसा पूरितं जगत् । पुत्रतामगमद् यद् वां भगवानीश्वरो हरिः ॥

- The fame of both of you has spread throughout the world and it is filled with your praise, because the Supreme God Hari chose to be your son. (46)
- (501) By the fame of your wife and yourself, glory has attained success, because all the three worlds are full of your good name, and the whole earth is filled with great joy because of you.

- (502) The Lord Shri Krishna for whom sacrifices are performed, for whom charity and gifts are to be given , for whom penance is to be undergone and for whom yogic practices are undertaken by seekers,
- (503) He, whose perfect description cannot be done by Vedas and even by the divine serpent, He who is not easily available to the great sages like Sanaka, that Shri Krishna you are fondling in your lap.
- (504) He, who is the Ruler of Time as death, He who is the controller of Brahma and other Gods, He who is the object of praise by the Lord Shiv, who is the destroyer of everything, and He who is the protector of all the three worlds.
- (505) That Shri Krishna, who is the decoration of all fortunes, who is the beauty of all the beauties, who is the anchor sheet of all the six types of glories plays as your son, is it not?

### दर्शनलिङ्गनालापै: शयनासनभोजनै: । आत्मा वां पावित: कृष्णं पुतूरनेहं पूकुर्वतो: ॥

- You have purified your Atman, while loving Krishna as your son, by seeing Him, caressing Him, talking with Him, sleeping, sitting and dining with Him. (47)
- (506) Vision becomes purified, when it looks at Shri Krishna, who is the Supreme Brahman in person, and the eyes experience great comfort.
- (507) When the ears hear the sweet words of the Lord Shri Krishna, they become sacred.
- (508) When you call Him by name as 'O Krishna!,or when you have a dialogue with Him, your speech also becomes peaceful and pure, just as the water of the Ganges gives coolness by its touch to the persons suffering from heat.
- (509) The devotees perform sacrifices for Him but He does not easily accept the oblations offered by them but He rushes to you again even if you push him away and sits near you to take the food.
- (510) He who is seldom approachable by Yoga and sacrifices etc, waits for dinner time at your home and with childlike mischievousness, He puts the morsel from his mouth into your mouth.
- (511) That Shri Krishna, who affords for the harassed a great solace, simply puts the sweet morsel of food in your mouth. Thus it is obvious that nobody in all the three worlds has been as fortunate as you.
- (512) The tongue when satisfied with the tasting of the sweet morsel from His mouth will definitely be averse to taste the nectar. How can it relish the taste of ordinary eatables and drinks?

- (513) Inner purity cannot be achieved even by undergoing lot of penance, but it is resulted by enjoying the morsel given by Him from His mouth.
- (514) While kissing Shri Krishna the fragrance of his mouth purifies your nose and your mind becomes peaceful and joyfully energetic.
- (515) Seeing you both sitting on your seats, Shri Krishna comes running towards you, sits in your lap and gives you great comfort by gently rubbing his body to your bodies.
- (516) By the touch of his limbs to your bodies all the urges and hankering in those limbs die down and as a result, your karma is turned into selfless pure action.
- (517) When you embrace Him tightly with great force, the awareness of your body disappears and the concepts of I-ness and You-ness disappear.
- (518) When people are asleep they are in a state of total awareness but in your case Shri Krishna is nearest to you in His real existence.
- (519) Yogis conceive that they are offering their actions to Lord Shri Krishna but they do not know whether He has accepted them. In your case, however, Shri Krishna Himself receives all your actions as offerings to Him.
- (520) It means that being a loving son to you Shri Krishna naturally takes for Himself whatever you do and He is very happy about it.
- (521) How can I measure your purity? You have sanctified the whole Yadu race by your loving Shri Krishna as your son; and thus you have earned a great glory and fame and by thinking about it, all the people are uplifted.
- (522) If the name of Shri Krishna as the son of Vasudeva or the son of Devaki is remembered the bindings of the worldly life are cut off! Thus your names are very sacred.
- (523) There is no wonder that you will easily go beyond this mundane existence. But even those who actually hate Shri Krishna also get to the other shore of this life by their being connected with Shri Krishna by the devotion through enmity.

# वैरेण यं नृपतय: शिशुपालपौण्ड्रशाल्वादयो गतिविलासविलोकनाद्यै: ।

### ध्यायन्त आकृतधिय: शयनासनादौँ तत्साम्यमापुरनुरक्तधियां पुन: किम् ॥

Meaning of the Verse :

When Shishupala, Poundraka, Shalwa and other kings, thinking of Him with the feeling of enmity, while sleeping, sitting or dining, held in their mind His gait, graceful movements and glances, and attained similarity in Form with Him, what doubt should we have about the highly loving ones? (48)

- (524) Shishupala, Vakradanta, Poundraka, Shalwa and others had nursed utter hatred towards Shri Krishna and by that force of emotion they had constantly meditated upon Him. His image was before their eyes throughout day and night.
- (525) Just imagine Shri Krishna standing in the battle ground, His body darkly shining, the saffron apparel around His lower limbs, His body adored by strangely attractive ornaments, wielding mace, disc and other weapons-bravely and menacingly staring at His enemies.
- (526) His enemies are also looking at Him with frowning brow and anger concentrated in their glance and continuously thinking about how to kill Him Thus inwardly they become identified with Him
- (527) Kansa was always concentrating on Him out of fear and He was looking at everything surrounding Him imagining that it is Krishna and nothing else.
- (528) When Kansa by fear and Shishupala and others by hatred, became one with Him and attained Sayujya, then why will not the faithful enjoy liberation by His devotion?
- (529) Over and above this, you are offering and surrendering with love your mind, your money, your soul and your Prana to the Lord Shri Krishna; so naturally realization of Brahman has become a slave of your feet.
- (530) Complete realization is with you always but alas! you are not aware of it. you are due to ignorance and Maya, considering the Lord as your son and, therefore, you are missing the whole gain.

### मापत्यबुद्धिमकृथा: कृष्णे सर्वात्मनीश्वरे । मायामनुष्यभावेन गूढैश्वर्ये परेऽव्यये ॥

- Do not think Krishna as your son, who is Atman of all, the Almighty, whose power is unknowable, who is indestructible and only by his Maya appears to be only a man. (49)
- (531) It is your narrow ignorant attitude that you take Shri Krishna to be your son. Actually He is the Paramatman beyond all Gunas and physical forms.
- (532) Do not think him to be a child. He is the God of the Gods. This Shri Krishna is the greatest person; Paramatman dwelling in everything; the Lord of all, and the greatest Yogi.
- (533) He is without any defects, without destruction, beyond the beyond, the great perfected mind (ParamaHansa), controller of the organs called Hrishikesha and is the dweller of the innermost of all the world, and Atma of the Universe!
- (534) He appears to be an ordinary human being because of His power of Maya, but His greatness is unknowable. Being beyond all modifying qualities He is permeating in the entire world.

## भूभारासुरराजन्यहन्तवे गुप्तये सताम् । अवतीर्णस्य निर्वृत्यै यशो लोके वितन्यते ॥

Meaning of the Verse :

- The fame of the Lord Who has come on the Earth for liberating people, protecting the saints, and destroying the burdensome devilish kings, is spread everywhere! (50)
- (535) There are Kalayawana, Jarasandha and other evil minded kings, whose armies have proved to be a burden on the earth!
- (536) In order to relieve the earth of this burden, to enhance the pure religion, and to protect the saints, Shri Krishna has come as the Incarnation of Vishnu.
- (537) The Lord Narayana has come as Shri Krishna, to protect his devotees and to make the pious sages happy.
- (538) He is as if the Lion killing the elephants that are Asuras (demons), as if a cloud showering happiness over the forest of saints, and has come as your son, though he is the Avatar of the Lord, with all His Divine powers.
- (539) There is unending fame of that Lord as the saviour of all the three worlds and all the Gods including Brahma are singing in praise of His glory.
- (540) His glory is praised because of His great achievement in liberating humanity from bondage and many great sages always sing songs of his life work and good qualities.
- (541) By remembering His name the devotees defeat and destroy the Death. He has come as your son Shri Krishna.
- (542) Shri Krishna is the only one Supreme Brahman in person; do not suppose Him to be your son. Even by understanding His real nature you will have ferried yourself across the sea of this worldly life.
- (543) Thus the sage Narada told about the Reality of the incarnation of Shri Krishna.
- Shri Shuka said "By hearing this, all were surprised and they wondered about the greatness of the Lord.

### भ्रीशुक उवाच - एतच्छ्रत्वा महाभागो वसुदेवोऽतिविस्मित: ।

#### देवकी च महाभागा जहतुर्मोहमात्मन: ॥

Meaning of the Verse :

Shuka said –"Listening to this, the great soul Vasudeva was greatly surprised and the great mother Devaki – both dropped their illusion about Shri Krishna." (51)

- (544) Shuka said "Thus Narada told to Vasudeva the old history of the talk between Nimi and the sons of Jayanti, and enlightened him about the Reality of Shri Krishna.
- (545) Shuka further said O Parikshiti; listening to the History told by Narada both Devaki and Vasudeva were greatly surprised.
- (546) Both of them were really fortunate. Listening to the fact that Shri Krishna was Paramatman, they were astonished.
- (547) They immediately became free of their wrong assumption that Shri Krishna was their son and were convinced that He was Parabrahman, actually Lord Narayana.
- (548) How great was the fortune of that couple! As soon as they realized this, all the illusion and attachment disappeared.

### इतिहासमिमं पुण्यं धारयेद् य: समाहित: । स विधूयेह शमलं ब्रह्मभूयाय कल्पते ॥

- He who retains this sacred story in his memory, shakes off his delusion during his life time and becomes qualified, and worthy for attaining oneness with Brahman. (52)
- (549) This dialogue of Nimi and the sons of Jayanti which Narada told to Vasudeva is really very purifying and it removes the difference between Jeeva and Shiva.
- (550) One who listens to this History with attention and devotion,
- (551) Will be amassing the heaps of merit by that act of continuous listening and meditating and. therefore, should be considered worthy of realization of Brahman.
- (552) By merrily listening to every word and brooding over its meaning, the mind becomes pure and he who does this, realizes the absolute Brahman which is the highest joy.
- (553) This is called Panchadhyayee (5-chapter Unit) which is like the five faces of the Lord Shankara. This is the flag hoisted to explain and declare the hidden knowledge of the eleventh Skandha of Bhagawata.
- (554) This is not only the unit of five chapters but actually the five vital forces of the eleventh Skandha have come forward to give to the devotees advice about the pure wisdom.
- (555) This is not only the unit of five chapters but should be considered as the sweet note of Shuka, the cuckoo, and the eleventh Skandha is the season of spring and the devotees are humming as Bhramaras (blue beetles) during that season.
- (556) This is also not a proper simile. This is the five faceted crystal of sugar sent to the devotees who are rich with knowledge, so that they can taste its sweetness.

- (557) Instead of being the five chaptered units, it should be considered as the auspicious coloured rice with five types of scents, sent forward to invite the devotees, in advance for attending further festival of knowledge.
- (558) It may be said that the kind Lord has sent this Palakhi inviting His devotees to come to listen to the deep wisdom of devotion contained in further parts of the eleventh Skandha.
- (559) The eleventh Skandha is the highest half syllable, or the great pilgrimage of the time of Ardhodaya and this is the drum of five chapters beaten to welcome the seekers.
- (560) This unit has earlier seen the blissful ceremony of the dialogue of Shri Krishna and Uddhava and has come with great eagerness to give advance information about it to the devotees.
- (561) There was a check-post of Ego, which was removed by the Lord Shri Krishna and by His kind and assuring hand, opened the sacred place of pilgrimage of Atman, for Uddhava to take a dip in it.
- (562) This 5-Chapter unit has come forward in advance to tell about the wonderful greatness of that Teerthas of Liberation advising all who are tired in the race of the worldly life to go there for cool comfort.
- (563) It is a rare and auspicious chance to be lucky to listen to the stories of Uddhava and Shri Krishna and this 5-chapter unit has come forward in advance to convey the good news about that auspicious Time.
- (564) The Lord has made this easy footway of Bhagawata for Uddhava to go on foot through the sea of worldly life!
- (565) It is always easier to walk than to swim and Bhagawata way of life is the easy pathway and this 5-chapter messenger has come to guide the devotees, including women and low-class persons, in seeing the path fully.
- (566) The sweetness is going to be more intense in the further narration containing this commentary and this unit is telling all to have the sweet taste of the juice of the advice given by the Lord, in the further chapters.
- (567) In the dialogue of Shri Krishna and Uddhava, there will be a grand dinner party of divine delicacies of Brahman and groups after groups of seekers will rush there for the bliss of self-knowledge.
- (568) The abstract Parabrahman has become embodied in the form of Krishna. The Gods from heaven are eager to come to have the glimpse of the glorious and attractive appearance of His body and to witness the beautiful expression of wisdom in His teachings.
- (569) The songs of praise by the Gods, the ascetic development of Uddhava, the intelligent dialogue of both Uddhava and Shri Krishna will make turbulent the Supreme bliss –

- (570) That story which contains all these will be told in next chapters and there, I request the listeners to look at the meaning of the commentary with the view point of self-knowledge.
- (571) It is like us preparing a good kite, ourselves making it fly in the sky and ourselves feeling happy about it.
- (572) So the Satguru similarly creates the good poem himself through me, tell the meaning himself and in the role of a listener himself enjoys the story.
- (573) Now being alone without loneliness and one single man, Eka (Eknath) and the friend Janardana who is without the second, or the sense of duality, has Himself explained the meaning of the volume further.
- (574) Eknath has surrendered himself to Janardana without touching the two-ness by, touching the feet of the listeners, he will tell the story further.
- (575) Though the names are two, the Reality is one and he who will consider this will also derive the greatest bliss.
- (576) Eka (Eknath) is subservient to Janardana and has his blessings by which this commentary on Panchadhyayi (five Chapters) could be completed.
- Here ends the Marathi commentery by Saint Eknath on the fifth chapter of the Eleventh Skandha of the Bhagawat Mahapurana.

Dedicated to Lord Shri Krishna

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# Chapter 6

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to Janardana. When I bowed to His feet with love and faith, my ego, together with the multitude of people, automatically disappears.
- (2) You are well-known as Janardana because the control of subtle body is 'ardana' which also means the destruction of all the people and the world.
- (3) O Janardana, your achievement is also similarly great. You enable your devotees to live happily in the society without residual bindings of actions and also the sense of being a Doer.
- (4) When your name is taken with love you remove the sense of separateness as Jeeva and even then you are very kind.
- (5) Tremendous is the power of your name. Time as death does not lift his head before it and all the four types of liberations become maids of the devotee.
- (6) When the boon of your name is so generous and immeasurable, how can one measure the greatness of your natural existence? For that we have to keep aside 'knowing' and 'not knowing' and to sit quietly.
- (7) If we try to sing in your praise, even the Vedas and sciences have accepted their defeat in that matter. How can my ignorant chattering be understood tolerablely by anybody?
- (8) O Janardana, in the person of Shri Krishna! I feel that to keep quiet is itself equal to singing in praise, a feeling of devotion for you is Keertana and, not to do anything is itself "being united with you internally."
- (9) Though these are the facts, I am extremely eager for you and therefore, Gururaja, please pay heed to what I say.
- (10) I have foolishly started on the errand of writing commentary on the eleventh Skandha of Bhagawata, which is an action as stupid as a fire-fly dreaming of giving light to the moon or like the housefly thinking of lifting the eagle on its shoulder.
- (11) But O Gurunath! Please give your blessing to me and make my commentary meaningful and my purpose fulfilled.
- (12) When my Guru listened to this prayer, he gave me such a good blessing that the light of right interpretation was thrown on this book. This was the result of his lotus-hand which he placed on my head and blessed me.

- (13) The power of the blessing is so great that by it the mine of the jewel Chintamani was opened and all the capabilities of the poet and the desired quality of literature began to come out.
- (14) What trouble is there for putting on the ornaments which are ready to wear? What trouble is there for a puppet doll in clapping its hands which are moved by the puppet-player?
- (15) When a child picks up sweets from the plate of its father and puts them in his (father's) mouth, he is really happy.
- (16) Similar is the case here. O Gurunath, you are the book and you are the author! Why and how can I proudly say that I am the author?
- (17) Guru not only removed my pride but also removed the concept of "That I am!" So, there is no idea in my mind that I am the poet and I am the author!
- (18) When we try to drop our ego about our being a separate Jeeva, another type of ego of the concept that I am 'Shiva' troubles us. So the man who professes to be stupid is really wise and a man of knowledge.
- (19) So to call myself as the author will also be in that category. Therefore, I put my head on your feet and say humbly that You are the author of the book.
- (20)-Now to give the reference of the story told upto now! We remember
- (21) that the sage Narada has, at the end of the fifth chapter, enlightened Vasudeva and Devaki that Shri Krishna is verily Paramatman and has come there at the house of Vasudeva by taking the body merely as part of a divine play. He said to them "It is your fortune that Shri Krishna is lovingly playing happily in your home".
- (22) "Shri Krishna is the Lord of the Lords and He is the ruler of the Vaikuntha and He is the God beyond the world and within the world the Paramatman in Reality.
- (23) This speech of Narada was taken as the ideal and all the Gods and deities came to Dwarka to pray to Shri Krishna.

### भ्रीशुक उवाच - अथ बूह्यात्मजैर्देवैः प्रजेशैरावृतोऽभ्यगात् ।

### भवश्च भूतभव्येशो ययौ भूतगणैर्वृत: ॥

Meaning of the Verse :

Shuka said – Then Brahman with His sons and other deities, and accompanied by the Prajapatis, went there, and the great God Bhava, ruler of the past and future, went there with all the groups of ghosts. (1)

(24) Shuka said, "O king Parikshiti! All the gods from the Heaven came to Dwarka to see the

beautiful personality of Shri Krishna and there, they praised Him in novel terms.

- (25) To look upon the beautiful form of the Lord, Brahmadeva with four faces, Shankara with five faces and Kartik Swami with six faces came there.
- (26) Prajapati who was earlier in the Kalpa appointed to increase the population in the world also came to Dwarka to see the Lord Shri Krishna.
- (27) Sanaka and other young sons of Brahma are famous for their deisrelessness. But they became desirous and came to see the darkly beautiful Shri Krishna.
- (28) Rudras, eleven in number, who are the leaders of all denizens of the Pitri-Loka (Ghosts), came, together with their followers, to Dwarka to have a glimpse of Shri Krishna.
- (29) Mahadeva, who is the ruler of the past, present and future, also came there taking with him the whole group of his attendants (Ganas), to see Shri Krishna personally.
- (30) He was so eager to see Shri Krishna

### इन्ट्रो मरुद्भिर्भवानादित्या वसवोऽश्विनौ । ऋभवोऽङ्गिरसो रुट्रा विश्वे साध्याश्च देवता: ॥

#### गन्धर्वाप्सरसो नागा: सिद्धचारणगुह्यका:। ऋषय: पितरश्चैव सविद्याधरकिन्नरा:।

#### द्वारकामुपसंजग्मुः सर्वे कृष्णदिदृक्षवः ॥

- Indra, Maruts, Adityas, Vasus, Ashwini Kumaras, Rubhus, Angirasa, Rudras, Vishwe-devas, Sadhyas, deities, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas, sages, Pitrus, Vidyadharas, Kinnaras all went to Dwarka, desirous of seeing Krishna. (2) (3)
- (31) In a very devotional mood the Lord Indra together with forty-nine Marutas came to Dwarka to see Shri Krishna.
- (32) All the twelve Adityas left the solar orbit of light and very eagerly came to see the Lord.
- (33) The Sun is the Presiding God of the eye and, therefore, eyes see all the things in the world but the Sun Himself had become blind because He had not seen Shri Krishna.
- (34) As soon as He saw the Lord the screen in front of His eyes was dissolved and the Sun became eyes by His whole body.
- (35) All the three fires are naturally very bright but they were covered up by smoke, but when they saw the Lord the smoke was diffused and they became bright again.

- (36) The eight Vasus came to see the Lord and they uttered that the Lord is really cupid incarnate, but suddenly they saw that cupid, as a child playing on the lap of the Lord!
- (37) The two Ashwini Kumaras are normally great medicine men of gods but they were affected by the ailment of Prapancha and as soon as they saw the Lord they were cured of their malady.
- (38) There also came Rubhu, Angirasa and Rudras, who have extra-ordinary courage. The sky was filled with all the Vishwe-devas and Sadhyas.
- (39) Gandharvas were very proud of their knowledge of the art of music, but when they heard the sweet notes of the flute of Shri Krishna, their pride disappeared.
- (40) Being very eager, they were anxious to see the Lord Krishna every moment! So, by blessing them with His kind glance, the Lord gave them the Supreme mastery over Music.
- (41) The Apsaras were very proud of their mastery in the art of dancing, but the foot-work of the Lord Krishna when he subdued Kalia the poisonous snake in the river Yamuna, by dancing on his hood, made those Apsaras shy about their own dancing.
- (42) Those Apsaras had come there with bashful countenance. The Lord, at the time of the divine Raasa, had made them expert in dancing by simply looking at them with all His grace.
- (43) The Cobras from Patala also came to Dwarka to look upon the Lord, and the hosts of Siddhas, Charanas, and Vidyadharas, also came.
- (44) Kashyapa and many other great sages, Aryaman and other Pitrus, Guhyakas and Kinnaras had also come with their attendants.
- (45) Thus aeroplanes thronged in the sky over Dwarka when all the Gods gathered there to see the Lord Shri Krishna.

### वपुषा येन भगवान्नारलोकमनोरम:। यशो वितेने लोकेषु सर्वलोकमलापहम् ॥

- They came to see His body, by which the Lord had spread His fame in the world, which discarded and washed away the sins of all people. His body was really the most captivating in the entire human world. (4)
- (46) That was the body of the Lord, by using which He had made miracles and achieved the emancipation of even the evil-doers.
- (47) By listening to the glory, with attention, about the stories of His adventures, all the purificatory rites became useless and unnecessary.
- (48) Gods saw the Supreme Person, by uttering whose sacred name, all sins are burnt.

- (49) His beautiful body which was the most attractive amongst the men and the gods was seen by gods which made them very happy.
- (50) He was wearing ear-rings and crown, as also the girdle with Pitambar, (yellow apparel) around his lower body, and a long garland of wild flowers around his neck. It reached down up to his ankles.
- (51) He was simply the greatest reservoir of beauty and virtues; and was the jewel in the garland of His incarnations, and Dwarka was His town of residence- All this was seen by the gods who had gathered there.

#### तस्यां विभ्राजमानायां समृद्धायां महर्द्धिभिः। व्यचक्षतावितृप्ताक्षाः कृष्णमद्भृतदर्शनम् ॥

- The Gods saw with hungry eyes the Lord Shri Krishna with His wonderfully beautiful personality, in that city of Dwarka which was shining with splendor and was rich in all respects. (5)
- (52) How can one describe the grandeur of the city which was established by lord Shri Krishna? There were lines and lines of the golden domes of houses, and they were studded with jewels, the luster of which was spread high in the sky.
- (53) The Kamdhenu cows, which are famous for giving whatever one wishes, were there in each and every home. There were rows after rows of divine WISH-TREES and toys made of jewels CHINTAMANI, were hung on the doors of houses.
- (54) In the homes of the citizens, there were heaps of precious stones and diamonds, and prosperity and occult powers were dwelling happily there because the Lord Shri Krishna lived there.
- (55) Eyes were mad to see the most beautiful personality of the Lord and they became the fleece of peacock and rested on His body.
- (56) How can one describe the beauty of the Lord sufficiently? Eyes should have tongues for that purpose. Absolute Brahman which is described and hinted at in the Upanishads is incarnate in the form of Shri Krishna and therefore the beauty was the most attractive in the world.
- (57) In an eagerness to look at the Lord, all the Gods vied with each other and their eyes were so delicately held by the beauty of the Lord that they never deviated from Him even for one moment.
- (58) Eyes of the gods while looking at the Lord became more and more eager and though happiness was fully overflowing from those eyes, their hunger went on increasing.
- (59) There was such a rush among the gods that their crowns were brushing against each other.
- (60) Gods actually thronged around the Lord just to look at the beautiful body. Their eyes were

most fortunate because they could see the Lord, who was the Supreme Person in all the three worlds.

- (61) The Lord was as dark as the dark clouds at the beginning of the rainy season and when the Gods continuously beheld Him, their eyes were also affected and "darkness" prevailed in the pupils of their eyes.
- (62) They were actually looking upon, physically, the Lord who cannot be caught in the network of thought of the Vedas and who is beyond the reach of the meditating yogis. This was their good fortune!
- (63) Gods having seen the Lord in this way, showered fragrant flowers on Him from their aeroplane!

### स्वर्गोद्यानोपगैर्मात्यैश्छादयन्तो यदूत्तमम्। गीर्भिश्चित्रपदार्थाभिस्तृष्टुवुर्जगदीश्वरम् ॥

Meaning of the Verse :

- The Gods covered the leader of Yadavas with flowers derived from the heavenly gardens, and praised that Lord of the world with speeches, having exquisite meanings to the words! (6)
- (64) The Gods showered upon Shri Krishna, the flowers of Mandara, Paarijat, Kalpataru, Harichandana etc, which were full of fragrance.
- (65) On all the sides of Shri Krishna around Him, there were profuse flowers. Then all the gods came forward near Him, and shouted slogans of victory to Him, which echoed from all directions.
- (66) The hosts of gods sang freely the songs of praise of Shri Krishna, in various meters and also praised Him in beautiful words.

#### देवा ऊचु: - नता: रम ते नाथ पदारविन्दं बुद्धीन्द्रियप्राणमनोवचोभि: ।

### यच्चिन्त्यतेऽन्तर्हदि भावयुक्तेर्मुमुक्षुभि: कर्ममयोरूपाशात् ॥

- Gods said O Master, we bow with action, intelligence, organs, Pranas, mind and speech to your lotus-feet, which are meditated upon in their heart with great devotion by seekers of freedom from the heavy bondage of the Karma. (7)
- (67) The Gods said "O Shri Krishna! You are the existence, movement and bliss. Our homage is offered to your feet by our speech, our body and mind, while we are having controlled breath, and thus live with proper sense of propriety.
- (60) O Shri Krishna! We have left our desire for sense objects; and turned our sense organs and

organs of action towards you in order that they should be quiet, and thus being full of devotion, we are offering our salutations to you.

- (60) The men of penance become apathetic to the objects of the world, drop their hope about happy family-life, and meditate upon your feet for successfully cutting the bondage of karma.
- (70) The seekers of liberation meditate upon your feet in order to achieve liberation, but you are not within the scope of their meditations even for half a moment, though they may have great determination and devotion.
- (71) And most fortunately, we have the benefit of actually seeing those 'divine feet' Thus the gods began to appreciate their own good fortune by their own mouths.
- (72) They said "You may ask why we are praising your physical appearance, because whatever is having a form is really illusory."
- (73) You may further say that you are also having physical body as we are having bodies, and therefore, how can we be emancipated by seeing your physical body?
- (74) But O Ananta! Please do not say so, because we have realized that you are the overlord, who controls the Maya! Please listen to our explanation.

## त्वं मायया त्रिगुणयाऽऽत्मनि दुर्विभाव्यं व्यक्तं सृजस्ववसि लुम्पसि तद्रुणस्थ: ।

# नैतैर्भवानजित कर्मभिरज्यते वै यत्स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्य: ॥

- O Invisible Lord Presiding over the three Gunas, born of your Maya, You create, protect and dissolve this manifest world (which is also not easy to understand) in Yourself and yet remain unaffected by these actions, as you are free from all blemish in the form of likes and dislikes and hence you remain completely absorbed in the un-obscured Bliss which is your very Nature. (8)
- (75) The sleep is not visible when we are asleep and it is not visible also when we are awakened. Similarly Maya is not conceivable in the body and it is not knowable by gods and human beings.
- (76) O the Lord of all gods, Shri Krishna, your Maya is beyond concepts, already unknowable, and the modifications of and among the Gunas are added to it, and therefore, it is not within the scope of gods like Brahma and others.
- (77) It is You who create the gods including Brahma, by the means of your Divine Power (Maya). You preserve and protect them and also dissolve them, but You always remain aloof and unaffected by all these actions.

- (78) If a man creates a world in his dream and also destroys it in the dream he has not any responsibility as the doer of that action. You have also created this world but you are aloof from it.
- (79) The Sun creates mirage by His own rays and at Sunset, He makes it disappear. Similarly, you are unattached even by doing everything.
- (80) When Religion is very heavily affected by irreligious actions and when there are calamities in us, You have to come in the manifest world by taking Avatara (birth).
- (81) You destroy evil things and develop true and pure religion and You reestablish the gods in their own proper positions, but O Shri Krishna, You are beyond Karma.
- (82) The self-bliss is totally servient to you, but we do not get it even for a moment and that is why we are very meek and depressed.
- (83) He, who is eternally having self-bliss, is an incarnation of God though he is having a physical body. His feet will purify the waters of the Ganga and the seas.
- (84) Though he is living and acting within the field of the three Gunas, he should be known as being beyond the Gunas. Even a speck of dust of his feet will destroy the greatest sins of all the three worlds.
- (85) This is the greatness of Your devotees. But we are actually before Your feet. Even by listening to the stories of your glorious adventure, one gets the benefit of self-realization.
- (86) Lucky are those who see Your lotus feet. Words cannot describe their greatness. O Master! The power and sacredness of Your fame is also similarly great! We will elaborate it.
- (87) If there is already a great fire and still we put in it more fuel, the fire becomes larger, and fiercer! Similarly desire always increases by the pride of our body, but that desire dies away by our listening to Your glorious stories.

### शुद्धिर्नृणां न तु तथेड्य दुराशयानां विद्याशुताध्ययनदानतप:क्रियाभि: ।

## सत्त्वात्मनामूषभ ते यशसि प्रवृद्धसच्छूद्धया भ्रवणसंभृतया यथा स्यात् ॥

- O Praiseworthy and Supreme Lord, purification of men of impure mind is not so radically effected through worship, study of scriptures, charity, austerities, rituals, etc., as of pure minded persons of mature and genuine faith, developed by constant listening, about your Glory. (9).
- (88) The person who praises the Lord is freed from bondage and the person who hears this praise is also freed. Thus you are the only one who is worthy of all praise.

- (89) Therefore, your praise should be listened to, which is the only purifier. All other means of purification of mind are only painful.
- (90) O the Lord of all gods! Even an ardent desire to listen to the story of your virtuous achievements washes away the dirt of sins from our minds and makes them pure.
- (91) The intellect of those who did not follow the means of this listening but adopted many other paths such as severe penance, was warped and tasteless and very dry!
- (92) One may learn how to repeat Mantras but if a slight error is committed in pronunciation, there is great loss instead of benefit!
- (93) There is increase in the pride if one listens to scripturees and law-books of religion and even Brahma cannot free that man from this pride.
- (94) In reciting Vedas there is danger of a fall like Vrutrasura if the pronunciation is not done properly.
- (95) King Nruga who observed great charity became a big chameleon in a deserted well. Instead of benefit, lot of loss is to be sustained.
- (96) Rishyashrunga began penance, but he was attracted to harlots from the city. Thus there is no other purifying means than to listen to Your glory with deep faith.
- (97) If we decide to follow the path of Karma by following the strict rules laid down for it, there are many difficulties in it. The attachment to karma which the king Pracheenbarhi had was removed by the sage Narada by good advice.
- (98) If Aachamanam is to be done while doing worship, it is a rule that only that much water is to be held in the hollow open right palm, as a grain of udad will be merged in it, but if water held in the palm is more than that, the worshipper gets the demerit of sipping wine instead of water!
- (99) In short, there is no other means including penance etc. for purifying one's mind, except to listen with faith to the story of your glorious achievements.
- (100) The king Parikshiti was saved from rebirth by the listening to God's story only. Krounch was also freed by his listening to the story of your adventures. Matsyendra also became a great Siddha because while he was in the womb of a female fish, he was fortunate to listen to the glorious tale of Shri Krishna's life.
- (101) Two benefits are gained by listening to your fame. Purification of mind is one and unity of the Jeeva and Brahman is the other. Thus there is upliftment through both.
- (102) The fame of the sacred city of Kashi is similar. There the men listen to the Om which is the liberating Mantra. Therefore Kashi has become the place where men become liberated. Jeeva is liberated there only through the listening to Om!

- (103) You are always completely in the state of desirelessness. You are the Home of all desireless people, but You are also required to do something, that is for freeing your devotees from the great illusion!
- (104) For that purpose you have taken many births and done many miracles and you have created a good staircase for people to rise higher towards liberation.
- (105) Again we say that the only means for purification of one's mind is to listen to your glorious achievements. Only the purest faith is necessary in that path and all other efforts are simply lot of troubles!
- (106) When any effort is made with some selfish wish, that effort becomes fruitless due to that selfish wish only. Only he who is desireless has a pure heart and he enters the spiritual way of life without delay.
- (107) The sprout of the seed of our own religious duty is grown in the pitch of water which is our heart, and the creeper of faith becomes strong there.
- (108) By the forceful water of listening to the good stories of the divine life of God, the roots of asceticism go deeper and deeper and by the strong devotion, they grow in the space of inner energy.
- (109) O the Supreme Person, You are the moon of self-luminosity in that inner space of energy. O the dark one! The seekers have to make tremendous efforts to be able to see your image.
- (110) Today we are lucky to see those feet personally. " So saying all the gods prostrated before the Lord Shri Krishna and again began to praise his lotus-feet.

### स्यान्नस्तवांध्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।

### यः सात्चतैः समविभूतय आत्मवद्भिव्यूहेऽर्चितः सवनशः स्वरतिकृमाय ॥

- May your feet serve as fire to consume all our unholy cravings. These feet are contemplated upon by devoted ascetics with love in their hearts for being blessed by you, which are worshipped by devotees in the images of Vasudeva, Pradyumna etc, to attain your glory and prayed thrice a day that they may transcend the Heaven. (10).
- (111) O Shri Krishna, only the comet of your feet is able to destroy all our sins, in all the three worlds.
- (112) When the fire of your feet touches the wood of sins, it destroys it by burning it to ashes!
- (113) O Ananta, the devotees always hold dear in their heart, your feet which make the sinners tremble with fear and gives solace to loving devotees.

- (114) That heart is full of devotion and the nectar of love! They hold there your feet by Dhyana, with great loyalty and enthusiasm!
- (115) Your feet are a flag which gives assurance about safety to those who meditate upon those feet, forgetting even their hunger and thirst.
- (116) O Shri Krishna, your devotees worshipped the four manifestations of your image, in order to achieve all the glory of your feet.
- (117) The four images are called four vortices and they are Vasudeva, Sankarsharana, Pradyumna and Anirudha and these are the objects for your worship chosen by the sincere devotees.
- (118) Knowing that the Lord is one though these images are different, the devotees worship you with one-pointed faith and that is the reality of your worship.
- (119) Those who call themselves as Sattwata desire to attain the great glory of your supreme feet and aspiring to reach that state with all the glory of your position, they worship your images with all your manifestation in them.
- (120) Those who want to escape from the stream of birth and death should worship with undivided faith, these four manifestations, as they are the divine persons.
- (121) Those who observe the three sacrifices of the morning, the noon and the evening in order to snap the root of rebirth and worship you and sing songs in your praise, at all the three times of the day, have already defeated the time as Death.
- (122) There are many other devotees who worship you by observing sacrifices according to the rules laid down in the Vedas and Sciences.

### यश्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ त्रय्या निरूक्तविधिनेश हविर्गृहीत्वा ।

#### अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभि: परमभागवतै: परीष्ट: ॥

- Your feet, which are contemplated in the performance of sacrifice to be in that Fire, taking in their outstretched hands the material for putting it in the fire according to the way dictated by Vedas, the feet which are contemplated upon by yogis for self-realization and by the seekers of Freedom, for understanding the real nature of Maya, which covers the spirit, and feet which are worshipped by the dearest devotees of the Lord. (11)
- (123) There are your devotees who are very much interested in receiving initiation, eager to worship you by sacrifices, who have disciplined their senses and organs like hands and feet, and who do not allow their hands to perform any other actions.
- (124) There are those who respect the rituals laid down by Vedas as the standard procedure, those

who have the girdle of the three Gunas, having invoked inwardly the sacrificial deity who is the Atman of all and is dazzling with the brilliance of spirit.

- (125) They utter Om and Vashat, according to the established method and offer into the pit, many sacred food articles.
- (126) There are some other devotees who undertake yogic exercises, taking yogic postures, Mudras, having balance of breathing.
- (127) They bind their limbs in the tight position called Vajrasana, penetrate by spiritual power called Kundalini, the six Chakras in the subtle body and establish rapport of Kundalini with the thousand petalchakra.
- (128) That way, the great serpent power being hit by the inner hammer of will-power of the yogi, becomes awake and begins to raise Herself upwards and tries to gulp the highest abode in the body, in the cerebral cavity.
- (129) On that path, that Kundalini power goes up transcending the inner points of Outapeetha, Golhata and Shreehata situated in the head, and reaches the peak called Brahma-Randhra, and in that upward path, she squeezes and cleanses the labyrinths of Sahasra-dala Chakra.
- (130) There the Male and Female Divinities meet and the greatest spiritual bliss in enjoyed. Study of Yoga in this way is the path of Yogis, who are your devotees.
- (131) Some worship your feet with the purpose of understanding the Nature of your Maya, but O Shri Krishna, O Lord of all Gods! Your Maya, your power is beyond the capacity of all the people to understand.
- (132) Maya is not seen if we try to see it, but their mind is deluded by it and they worship you for attaining occult powers.
- (133) There is still another group. That is of the seekers of liberation. They are extremely particular in observances of Sadhana.
- (134) Those who want to understand, are very eager to worship you mentally, inwardly so that they would be able to destroy the illusion which covers the Atman.
- (135) As there is constant awareness of what is right and what is wrong, in their mind, what is permanent and what is not permanent, they come upon the understanding that everywhere and in every thing, You are present.
- (136) Then, as the temporary things are dropped they become unreal, and only the pure Atman remains.
- (137) Thus when one looks at the world around, You are seen everywhere and then they worship You in any form according to their liking, understanding quite well that through that medium, they are directly worshiping You.

(138) Whatever they look at, it is only You and nothing else. Thus they worship Your feet, without going in for all the rituals.

## पर्युष्टया तव विभो वनमालयेयं संस्पर्धिनी भगवती प्रतिपत्निवच्छ्री: ।

## यः सुप्रणीतममुयाऽर्हणमाददन्नो भूयात्सदांध्रिरशुभाशयधूमकेतुः ॥

- Laxmi, the goddess, Your spouse, is jealous of the faded garland of wild flowers (Vanamala) adorning your bosom along with Her who embraces You. But You are so partial to your devotees that You accept such a faded garland offered by them. May Your feet consume all our evil tendencies, like a fire. (12)
- (139) Thus, the devotees who worship You in all forms are deeply loved by you, and O the spouse of Shree! You on Your part, accept that worship done by them, very happily and lovingly.
- (140) When the devotees brought a garland of wild flowers from the jungle for you, you hurriedly accepted it, forsaking your spouse goddess Laxmi.
- (141) That garland was liked by you more, because your devotees had brought it with loving care. You are not discarding it even if it becomes stale.
- (142) As it was offered by the devotees with love and as it was worn by the Lord touching it by all His body, it forgot to become stale and remained fresh forever!
- (143) Taking the fragrance of the garland, the Lord was very much enchanted by the devotion, which enraged the goddess Laxmi, the spouse of the Lord and she became very jealous of that garland.
- (144) She said to Herself I do not know when the devotees gave this garland to my Lord, even before I came. I am so young but He embraces this old garland! He puts her on His shoulders!
- (145) This God does not know the secret of enjoyment. I am young and she (garland) is old but He is madly in love with Her. But this is all the more befitting! He is without qualities! How can he appreciate what is good quality and what is bad?
- (146) I am lucky if on rare occasions, I get the chance to serve Him by massaging his feet, but she is always hugging Him in full embrace! Really this forest garland has surpassed me in the art of love!
- (147) She has pushed me aside and has put herself around Him both on the left and right side. He is always having loving talk with her. If I will try to speak to Him, He may suddenly leave me!

- (148) I am told by Him to nurse His feet. Now how much jealous should I become about her? She has taken possession of my Lord, even of His feet and she has deprived me of that work!
- (149) If at all, both of us are to be compared, I am the daughter of ocean of milk and I am of a noble birth, but this garland is belonging to aborigine caste (being of forest flowers) but my Lord is very lenient to His devotees and that is why she had become bold enough to ride on His shoulders! (149)
- (150) She is riding on His shoulders by virtue of her dicision and she will never get down! Why should I become sad in vain! - The goddess Laxmi thus, leaving aside these thoughts of jealousy began to feel respectful about the garland and started to bow before the garland!
- (151) O Lord Shri Krishna, in this way you like the devotion of your devotees and, therefore, we also bow before you, offering all our respectful regards to you!
- (152) The comet of your sacred feet may destroy our sins and may continue to destroy them in future, when our sins are about to increase any time.
- (153) Thus the Gods described the greatness of the Feet of the Lord but they did not feel satisfied, so, they began to describe His glory further, again and again.

# केतुस्त्रिविक्रमयुतस्त्रिपतत्पताको यस्ते भयाभयकरोऽसुरदेवचम्वो: ।

### स्वर्गाय साधुषु खलेष्वितराय भूमन् पाद: पुनातु भगवान् भजतामघं न: ॥

- O Almighty God, may your feet wash our sins, we worship you The feet took three strides, reached Satyaloka in the second stride, stood as a flag, with Ganga as its streamer, infused terror in demons and assurance in the Gods and which gave heaven to good and hell to evil people. (13)
- (154) O Anant! In the incarnation as Waman, when you raised your foot, it went up shining beyond the abode of the God Brahma.
- (155) The men of wisdom say that the foot is called Ketu! At that time, Ganga who is your own manifestation, began to flow and looked like a flag in the heaven.
- (156) When you lifted your foot very forcibly the cosmic cover was torn by your toe-nails and waters began to flow through the gap.
- (157) O Lord, that water became sacred by the touch of your feet and, therefore, Brahma collected that water in his Kamandalu, and the Lord Shankar held it in his hair.
- (158) The flag symbol on the foot-print in this Ganga, which flows in three streams and covers the three worlds i.e. the heaven, the earth and the nether world (Patala) and the blue beetles of

our eyes are tremendously happy to look at the beauty of these feet.

- (159) When the Ketu, which is this flag begins to dazzle, the army of demonic soldiers becomes afraid and the army of divine virtues is bubbling with joy.
- (160) These feet do two different things. They give joy to Gods and hell to the irreligious, atheist people.
- (161) Many worshipped these feet and were saved, many meditated on these feet and were liberated but those who disrespected these feet are doomed to retrogress!
- (162) Those who bow to these feet reach the final goal and those who think about these feet constantly by hatred also reach the final state of liberation, but those who neglect these feet and do not even remember them are doomed.
- (163) Ahilya was saved by bowing to these feet and Shishupala became merged into you by hatred of these feet, but the evil minded people who disregarded these feet, fell into painful hell.
- (164) O the Omnipresent Almighty God! Your feet are so sacred and therefore, they will further wash all our defects in one moment.
- (165) When sin itself is purified, the evil is nipped in the bud! Your feet are thus saviouors in the worldly life- in everyone's life!

### नस्योतगाव इव यस्य वशे भवन्ति बूह्यादयस्तनुभूतो मिथुरर्दामाना: ।

#### कालस्य ते प्रकृतिपूरुषयोः परस्य शं नस्तनोतु चरणः पुरुषोत्तमस्य ॥

- May the feet of the Supreme person in you augment our joy You who are beyond the Male and the Female aspects of the Universe and who as the Time, are the propeller of all, and under whose control Brahma and other souls, are, as if tied by nose-strings, they who are fighting among themselves. (14)
- (166) O Achyuta, your feet are the cause of enhancing the joy of the Atman, and are the controllers of Time and Karma etc and also the director and Atman of all the Gods.
- (167) You are the real controller of Time and that is why He cannot show His power at improper time. As you are the God who establishes every god in his position and power, you are also the controller of all gods.
- (168) O Krishna-Nath! You are the ruler over all Karma (actions) because nobody can act through his organs without your power. O Shri Krishna, You are thus the final authority of all Actions.

- (169) O Shri Hari, Brahma the creator and all Beings who are having Bodies, are under Your control, just as the bull is yoked by a nose-string and driven in the field for hard-work.
- (170) Or as the farmer whips the bull if it walks slowly, it is by Your power that Kali and Kala (the death and time) function properly.
- (171) In the field of this worldly life, You appoint everybody to do his duty and You get the land tilled under your own guiding power.
- (172) You put the main pillar of Egoism; You clean the pit of Mahat principle, and tie the poor Jeevas by the strings of three Gunas of Sattwa, Rajas and Tamas.
- (173) You punish only the man who tries to avoid the yoke of karma while going round and round in the circle of Karma.
- (174) O the God of all gods, if you say that it is wrong to say that "You punish" and if you declare that "Maya is the creating and holding power of all the Nature, and that you have no concern or relationship with anything," Please do not deny your relationship in this way.
- (175) You are the supporter of Maya and You are the Original cause. In Your Lap both the Male and Female are playing.
- (176) You are greater than Maya, You are beyond the Male and Female, You are the unknowable Time who are the death of the Lord of Death, and You are the destroyer of all things.
- (177) O the God who are dark as a cloud, Your feet are the cause of our great blissful existence. We, therefore pray only for your grace and your kindness, O the Supreme Person!

#### अस्यासि हेतुरूदयस्थितिसंयमानामन्यक्तजीवमहतामपि कालमाहुः ।

#### सोऽयं त्रिणाभिरखिलापचये प्रवृत्त: कालो गभीररय उत्तमपूरूषरूवम् ॥

- Being the Supreme Person, You are responsible for the creation, continuation and destruction of the Universe, Vedas speak of you as the Controller of the Prakriti, Purusha and the Mahat principle, and you are also the Kala (Time) of the twelve months having three navels, each consisting of four months, engaged in the dissolution of all and you are having unimaginable speed. (15)
- (178) O Shripati, you are the source of the beginning of the world, its existence and you are the Great Death, destroying everything.
- (179) The whole Universe is destroyed when the power of Tamas becomes superactive and at that time all the Jeevas remain immanent in the subtle forms in the great unmanifest.

- (180) When the Time of Creation comes again, the same seeds sprout and during the time of existence of the Universe they grow the flower and bear fruit.
- (181) O Shri Krishna, if you say that all this is the consequence of disturbance in three Gunas and that you are not the creator of cause of all this creation, please listen to what we have to say.
- (182) If there is the knowledge of Your Real nature, the various factors like Maya, Mahat principle and Jeeva are all dissolved and Your devotees enjoy the bliss of the Absolute Brahman.
- (183) O the Master Shri Krishna, what is difficult for you to end, to finish up all these? So, You are the cause as well as the dissolver of the Universe.
- (184) You do not enable us to know the Real nature of this existence and You have kept the working of Time very subtle. You Yourself destroy the Gunas, the modifications of your Prakriti.
- (185) The chronology of time consists of various small and great periods of time such as Lava, Nimesha, Pala, Ghatika, day and night, and the three seasons which are called "Three Navels".
- (186) You destroy the Maya, the Mahat and this Time also! You are, O Shri Krishna, O Hrishikesh, the great Cosmic Time!

### त्वत्त: पुमान् समधिगम्य यया स्ववीर्यं धत्ते महान्तमिव गर्भममोघवीर्य: ।

#### सोऽयं तयानुगत आत्मन आण्डकोशं हैमं ससर्ज बहिरावरणैरूपेतम् ॥

- Having derived its power from You, and thus getting unfailing energy, the Purusha with Maya deposited the Mahat principle, corresponding to the "seed" of this visible Universe. Equipped with the cosmic egg of the Universe with its seven sheaths, i.e. earth etc; and mind and ego. (16)
- (187) O Ananta, You become the creator of this Universe, and You are the protector of it.
- (188) By Your male energy, Purusha becomes "Male" and therefore He accepts the Prakruti and puts His seed in Her.
- (189) Prakruti becomes pregnant and Mahat principle which is her womb, holds within it the egg (Hiranyagarbha) which is the cosmic energy.
- (190) As that semen (energy) is powerful the wife bears a child which is the whole universe and in that egg, the whole universe is contained.

- (191) Just as the child in the womb has the cover of placenta, this universe has outer cover of seven layers. You are the God who decides the ratio and proportion of each layer.
- (192) The earth, water, fire, air and sky are five and the crude Ego-sense and the Mahat which is the thread of creativity is the seventh.
- (193) Just as there is the player behind the puppets, You are there to protect the child in the womb, both from within and from outside.
- (194) Thus the universe is made of two. There is no third factor there. Everywhere in the world both the male and female principles are supremely ruling.
- (195) Even if we search by lighting a lamp, third energy is not found. Now, if we say that the second principle is Prakriti that is also not a fact, because she is a myth.
- (196) Thus You are alone, filling and permeating everything and virtually You are the universe. O Lord, who has defeated the great wrestlers, you are exhibiting your extra-ordinary skill.
- (197) Thus You are not affected by anything, because You are the only one Actor. You are Non-Doer; though all actions are originated from you.

### तत्तस्थुषश्व जगतश्च भवानधीशो यन्माययोत्थगुणवित्रिययोपनीतान् ।

### अर्थाञ्जूषन्नपि हृषीकपते न लिप्तो, येऽन्ये स्वतः परिहृतादपि बिभ्यति स्म ॥

- Therefore, O Controller of the sense organs etc, You are the sovereign ruler of the immobile as also of the mobile creation, because even if you enjoy as Jiva, the sense-objects created by the Maya by modification of the Gunas, You remain unattached to them, while others who have actually renounced all objects, and their enjoyments, still remain afraid of them. (17)
- (198) You are the real master of the animate and inanimate, the inert and the moving things of the world. (This has been explained in the earlier verse).
- (199) If one is wishing to know how this mastery is evident, please listen to what we have to say.
- (200) You enjoy all the objects through the medium of Maya, but that does not prove that You are the enjoyer, because you remain aloof by your virtue of unattachment to the sense of Doer.
- (201) O Hrishikesh! That state of non-Doership is such that it cannot be understood by the Vedas and sciences.
- (202) You are the illuminator of the joy, the thing to be enjoyed and the enjoyer himself, which is like the aloofness of the Sun from His reflection in the water in the pot. (202)

- (203) It is the Sun, who illuminates the pot, the water, and also the reflection but He is away and aloof from all the three. Similarly, O Shri Krishna, You are aloof, though you enjoy everything.
- (204) Or if we take another example, though Atman is in the Karma, the doing of karma, and the Doer of Karma, He is definitely a non-enjoyer.
- (205) If a man is about to have intercourse with his reflection in the mirror, can he be accused of debauchery?
- (206) When the yogi himself is one permeating the whole world, what contacts of objects are going to trouble him, the wholeness of life as he is ?
- (207) So, even if that Yogi is completely indulgent outwardly in the enjoyment of sense objects, He does not suffer from pollution of his clear self-knowledge by the dirt of the objects.
- (208) Apparently, he is taking something and giving something, he is seen to be a practical businessman, he is living in his house and family, but he, as a soul, is not attached to all that transaction.
- (209) If the yogis outwardly drop the contacts with the objects of senses without having the understanding of the quality of unattachment, it so happens that desires are still dormant in their consciousness, and by the force of those passions, even their physical bodies are upset and trembling.
- (210) They see the sense objects in their dream, and when they awake, they try to purify themselves by purificatory rituals, because as their ego is not completely subdued, they are always afraid.
- (211) So those who fear the phantom of sense-objects are not having self-knowledge in the real sense. You are free from any fear and your self-knowledge is definite and very evident.

### रमायावलोकलवदर्शित-भावहारिभूमण्डलपूहित-सौरतमन्त्रशौण्डैं: ।

#### पत्न्यस्तु षोडशसहस्रमनङ्गबाणैर्यस्येन्द्रियं विमथितुं करणैर्न विभन्य: ॥

- All your sixteen thousand and odd wives could not disturb your balanced mind by the shafts of cupid (glances) and other charms, coveting the message of love by their coy looks and arched eyebrows, fascinating with the emotions by their suppressed smiles and sidelong glances. (18)
- (212) Perhaps you may say that 'nobody can see Me as I am fearless, courageous, and completely self-knowing, please O Master! The signs and symptoms and other facts about you which we know, will be presently told.

- (213) You have sixteen thousand and odd wives in your home. In addition, there were many women in Gokula and in Mathura, including Kubja, and many virgins from different castes, which were enjoyed by you.
- (214) It is known that even when your thread ceremony was not done, you enjoyed by the power of your Maya a limping girl of a cowherd.
- (215) O Hari, thus you have enjoyed them illegimately, but your level of self knowledge was not disturbed. Together with Arjuna, you went down into the ocean of milk.
- (216) The reclining Narayana was also eager to see you; and therefore, He brought the dead children of the Brahmin, and kept them with Him.
- (217) The Lord Narayana took away those children in order to entice you

and Arjuna to visit Him. This was like taking in hand a mirror to see our own image.

- (218) We have listened to the loving and seriously spoken words of the
- (219) Lord Narayana, addressed to You, viz "You are the incarnation of Narayana, and, therefore, with the purpose of seeing you personally, I have brought these children of the Brahmin, here". So, we really know that You are very great and completely self-realized Atman.
- (220) We have also witnessed your activities, when you brought to life again those children of the Brahmin, which were detained by the Lord Narayana, for quite a long time.
- (221) When we see that even Narayana the Lord has so much adoration for You, our case cannot be compared! We are obviously, totally in love with You! O Achyuta! O Shri Krishna, who is beyond the Gunas, nobody can fathom the depth of Your vast and deep existence.
- (222) In the past You have had many incarnations but in those Life-periods You had not shown Your wonderful glory. In these incarnations, You have supervened the rules of conduct laid down by Vedas and You have assimilated with Yourself even those who have committed immoral acts.
- (223) You will say that "I have kept contact with the women, while I was disinterested and unattached, and therefore my state of self-bliss was not adversely affected" but the case is not as simple as that.
- (224) They were not just ordinary women! They were expert in the game of love, they were doing everything to tantalize, they wore ornaments and enhanced their captivating beauty, were subtle in suggestive hints and were always aiming their cupid's arrows at You who are the Supreme Person.
- (225) They used their brows as stretched and bent bows and threw arrows of sideway coy glances which were sharpened by the themes of love-play.

- (226) By these sharp arrows, Indra was injured at thousand points in his body and by the cupid's bow of Mohini (which was Your own feminine form) the Lord Shankara was won over and lost his self-control!
- (227) The ascetics are afraid even to the touch of the feathers of cupid's arrow and leaving their house and family they away to forest.
- (228) But though sixteen thousand one hundred and eight beautiful women were throwing amorous glances at you, Your self-bliss was not disturbed. Such is your firmness in "Brahman State".
- (229) There were other women in the Gokul and Mathura who were in addition to these sixteen thousand and odd women, doting on you, but O Gopal! They were also not able to make you interested in the enjoyment of sensual pleasures.
- (230) They could not entice You, but you turned them free of sensual attractions and attachments. You are such a unique person in all the three worlds.
- (231) If one listens to your fame of this nature and one requests to sip the sacred water touched by your feet, then these two purifying actions make the entire world sacred!

### विभ्न्यस्तवामृतकथोदवहास्त्रिलोक्याः पादावनेजसरितः शमलानि हन्तुम् ।

### आनुभ्रवं भ्रुतिभिरङ्घ्रिजमङ्गसङ्गैरुतीर्थद्वयं शुचिषदस्त उपस्पृशन्ति ॥

- The streams of your glory bearing the waters of your nectar-like stories, and rivers like the holy Ganga, that have washed your feet are able to destroy the sins of all the three worlds. Both these sacred waters- one-your glory sung in the Vedas and listened to by the ears and the second the river emanating from your foot, by its touch. (bathing). (19)
- (232) Listening to Your glorious fame makes the consciousness very pure by wiping out and washing away all the sins.
- (233) The Ganga which emanates from Your foot, O Shriranga, purifies the world by washing all the sins. Such is the power of that water touched by your foot and it is the most sacred thing.
- (234) The sages, therefore, always honour both the Teerthas by which, they become pure in heart and remain merged in the Atman blissfully.
- (235) O the spouse of Laxmi, You have kept these two sacred things here at the time of your completion of the Divine incarnation, for the emancipation of Your servants.
- (236) One purifies by listening and the other purifies by bathing in it. Thus these two most sacred Teerthas are kept in the world by the Lord who is the very life of the world.

### बादरायणिरूवाच - इत्यभिष्टूय विबुधै: सेश: शतधृतिर्हरिम् ।

#### अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रित: ॥

Meaning of the Verse :

- Shri Shuka said Having thus extolled and bowed low to Shri Hari, along with the other gods, Brahma and Lord Shiva, standing in the sky all the while, submitted to Shri Krishna, the protector of the cows (or organs in the body) (20)
- (237) Shuka said Dear Parikshiti, all the Gods thus praised with great devotion and joy, the Lord Shri Krishna.
- (238) They pleased the Lord by these hymns and by his pleasant glimpse, all the gods were very happy.
- (239) The Lord Brahma and the Lord Shankara had come forward to praise Him thus, and now they loudly sang to the victory of the Lord and prostrated themselves at His feet.
- (240) All other gods were seated in their aeroplanes and respectfully they had folded their both palms together. The Lord Brahma began to speak again on behalf of all those Gods.

## ब्रूह्मोवाच-भूमेर्भारावताराय पुरा विज्ञापित: पूभो। त्वमरुमाभिरशेषात्मंस्तत्तथैवोपपादितम् ॥

Meaning of the Verse :

- Brahma said Formerly you were entreated by us to remove the burden of the earth, O Lord! That has been accomplished by You, exactly as planned by us, O the inner controller of all! (21)
- (241) O the great among Yadavas! O Shridhara, we had in the past prayed to You to take birth to destroy the evil burden of the earth and give reassurance and security to gods.
- (242) We requested You in this way, You had paid heed to our prayers, and we think that You have not only done that, but You have also advanced the reign of true religion.
- (243) O Purushottama! O dark as cloud, You are the Lord of all beings and the soul of the Universe! You have accomplished much more than what we can understand.

## धर्मश्च स्थापित: सत्सु सत्यसन्धेषु वै त्वया। कीर्तिश्च दिक्षु विक्षिप्ता सर्वलोकमलापहा ॥

Meaning of the Verse :

Religion has been firmly established by You among the virtuous who abide by truth and glory which is able to destroy the sins of all men, has been spread to all the directions of the

world. (22)

- (244) You have established Religion in the hearts of those who are sages, truthful in their life and have Your feet as the only object of meditation.
- (245) Your fame has filled all the directions of space. By listening to Your glory and fame, all the three worlds are purified.

# अवतीर्य यदोर्वंशे बिभूदूपमनुत्तमम् । कर्माण्युदामवृत्तानि हिताय जगतोऽकृधा: ॥

Meaning of the Verse :

- Descending in the race of Yadus, and bearing the most beautiful body You performed deeds of extraordinary valour for the good of the world. (23)
- (246) O Perfect Person! You have taken birth in the race of Yadavas, and Your beauty is beyond all limits. (246)
- (247) You are the greatest of the greatest ones, and as soon as eyes see You, the urges of the mind subside completely. You, who are bearing this body by way of a play, are therefore, very pleasing to all, O Supreme One! (247)
- (248) You have preformed miracles. You have lifted the mountain Govardhan, merely by your left hand, You have swallowed the wild fire and saved all the cowherds.
- (249) You have brought to life the dead son of your preceptor; You have brought the lost children of Mother Devaki so that she could see them. You have taken the forms of all the cowherds and cattle, and deceived the God Brahma, who had kidnapped the original cattle and the cowherds.
- (250) O the Master Krishna! O Ananta the immeasurable! O My Father! Yous have thus demonstrated many miracles and performed great deeds, in order to bring about the highest good of the world.

### यानि ते चरितानीश मनुष्या: साधव: कलौं । शृण्वन्त: कीर्तयन्तश्च तरिष्यन्त्यञ्जसा तम: ॥

- O God! In the age of Kali, people who listen to these your glorious adventures and describe them to others, people who are pious will easily go beyond the darkness (of ignorance). (24)
- (251) Many stories of great interest and various actions You have performed in these incarnations are really very purifying to the hearts.
- (252) The sages and pious persons in the Kali Age, will listen to these stories and narrate them to

others, and will definitely go beyond the illusions and enticements of Maya with her three Gunas.

## यदुवंशेऽवतीर्णस्य भवत: पुरूषोत्तम । शरच्छतं व्यतीयाय पञ्चविंशाधिकं पूभो ॥

Meaning of the Verse :

- O Lord, O Supreme Person, now one hundred and twentyfive "Sharadas" have elapsed since you descended into the race of Yadavas. (25)
- (253) O the Supreme Person! O Hrishikesh! You have taken birth in the race of Yadavas. How many years have elapsed from that date? I shall also tell you about it.
- (254) O Govind! The Life expectancy in the region of death which is Earth is of Hundred years. O Shri Krishna, there have elapsed twenty five years more than that since Your birth.

## नाधुना तेऽस्विलाधार देवकार्यावशेषितम् । कुलं च विप्रशापेन नष्टप्रायमभूदिदम् ॥

Meaning of the Verse :

- Now, O the supporter of all! Nothing more of the mission of gods is remaining to be done. Further this race of Yadavas has been nearly destroyed by the curse of the Brahmins. (26)
- (255) Now nothing more is to be done for the Gods. As for the race of Yadavas it is nearly finished.
- (256) Like an old elephant unable to move or a bird with its wings plucked out, the whole army of Yadavas has simply become a burden on the Earth.
- (257) The plight of Yadavas is like a broken jar of earth, or a prince suffering from tuberculosis or a python being scorched in the forest fire.
- (258) The curse of the Brahmins is very dangerous and by that all the valour, courage, their power and their pride which was as high as a mountain are suddenly destroyed and all of them are appearing like already dead.

## ततः स्वधाम परमं विशस्व यदि मन्यसे । सलोकॉल्लोकपालान्नः पाहि वैकुण्ठ किङ्करान् ॥

Meaning of the Verse :

You may, if you wish therefore, go direct to your own Supreme abode, O Vaikuntha! Please protect us, your servants, together with the regents of all the directions of the eight quarters of the horizon. (27)

- (259) We therefore say that, O Shri Krishna, the king of Yadavas, we are waiting for seeing Your feet in the Heaven and request You that You may please hasten to go to Vaikuntha.
- (260) O son of Devaki, if You are so pleased, You may decide to start now: All the hosts of Gods are waiting for you.
- (261) You may please bless kindly the Lokapalas (the presiding deities of all the eight quarters of the three worlds). We are Your servants and we entreat You to please pay heed to our submission.
- (262) O the king of Vaikuntha, please listen. Myself, Shankara and all other Gods are very eager to have a chance of serving you.

## भ्रीभगवानुवाच - अवधारितमेतन्मे यदात्थ विबुधेश्वर ।

### कृतं वः कार्यमस्वितं भूमेर्भारोऽवतारितः ॥

Meaning of the Verse :

- The Lord said O the great God, I have listened to what you have said. I have indeed accomplished all your work and relieved the Earth of its burden (of evil-doers) (28)
- (263) He who is the crown-jewel of the knowledge of yoga, who wields disc in his hand, with a smile on his face, spoke with thunderlike deep voice, to the God Brahma.
- (264) His speech was so sweet that one would think that the cosmic sound has been crystallized, or the fruit of self-bliss has become ripe. Thus He spoke by which the great good fortune of ears was as if aroused!
- (265) He said to Brahma with kindness and regard O Brahmadeva! I am pleased with your feelings!" Hari was at that time overwhelmed with emotions for his son and was eager to embrace him.
- (266) He said with love "You are right, O king of Gods, and O the greatest Brahmin! I have indeed relieved the burden of the Earth as desired by you."
- (267) I have almost finished all your work, but still there remains a bit, which prevents me from leaving the earth.

# तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् । लोकं जिधृक्षद्भुद्धं मे वेलयेव महार्णव: ॥

#### यद्यसंहत्य दृप्तानां यदूनां विपुलं कुलम् । गन्तारम्यनेन लोकोऽयमुद्धेलेन विनङ्क्ष्यति ॥

- This race of Yadavas has become arrogant by its power and strength. It may eat up all the people. I have contained it within limits like a sea by its shore. (29)
- If I will go without finishing up the whole race of Yadavas who are thus out of control, this earth, the people on earth, will be destroyed by these Yadavas who are already uncontrollable. (30)
- (268) This race of Yadavas has become very arrogant by its power, valour and prosperity. It is on the verge of destroying the righteousness in the world by its superior military power.
- (269) The Yadavas would not stop but may uproot the very foundation of good moral religion, but as the sea is held within limits, by its shore, I have controlled them by my Yogic Powers.
- (270) If I go to my abode, by leaving such arrogant people without finishing them, they will be a terror to all people and to good religion. Who will control them?
- (271) It will be very hopeless, just as the sea devours everything if it transgresses its limits.
- (272) Then again, you, the gods yourselves will come to me complaining about their atrocities and tyrannical misdeeds.
- (273) These will not be controlled by the gods and also the demons, and when these will rise against all the virtuous aspects of life, it will be you again who will approach me for relieving you.

#### इदानीं नाश आरब्ध: कुलस्य द्विजशापज: । यास्यामि भवनं ब्रह्मन् एतदन्ते तवानघ ॥

Meaning of the Verse :

- Now the destruction of this whole race is already begun, caused by the curse of Brahmins. When it will be extinct, O the guileless Brahma! I will reach my Abode via your place. (31)
- (274) So, today only, I have decided to start the process of annihilation of Yadavas!
- (275) O dear Brahma! When I will completely destroy these Yadavas, I will definitely go to My Abode, enroute visiting your heavenly world.
- (276) Thus the Lord Shri Krishna spoke, which was listened to by the Lord Brahma and the Lord Shankara. All the deities were overjoyed and they started to rejoice by praising the Lord Hari.
- (277) All the deitees gave slogans of "Victory to the Lord! clapped their hands with great joy and by bowing before Vanamali, they offered handfuls of flowers to Him.

## भ्रीशुक उवाच - इत्युक्तो लोकनाथेन स्वयम्भू: प्रणिपत्य तम् ।

### सह देवगणैर्देव: स्वधाम समपद्यत ॥

Meaning of the Verse :

- Shri Shuka said to Parikshiti The Lord Brahmadeva, thus spoken to by the Lord Shri Krishna, offered salutations to Him and accompanied by the deities, went back to His place. (32)
- (278) Shri Shuka said O Parikshiti, at this talk by Shri Krishna the deities were very happy and they offered their Namaskaras to the Lord.
- (279) The gods including Brahma, the Sun, Shankara, bowed to the feet of the Lord Shri Krishna and went away.
- (280) They offered salutations and prostrations to the Lord and the whole group returned to their places with great speed in a long line of their aeroplanes.

## अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान् । विलोक्य भगवानाह यदुवृद्धान् समागतान् ॥

- Then, seeing the serious bad omens happening in the city of Dwarka, the Lord addressed the Veterans among Yadavas who had assembled there, in this way (33)
- (281) As soon as the Lord Shri Krishna decided to destroy the race of Yadavas, there began a series of mishaps and calamities in the city of Dwarka.
- (282) Many comets appeared in the sky with long tails, three heads or three tails, etc.
- (283) There was earthquake, meteors fell from the sky, and naked ghosts danced and shouted in the sky.
- (284) Jackals and wolves roamed about in the roads in day light and began to cry and brey loudly.
- (285) Dogs began lamenting through and outside of the city. Wild cats roamed about in the houses.
- (286) Cows began to low at midnight, children began to fight instead of playing and kites began to attack men and owls began to utter their foreboding notes everywhere.
- (287) People began to babble madly. They should "the death-god has attacked. We are anyway going to die! Why are you running and hastening towards it?"
- (288) Volcanoes and earthquakes played havoc and sunrays were as hot as fire. Wind became so hot that its touch killed many persons.
- (289) Dirt and dust were everywhere in the city. People could not open their eyes. All the

directions and regions of the sky around became full of dust.

- (290) There began many mishaps in the city! There was rain of blood in the city. All the Yadavas were very much afraid
- (291) Many elderly Yadavas assembled together and said among themselves that since there are many calamities and bad omens are rampant; they are indicating that a great catastrophe is going to take place.
- (292) All came to Shri Krishna and narrated the whole thing to Him. Seeing them greatly disturbed Shri Krishna began to speak to them.

## श्रीभगवानुवाच - एते वैं सुमहोत्पाता ह्युत्तिष्ठन्तीह सर्वत: ।

### शापश्च न: कुलस्यासीद्धाह्मणेभ्यो दुरत्यय: ॥

Meaning of the Verse :

- The Lord said These omens are definitely going to take place everywhere, because our race is cursed by Brahmins which cannot be avoided at all. (34)
- (293) Shri Krishna said to Yadavas These calamities and bad omens which are taking place on the grounds, in the sky and in the atmosphere,
- (294) When seen by me remind me of the curse of the sages (Brahmins) which has fallen on our Yadava race and surely these are signs of the curse.
- (295) The gods including Hari and Hara cannot counteract this curse which is surely going to affect us. So, all of you should just now plan to leave this city and go away.

## न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यका: । प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥

Meaning of the Verse :

- O Aryans, if we want to live, we should not stay here any longer. Today only we shall go to the sacred place of Prabhasa, without any delay. (35)
- (296) We should now onwards leave Dwarka, if we want to survive! We should go to Prabhasa.
- (297) Make haste! Hurry up. Start today. Drop your attachments to homes and belongings. You should not stay here any more, even for a moment!

### यत् रनात्वा दक्षशापाद्वृहीतो यक्ष्मणोडुराट्। विमुक्तः कित्बिषात्सद्यो भेजे भूयः

## कलोदयम् ॥

Meaning of the Verse :

- This is the place by bathing where the Moon freed from the curse of Daksha, got his phases again. (36)
- (298) O the elders among Yadavas! This Prabhasa is a sacred place. By bathing here the Moon escaped from the curse of Daksha.
- (299) Daksha had given his twenty-seven daughters in marriage to the Moon, but by neglecting others, he loved only one of them named Rohini.
- (300) That angered Daksha, who cursed the Moon by which He suffered from Tuberculosis. Then the Moon came to Prabhasa and performed purificatory rituals including bathing and giving charity, etc.
- (301) That cured Him of Tuberculosis. He got back all his phases and began to shine with His former full brightness.

## वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितॄन् सुरान्। भोजयित्वोशिजो विप्रान्नानागुणवताऽञ्जसा ॥

Meaning of the Verse :

- We will bathe there, offer oblations to ancestors and gods and give good tasty and wholesome food to Brahmins with all our respect. (37)
- (302) We will perform various rituals including bathing, charity, and propitiation of ancestors and worship the Brahmins who are well-versed in Vedas and Sciences.
- (303) We will cook various tasty foods which are having many good qualities and offer them to Gods and Brahmins and will also give good articles in charity.

### तेषु दानानि पात्रेषु श्रद्धयोप्त्वा महान्ति वै । वृजिनानि तरिष्यामो दानैनौभिरिवार्णवम् ॥

- By giving them gifts of great value, with faith, we will go beyond the calamities, like oceans by boats. (38)
- (304) Just as seeds are sown in the field which has rich humid soil, we should select eligible and deserving Brahmins and give them things of great value and quality, with all our respect.

- (305) The mouth of a pure Brahmin is the good field which is a soil which is proper without filling, and by selecting such fields, goods gifts should be sown there. (305)
- (306) There should be humidity of humility, pure yoke of Faith and bullocks of mind-control and control of sense organs etc. should be tied to it. (306)
- (307) When seed is sown with all such care, the crop of four Achievements of Life will be ripe and profusely abundant.
- (308) Just as we can go beyond the ocean by a boat, we will surpass the sins by the ferry of these good deeds which are like the crop of merit

#### भूभिभुक उवाच - एवं भगवताऽऽदिष्टा यादवा: कुलनंदन ।

### गन्तुं कृतधियस्तीर्थं स्यन्दनान् समयूयुजन् ॥

Meaning of the Verse :

- Shuka said O Parikshiti, who pleases his family, the Yadavas, thus directed by the Lord, decided to go and arranged to assemble their chariots. (39)
- (309) Shuka said, O the giver of happiness to own race, Shri Krishna bade them to go to Prabhasa.
- (310) Veterans among Yadavas rose with all the Yadavas, yoked their horses to their chariots and hurried out with a great speed vying with each other!

# तन्निरीक्ष्योद्धवो राजन् श्रुत्वा भगवतोदितम्।हष्ट्वाऽरिष्टानि घोराणि नित्यं कृष्णमनुवूत: ॥

- O King, Uddhava saw them and heard the speech of Shri Krishna. He witnessed all the bad omens. He was ardent follower of the Lord Shri Krishna. (40)
- (311) When Yadavas set out to leave the city of Dwarka, in all the haste, there was great rush; there was no gap between the chariots; and a great noise of horses, chariots and shouts of the Yadavas ensued.
- (312) O Parikshiti, seeing the whole city, as if awakened by a shock and going out in haste, Uddhava remembered what the Lord had said.
- (313) The Lord decided that day as the beginning of the destruction of Yadavas, a very fitting time to finish his final plan.
- (314) Uddhava was always with Shri Krishna and he already knew the dialogue that took place

between the Lord and the gods including Brahma and Shiva.

- (315) He knew that since there were so many natural calamities in Dwarka though Shri Krishna was present there, it must be the plan of the Lord Himself.
- (316) By taking Yadavas to Prabhasa, Shri Krishna will suddenly bring about their annihilation because he is now eager to return to his Eternal Abode.
- (317) But the questions are, why did not Shri Krishna arrange this in Dwarka city only? Why does He take them so far away? If these questions are raised, the answer is – "He knew everything rightly because He was the controller of all."
- (318) Dwarka is the city where the citizens attain liberation and as Yadavas were born from the gods; they were not destined for liberation. So, the Lord is taking them away from Dwarka.
- (319) As Yadavas are proud of their authority and position, they were not to die in Dwarka. Knowing this Shri Krishna has sent them away to Prabhasa.
- (320) The Lord Shri Krishna knew that grass which was grown from the powder of the pounding rod produced from the womb of Samba, was on the sea shore near Prabhasa.
- (321) Knowing that Shripati will destroy His own race and then go to His own Abode, Uddhava was extremely unhappy in his mind.
- (322) His throat was suffocated by emotion, his eyes began to shed tears profusely, his whole body began to be wet by sweat, and his sob was suppressed in his bosom.
- (323) His life-force was on the verge of going out by the apprehension about his parting with Shri Krishna. He forgot what he had to do and just sat staring at Shri Krishna's face.
- (324) The arrows of impending estrangement were shot deep in his mind and heart and his intelligence, together with courage became very weak and he suffered from great anguish.
- (325) He fell at the feet of Shri Krishna and holding them tight in his arms, began to sob!

#### विविक्त उपसंगम्य जगतामीश्वरेश्वरम् । प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥

Meaning of the Verse :

- In solitude he went near the Lord of all gods, bowed down his head to Him and said with folded hands -(41)
- (326) Shri Krishna was the controller of Kaala who had power over the world. Putting his head on the feet of Shri Krishna, Uddhava began to talk

### उद्धव उवाच - देवदेवेश योगेश पुण्यश्रवणकीर्तन । संहृत्यैतत्कुलं नूनं लोकं संत्यक्ष्यते

#### भवान् ।

## विप्रशापं समर्थोऽपि प्रत्यहन्न यदीश्वर: ॥

Meaning of the Verse :

- Uddhava said O the Lord of all gods, O the god of Yoga, O god, listening and narrating to whose glory is of great merit to devotees, it seems obvious that you will leave here after ending this Yadava Race. Though you are capable of doing so, you did not counteract the curse of the Brahmins. (42)
- (327) Uddhava said O the ruler of Yadavas, the original king of the king of gods the Indra, the moon of knowledge and understanding of the Yogis, your actions are beyond my grasp.
- (328) Indra is the Lord of the gods, and you are the God of that Indra. Mahesha is the Ruler of all Yogis, and you are the Lord of that Mahesha, O Shri Krishna!
- (329) Listening to your virtues and singing to your glory, purifies even the Merit itself, and cuts the bondage of worldly life.
- (330) O Hrishikesh! It seems that you are about to go to your own Abode by leaving this world after bringing about the destruction of your Yadava race.

### नाहं तवांध्रिकमलं क्षणार्धमपि केशव । त्यक्तुं समुत्सहे नाथ स्वधाम नय मामपि ॥

- O Keshava, O my master! I am not able to leave your lotus feet even for a moment. So I request you to take me also with you! (43)
- (331) You have the power to make ineffective the curse of the Brahmins, but instead of that, you are going to destroy this race and go to your own Home.
- (332) While Uddhava was speaking these words, he was overwhelmed by sorrow. He began to cry. His eyes were full of tears. He went down to the Lord's feet and held them very lovingly.
- (333) Placing his head on these feet most caressingly he uttered O my Master! Shri Hari! You are my friend! How can you leave us and go away?
- (334) As soon as I heard from you that you are leaving us, my heart has become full of emotions which are uncontrollable. I cannot contain myself. Our separation should not take place!
- (335) O Vanamali, how can you be so heartless at the end? I am panting for breath as fish out of water!

- (336) After your departure, I shall become destitute in this world. With whom will there be a sweet dialogue? I am really becoming lifeless just now!
- (337) When the Atman leaves, the body is dead. Similar will be our state, when you will leave us.
- (338) You are our father and mother! This is our firm belief. How can you desert us when there is such love?" so saying, Uddhava prostrated at the feet of the Lord!
- (339) He further lamented In whose care are you leaving me? O the Supreme Person! How are you so much cruel to us? Really, our own destiny is to be blamed! There is no blame to you in this!
- (340) By leaving an infant child on the ground, (without attending to it) if a mother goes to the funeral pyre of her husband and becomes Sattee, the fate of the child is beyond imagination. Similar was the condition of Uddhava!
- (341) No sooner a fish holds in its mouth the bait fixed to the hook, the fisherman suddenly pulls it up. Uddhava who was having a heart full of love, became so helpless!
- (342) "O God! Whom can I serve when you leave us? O Shri Krishna! Really, you yourself are the embodiment of our good fortune! Why are you so annoyed with us?
- (343) Just as blind man, who has lost his escort, goes into a wrong path towards forest and sits helplessly crying there, so was Uddava forlorn and depressed!
- (344) He again and again fell at the feet of his Master, and cried with pangs of agony saying "How are you getting away alone by leaving me here!
- (345) I will not leave these feet. I will not go away even for a moment from these lotus-feet. O Gopal! Your departure is nothing but my death!
- (346) I am so deeply attached to you! I took it for granted that you are forever with me! Please take me also with you. That is the only prayer! I am longing for you to take me with you and not leave me!
- (347) When you will ride on the eagle, please take me with you, to sit at your back, but, don't leave me! O Shri Krishna! Take me to your Home!
- (348) O the ocean of compassion! You have treated me with intimacy throughout your life. Why so cruelly leave me now, at the end?
- (349) You will say that since you are destroying the whole race, how can you be partial, and save me? But please do not say so! I know that you are very sympathetic to destitute and the forsaken, especially to your devotees!
- (350) As your blessing is always on your devotees, I am so much intimately entreating You. O Shri Hari! Please liberate me from this world! Otherwise you will miss me and I will miss you if

you throw me thus to suffer in this worldly life!

### तव विक्रीडितं कृष्ण नृणां परममङ्गलम् । कर्णपीयूषमास्वाद्य त्यजत्यन्यस्पृहां जन: ॥

Meaning of the Verse :

- O Krishna! Your pastime plays are very auspicious for all. When they listen to the nectar-like stories of your merriments and adventures, they have no desire for anything else. (44)
- (351) Your plays and mischievous games are very auspicious to all the beings. They, therefore enjoy your stories by listening to them with their ears.
- (352) Even when the ears enjoy for a short time the sweet words of your fame described by saints, they become so ecstatic that nectar does not taste so good!
- (353) When one listens to your divine virtues, the desire together with passion disappears. Your devotees, therefore, hold dear to their hearts Your fame ! They never forget You.
- (354) How can I sustain and survive the parting with You in person, whose fame is so dear to the world? We are having the good habit of believing in You as our Master and in Your benevolence!

### शय्यासनाटनस्थानस्नानक्रीडाशनादिषु । कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि ॥

- How can we, Your devotees suffer parting of us both, when you have been so dear to us while we are sleeping, sitting, walking, staying at any place, bathing, taking dinner and playing, so dear as our Atman? (45)
- (355) O Shri Krishna! Though You are our Master You made me sit with You, sharing your seat! When You had some secret to talk, You had none other than myself for that heart-to-heart talk!
- (356) When some great feat was to be performed, You always took care to share Your plan with me, and my opinion was always honoured by You as worthy.
- (357) When You were about to take food, You placed Your dish very close to my dish and You kept on telling many humorous episodes while dining, and You always gave me the sweet food from Your plate!
- (358) Gods like Brahma and others were not so fortunate to dine with You, but You always dined in my company and You had shared even the food articles from your plate.

- (359) You used to sit alone holding my hand. I was the middle man to convey any messages of Brahma and others to You.
- (360) You had arranged for the divine dance with Gopis, without any other knowing about it, but You told me that great secret and sent me to Gokula,
- (361) You used to tell Rukmini who was sleeping on Your bed, to get up and go elsewhere, and You used to sleep on that bed with me for pleasure of heart to heart talk and go to sleep. Trance has no such bliss as that sleep gave me.
- (362) There is no count of how many such nights I enjoyed sleeping near You1 O Shri Krishna, and now You are leaving me whom You love so much! Alas!
- (363) O Shri Krishna, when You had nothing particular to do and You were feeling lonely You used to send Rukmini to call me there, and then we sat on one large seat together to play dice.
- (364) When You wanted to go to woodlands You took me on Your chariot because You wished that both of us should go together. When there is such an intimacy, how is it that You are bored now?
- (365) I was with You when You were having water-games or playing with Gopis. When You took bath, I was there in front of You.
- (366) How many episodes should I tell? O Shripati, I have not parted Your company day and night.
- (367) You are our Master! You are our friend! You are the life of all living beings. You are the pure breath! O Meghashyam! How can we sustain separation without pain?
- (368) Your feet are our life, our breath! I have no courage to suffer the separation with these lotus feet.
- (369) Nearness with Your feet is all the profit, all the welfare of our life! We cannot part with them even at the cost of our death!
- (370) Let my body and soul remain or let there be death to this body, I am not able to suffer estrangement from You.
- (371) Your Maya, Your inscrutable power is very much difficult to negate! It baffles even the gods like Brahma. But, by virtue of luckily being able to eat food from Your plate it has become easy for me to go beyond Maya!

#### त्वयोपभुक्तसूञ्गन्धवासोऽलङ्कारचर्चिता: । उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥

Meaning of the Verse:

- We who are Your servants are able to conquer Your Maya, because we have shared the fragrance of the flowers and scents and used ornaments worn by You; and eaten food remnant in Your dish! We are really fortunate! (46)
- (372) O Gopala, as I am Your servant, I am beyond the clutches of the Time and death because I have applied on my forehead the sandalwood paste used by You and put around my neck the garlands used by You.
- (373) When the yellow apparel around Your waist was taken by me for my own use, I have become victorious over cupid and that cloth was quite fitting to my body.
- (374) When You gave me Your pendant from Your chest, Maya turned away from me. It will never stand before Your devotees, it will never challenge them.
- (375) Had the Maya any courage to show its face it should have come forward, but it is completely false. People are however having delusions.
- (376) The joy of sharing food from Your dish is greater than the bliss in Samadhi and the joy in the Atman becomes very ripe. Such is the virtue of eating food from Your dish.
- (377) In this way, I have become free and by taking food left by You, I have gone beyond Your Maya, which even threatens the Yogis. .

#### वाताशना ये ऋषय:, श्रमणा ऊर्ध्वपन्थिन: ।

#### बुह्नाख्यं धाम ते यान्ति, शान्ता: संन्यासिनोऽमला: ॥

- There are sages, who live only by taking breath, those who are shramanas, who have attained peace and purity by renunciation, and they go to the highest place, which is called Brahman, and they are therefore, called men of self-control. (47)
- (378) Yogis being afraid of Maya, go and hide themselves in the caves of mountains. Some have dropped even their bare loin cloth, but they still have fear of the Maya.
- (379) They assume a posture like Swastik, control the incoming and outgoing breath, inwardly, by pulling the muscles near the lower opening of the body, they hold tight in their attention the base Chakra,
- (380) The breath which goes out of the nostrils nearly twelve inches away is conquered by them by continuous hard study for day and night thus wizening their bodies.
- (381) They eat hunger by more hunger. They drink thirst by being more thirsty and thus by strong

will power, they win victory on the pangs of sorrow and urges ofecstasy.

- (382) They hold hand of good intellect; control the tendencies of organs, gain desirelessnes, and walk by the path going up towards the brain.
- (383) They trespass the passage of mind, and rush through the opening of Brahman, conquer the mountain of Brahma and beat the drums of victory.
- (384) There, peace pervades all their body together, desires are no more, and they themselves become the eternal movement of spirit.
- (385) Thus the Yogis control Maya by tremendous Yogic efforts but You have provided for us a better and easier way to win this Maya.

### वयं त्विह महायोगिन्, भ्रमन्त: कर्मवर्त्मसु । त्वद्धार्तया तरिष्यामस्तावकैर्दुस्तरं तम: ॥

Meaning of the Verse :

- O the greatest Yogi! We however, while doing the rounds of our daily duties, go beyond the darkness of ignorance by indulging in Your glorious stories in mutual discussions. (48)
- (386) O Master Krishna! We have passed beyond Your Maya by serving Your devotees, listening to Your stories etc.
- (387) You have obliged us, who are attached to actions, because by reading and listening to Your stories only the door of liberty is opened.
- (388) Leave aside the question of liberation. We do not have any desire for it, because when in Your devotion, we listen to the story of Your adventures, the worldly life does not give us any trouble.
- (389) As we are having great affection for Your devotion, this worldly life is very pleasurable to us. Your devotees crush the venomous mouths of three Gunas like Sattwa etc, and offer their loving devotion to You.

## रमरन्त: कीर्तयन्तस्ते, कृतानि गदितानि च । गत्युत्सिमतेक्षणक्ष्वेति, यन्नृलोकविडम्बनम् ॥

- They remember Your actions and Your speeches, and tell them to others including the manner of Your walk, the way You smile or throw glances and cut jokes in imitation of human actions. (49)
- (390) When Your devotees listen to Your life-story and Your activities, and praise You in their songs, You of Your own accord cut the bondage of their worldly life.

- (391) You wipe clean their concept of family life etc, and give them the place near Your own Atman. Thus, easily we become fortunate to receive the benefit of this listening to Your stories etc.
- (392) If there is so much benefit of doing the ordinary work of telling Your stories, how much more benefit will be there if we listen to Your own talk? I think that You will offer Yourself to them!
- (393) They describe the beauty of your footprints impressed on the ground in Gokula, where You walked. You are so pleased with them that you lift them up and putting them on Your shoulder, You dance with great joy of the Atman.
- (394) O Gopala! If someone sings with love about the games You played in Gokula, you remain near him.
- (395) You meditate on the devotees with love, when they describe the beauty of your smiling face and You make them speak in such kind words that women and low caste people feel great comfort.
- (396) Some describe Your eyes and Your power of seeing everything and sing songs about it .
- (397) You spread Your body down on the path, where they walk, and they are allowed to step on it.
- (398) O the greatest person of knowledge! You give them the stamp of Your wisdom, which is very secret, and O the moon of Self-knowledge, You give them self-realization, thus giving them the highest welfare.
- (399) Those, who will describe Your divine play of Rasa, and Your fame, which is sung in various places and poetic forms,
- (400) O Krishna, those who will sing about the humour, which You demonstrated in creating duplicate cattle, and Gopalas, while counter-acting the mischief played by Brahma,
- (401) Get the feeling and experience that Atman is all-pervading, by Your grace and You give them Your power, and O Master Krishna, You always obey their orders.
- (402) Your devotees have easily gone beyond the field of Maya by simply singing in praise of Your actions, which were performed by You as a human being and also listening to them.
- (403) In my case also, You have, upto now, met my every demand, and why is it that You are going away by neglecting me at the last moment?

### भ्रीशुक उवाच - एवं विज्ञापितो राजन्, भगवान्देवकीसुत: ।

एकान्तिनं प्रियं भूत्यमुद्धवं समभाषत ॥

Meaning of the Verse :

- Shri Shuka said "O king, thus addressed by Uddhava, the Lord, the son of Devki talked to the dear and intimate servant Uddhava." (50)
- (404) Shri Shuka said "In this way, the Son of Devaki, who was the God in His full powers, viz Shri Krishna was requested by His own dearest servant."
- (405) Uddhava is here called own dearest servant, because the Lord Shri Krishna used to tell every secret thing to Him.
- (406) Where Rukmini had no entry, where Vasudeva and Devaki had no place, where, Pradyumna, Balibhadra and Anirudha were not allowed.
- (407) There, Uddhava was always with Shri Krishna, day and night and that is why the wise people call him the secret and intimate friend.
- (408) His love for Uddhava was so tremendous that whatever was dear even beyond his own life, he used to give to this servant.
- (409) While giving such things to Uddhava, if Uddhava declined to accept, Shri Krishna used to hold him in embrace, and if Uddhava used to still deny it, the Lord would even fall at his feet and entreat him. Thus the God becomes totally subservient to His devotees.
- (410) Really, Uddhava alone was the dearest person to the Lord, who had no such love for anybody else.
- (411) That is why, the epithets like "Dear", "Servant", and "Intimate" etc are apt for Uddhava only, and, therefore, he could and did request his master so ardently.
- (412) By listening to the talk of Uddhava, Shri Krishna became so full of compassion that He became as kind as the cloud to the bird Chataka.
- (413) The thirst of the bird Chataka is very little, but on that account the cloud showers, and drenches the whole land by water. Similarly, now, onwards You will read how the Lord Shri Krishna did satisfy all the worlds, while speaking to Uddhava.

(Shuka said)

- (414) Listening to Uddhava's talk, Shri Krishna began to nod and move His head with joy. The devotee was fortunate, and, therefore, there was some softness of love.
- (415) Now, in that land which is humid by love, the Lord will sow the seed of self-wisdom, and the crop will be sufficient for the whole world. The seekers of liberty will have the full measure of total freedom.
- (416) The cow gives her milk for her calf, but the surplus milk meets the needs of the whole

household. Similarly, while speaking to Uddhava alone, the Lord will give peace to all.

- (417) When there are guests, some sweets are prepared in the house, but the children in the house partake of the sweets without demanding.
- (418) Children are not able to eat the sweets properly, but their mother even forces the morsels in their mouth. Similarly, the Guru Janardana, gave or forced upon us, the remnant of the sweets.

(Thus says Shri Eknath)

- (419) See the great unprecedented grace of our Guru. He gave me the Marathi meaning of the advice given by Shri Krishna to Uddhava.
- (420) Eka Janardana says "The listeners may please be attentive. (But whom should I suggest this? It is the listeners, who have made me attentive.)"
- (421) The Lord Shri Krishna will now give the self-knowledge, because His devotee has requested. So, you should arrange your listening faculty, and turn it towards understanding.
- (422) I request in this way because the story further will be such that it will be liked by the Muktas (Men who are Free) and it will fulfill the desire of the seekers, and the door of the ears will be opened of its own accord.
- (423) This is not only a request of Uddhava, but it is the beating of the drums by him declaring Come! All! The Lord Krishna is going to shower upon us the rain of Self-knowledge! Come to derive the benefit of listening to it.
- (424) Or we may say that Uddhava has opened roadside hydrant of water to quench the thirst of meaning for the pilgrims on the path of liberation.
- (425) My mother, who is devotion itself has taken me there carrying me with her, and therefore, I have received the great nectar in the person of Janardana.
- (426) O God! Forever may our devotion be like this! It will be foolishness of the devotees, if they pray You for liberation.
- (427) If the bondage is real, then my demand for liberation will be properly justified, but when bondage itself is unreal, it will be foolish to request for freedom.
- (428) We request that there should be that devotion in us, where there is no sense of You and I, and there is the natural state without any division. We repeatedly request the saints for this state only.
- (429) Now, the Master Krishna will give spiritual wisdom, regarding the secret, requesting Janardana to please give Your undivided attention towards the listening.

Here ends the sixth chapter of Marathi commentary written by the Saint Eknath on the eleventh Skandha of Shrimad Bhagawata Purana.

Dedicated to Lord Shri Krishna

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# Chapter 7

Om! Salutations to Lord Shri Ganesha!

Om! Salutations to Lord Shri Krishna!

- (1) Om! Salutations to Sadguru Janardana who has four letters in His name viz, जनार्दन You are the moon of understanding for the mind of clever people. You are the king of the king of Gods, the Surendra! You are the king of Knowledge. You are the self-knowledge in person! I bow to You!
- (2) As soon as You are remembered, You are present in front of us as well as at our back, in our mind as well as outside us. You break up the knot of ignorance and become visible before our eyes.
- (3) O Janardana, You destroy the lust for objects and by manifest presence of Yours, You do not allow our mind to have any concern about whether the worldly life exists or not.
- (4) O Solid joy! O Supreme! As soon as we touch Your feet or the mind thinks of Your feet, it becomes steady and You afford for us natural peace and satisfaction.
- (5) O Guru, the Master! I put my head at Your feet with the sense of unity and equality and request You to please listen to the story further in which the Lord Shri Krishna is going to talk.
- (6) When Uddhava requested Shri Krishna to take him with Him, and not to leave him; Shri Krishna was emotionally moved but controlling Himself, He began to give advice to Uddhava about self-knowledge, with His peculiar skill.
- (7) The Lord was already thinking "To whom should I impart the self-knowledge before I leave this world?"
- (8) As He saw how Uddhava was having anxiety due to attachment, He began to teach him about desire, freedom from desire and self-realization.
- (9) In order to save Uddhava from the curse of Brahmins it was necessary to give him thorough knowledge of Brahman, because He knew the fact that the curse would not affect a realized soul.
- (10) Shri Krishna was the Master of the art of imparting and impressing on the mind of the pupil, the self-knowledge and, therefore, He created such acute apathy in the listener's mind about the mundane world that it would naturally embrace the Brahman immediately.
- (11) Shri Krishna knew well that if self-knowledge is taught to anyone who is not desire-free, the teaching becomes futile. He therefore, beautifully gave intimate instructions about the state of austerity.

(12) First He talked in such a way that Uddhava would think that Shri Krishna was agreeing with him, and then with delicate tact He started His talk gradually, emphasizing the need of having desireless mind and the knowledge of the self.

### भूभिगवानुवाच - यदात्थ मां महाभाग, तच्चिकीर्षितमेव मे ।

### बुह्ना भवो लोकपाला:, स्वर्वासं मेऽभिकांक्षिण: ॥

Meaning of the Verse :

- The Lord said O great soul, what you said is right. Brahma and the deities governing the creation are desiring that I should go to the heavens. (1)
- (13) He who is the speaker of the Vedas and the teacher of the men of knowledge, the Lord Shri Krishna said "O fortunate devotee, listen.
- (14) What you so emotionally said, is thrice true and I am going to do the same thing.
- (15) Brahma, Shankar and other gods are very eager to see me in heaven. Their groups were here with all the deities of the world.
- (16) They met me and asked me about my returning to my eternal abode, to do which is my intention and by listening to that hint, you became very depressed.
- (17) All the deities with the Lord Shankar are very eager to see me go back to Vaikuntha.

## मया निष्पादितं हातू, देवकार्यमशेषत:।यदर्थमवतीर्णोऽहमंशेन बूह्मणार्थित: ॥

Meaning of the Verse :

- I have finished the mission of the gods completely, for which I was requested by Brahma and for which I have come here by one fragment of my Totality. (2)
- (18) I have accomplished the work of Gods for which Brahma had prayed to me. I took birth as a human being and I gave Balaram the honour of being my elder brother.
- (19) "But there is no sense of elder and younger brother between us" (There was unity between the Lord Shri Krishna and Balaram, as Atman).

## कुलं वै शापानिर्दर्ग्धं, नंक्ष्यत्यन्योन्यविग्रहात् । समुद्र: सप्तमेन्होतां, पुरीं च प्लावयिष्यति ॥

Meaning of the Verse :

This Yadav race will perish by internal strife and on the seventh day the sea will swallow this city.

(3)

- (20) Our own race is remaining which is already burnt by the curse, which will be destroyed by internal fight.
- (21) I had borrowed land of Dwarka from the sea, which will be merged by the sea on the seventh day after my departure.

## यह्येवायं मया त्यक्तो, लोकोऽयं नष्टमङ्गल: । भविष्यत्यचिरात्साधो कलिनाऽपि निराकृत: ॥

Meaning of the Verse :

- This world, forsaken by me and devoid of any auspicious righteousness, will also be overpowered by Kali. (4)
- (22) O Uddhava! Please listen. I am telling this for your good. When I leave this world, people will, within a few days turn towards sins. They will lose their good thinking power.
- (23) The religion will be seriously affected. People will be sinners and evil-minded. I will tell you the reason. Please listen.
- (24) So long as I am present in this world, the Kali has no power to give any trouble to the people; but when I will go, He will be very strong.
- (25) When Kali will be very strong, Brahmins will neglect their own duty. People will not like to be charitable and rituals etc. will be performed with hypocrisy.

## न वस्तन्यं त्वयैवेह, मया त्यक्ते महीतले । जनोऽधर्मरूचिर्भद्र, भविष्यति कलौ युगे ॥

Meaning of the Verse :

- When I will leave this earth, you should not stay here any longer. People will be having liking for evil things, O my dear, in the Age of Kali. (5)
- (26) When I will leave this earth, Kali will be very powerful. You should today only, go away from here, before Kali will be more rampant.
- (27) When Kali will have His sway, there will be irreligiousness in the world, and evil intentions and destructive sciences will be on increase with evil gossip spoiling the minds.
- (28) There will not be real benefit at all, but people will criticize each other and try to harm others. In the Kali Age, there will be such a plight! So you should not stay here any longer.

## त्वं तु सर्वं परित्यज्य, स्नेहं स्वजनबन्धुषु । मय्यावेश्य मन: सम्यक्, समहग्विचरस्व

### गाम् ॥

- Leaving aside all your love for your relatives, you should merge your mind into me and roam about on the face of earth with an attitude of equanimity. (6)
- (29) O Uddhava, you should immediately leave this city alone, for your own good.
- (30) You should leave your grain storage, your dear relatives, your brothers and sisters, your wives and children. Have no attachment and hope for them.
- (31) If you leave your home, but still keep attachment to your house and family members, that renunciation will be dangerous for you.
- (32) You must first drop your attachment, then ego should also be killed, then the long hair on the head which is a jumble of various desires should be shaved and then only you should leave your house!
- (33) How can you drop the attachment? How can you punish your ego? That also I will tell you. Please listen.
- (34) You should place the attention of your mind on my universal all-pervading form, and with firm determination and care, keep your attention there only, which is your own Atman!
- (35) You should definitely maintain unity with that vast form of mine so that being silent in the self, the Atman; it will be merged into self and fully identical with it.
- (36) The worm in the crevice of the home of the bee is as body-bound as the bee itself, but by constant thinking of the bee the worm undergoes transformation. So, it proves that nothing is impossible to be achieved by study. That study is told just now by me.
- (37) My Being is of course an aspect of knowledge and Jeeva who meditates on me is also having awareness and intelligence. So, Jeeva becomes identified with me by such meditation.
- (38) As at that state the whole existence is one united pulsating force, the mind also becomes quiet and undivided. You should deepen that equanimity and maintain it.
- (39) You will ask where you will stay if you leave your house. So I will presently tell you, which you listen to.
- (40) With the identification of consciousness with Reality, the vision sees everything as Reality and you may live anywhere, but your mind shall be peaceful with the world. Do not plan or be anxious about what place you should dwell in.
- (41) Even if you stay on at one place for a little more time, you become attached to it and proud of

- it. Thus any particular place is not a reality. Therefore, do not worry about a place.
- (42) When you will be a universal man, at home in any environment, you will be one with me and you will simply be Krishna only. Thus, without moving from yourself or your spot on the earth, you will attain the Eternal Resting place!
- (43) [Uddhava had requested the Lord, to take him to the eternal abode, to which request, the Lord has responded by giving him the advice about his own Atman.]
- (44) The Lord said If this Supreme step is not taken you will never reach the unity with me. Then how can you come to my own eternal abode?
- (45) You may say that I should seat you on the back of the Eagle and take you to that place, but wings are of no use there because the place is not at any distance in the space, but it is a subjective state.
- (46) So, those who are really sincere seekers, leave the concept of this wing or that wing and become united with me, but the Eagle has pride about the power of his wings and that is why he cannot reach that Home of mine
- (40) Now you may say that I should carry you on my shoulders, but I have actually no shoulder (and no physical body at that!). Therefore you cannot go there without dropping your Ego.
- (40) Though you may do anything and try in anyway, you cannot enter into the Real Self-Abode without giving up the Ego, the pride!
- (40) Everything with a form which you see is destructible! Decide this as a certain fact by self-understanding.

### यदिदं मनसा वाचा, चक्षुभ्यां भ्रवणादिभिः।नश्वरं गृह्यमाणं च, विद्धि मायामनोमयम् ॥

- Whatever you see by your mind, speak by your tongue, hear by ears, taste by your tongue, see by your eyes, smell by your nose, touch by your hand, or take in your hand, is destructible and know also that it is nothing but a myth! (7)
- (50) Whatever you may see goes into oblivion by seeing only. Whatever you listen to, by ears, is dissolved as sound.
- (51) Whatever the tongue speaks goes waste by hot arguments. Therefore, the Vedas kept quiet and only said "Not This".
- (52) Whatever the mind conceived, became null and void as only a conception, an idea. That which became the subject of pride, became wasted by division of otherness, separation between species.

- (53) Whatever is perceptible to the organs is destructible. All this is defined by the thought about what is permanent and what is temporary.
- (54) But remember well that this thought is also within the unreal Maya. So all this world is of the Maya and that Maya creates the conception.
- (55) Whatever is seen or perceived by you as worldly life is of the Maya only. You should recognize this as such by firm insight and determination.
- (56) Just as after awakening, one realizes that the kingdom seen in a dream was fictitious, you should bear in mind that all the worldly life is a play of Maya and its Glory.

## पुंसोऽयुक्तस्य नानार्थो, भूम: स गुणदोषभाक्। कर्माकर्मविकर्मेति, गुणदोषधियो भिदा ॥

- A man with an unsteady mind sees diversity in the world and thinks that one is good and the other is evil, and in his eyes the distinction of prescribed action inaction and prohibited actions prevails. (8)
- (57) A man, who thinks that he is separate from Atman, should be considered as of divided mind, not a compact one homogeneous being, because he forgets his oneness, his total unity with all the world and sees variety of objects as separate things.
- (58) By the force of that forgetfulness, the illusory differences appear to be true and when this distinction prevails there is a sense of good and bad, virtue and vice in his mind.
- (59) When difference is actually not real, what is the reality in virtue and vice? In the purity of Reality, separation has no place at all!
- (60) By the force of separation in the point of view there appears the vision which bifurcates virtue and vice and by that, the triplicity in nature, such as the seer, the seeing and the 'seen' becomes evident.
- (61) Division has created the concepts of prescribed action, non-action, wrong action, the happenings like birth and death and what is Dharma (Righteousness) and what is Karma (Binding action)
- (62) By binding created by Karma and Vikarma (wrong action), one has to undergo-suffering in hell, and by action done with selfish purpose, such as Yadnyas, one goes to heaven. So, one should use the tact of freeing oneself from the bondage of karma while performing it.
- (63) If you ask what is karma, what is non-action or inaction, what is the sign of Vikarma or wrong action, please listen to all that.
- (64) Whatever is done by the body, by the speech and by the mind is all karma, and the subtle

inspiration is the root of this karma.

- (65) The inaction which consists of non-creation of the seed of karma in the mind, speech or the body is never possible to a man who is proud of his body.
- (66) Inaction is that which is completely different from karma, and karma with its biding nature cannot even touch the state of inaction. That which is not within the scope of a man who is attached to and proud of ritualistic performances, should be known as "inaction".
- (67) Vikarma is action where there is no consideration for the rules laid down by scriptures and wrong activities are undertaken, and these result in danger to the man.
- (68) When an ordinary action becomes distorted and there are in it various sanctions and prohibitions, it is called Vikarma.
- (69) That, which is not done according to the rules, becomes automatically the prohibited action. That action in the performance of which mistakes are committed, or some defects remain, or there is break in the process, or there is inadequacy is really the prohibited Karma.
- (70) I have described to you the character of such defective action by using the word Vikarma, and thus all the categories of karma are explained to you.
- (71) As the Jeeva came into being through Ignorance, his actions are also of the nature of ignorance.
- [Here Eknath proceeds to give commentary according to the arguments, offered by Shridhara, the earlier Veteran Pandit]
- (72) Jeeva is born of the great ignorance. Everyday work is his karma, not to do his routine work in Akarma (inaction) and prohibited Karma is Vikarma
- (73) When this categorical division creates the triple classes of karma, the point of view of seeing the divisions, and virtues and vices in things, becomes more prevalent.
- (74) If you ask how, in the original unity these divisions of virtues and vices, and the sanctions and prohibitions of karma arise, please listen to what I say.
- (75) Purusha, the Entity is alone by nature, but when he sets about to worship and fulfil his imagined aims, there appear the three factors namely, the Thinker, the Thinking and the Object of Thinking and then all the divisive attitudes become active.
- (76) In that process he conceives various offering and utensils of the rituals, and though he is alone, he conceives all sorts of differences.
- (77) He places his goal or aim as something higher and he himself as some one lower, and in that concept itself, the Thinking becomes endowed with good or bad, virtuous or disorderly qualities.

- (78) In the thinking or meditating, there arise strange and unreal defects or merits! He thinks that the goal is very sacred and himself is not pure because his behaviour is not proper and pure.
- (79) In this way he creates by his own imaginative conception, the trinity of division of the observer etc, full of good and bad qualities.
- (80) Actually he alone is the seer, the seeing and the thing seen, but ignoring this, he increases the good and bad qualities in his own view.
- (81) O Uddhava! This entire world is full of separatist point of view, and through it the karma became triple.
- (82) As the love for variety increases or attachment to objects becomes stronger, or as the organs are pampered, the entanglement of Jeeva in the mundane life increases.
- (83) If nectar is given to a serpent for sipping, it is sure to become the poison in its body. Similarly the more pleasure is given to the organs, the more suffering it brings in.

## तस्माद्युक्तेन्द्रियग्रामो, युक्तचित्त इदं जगत् । आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥

- So, you, having control over your organs and with right mind should look at this world within you and yourself within me who is the overlord of the whole world. (9)
- (84) (The Lord said further) The seeker should not allow the objects to enter the mouth of the sense organs. When poison is put into milk, that milk is not to be consumed but to be thrown away.
- (85) Or if a serpent vomits on fresh fruit the crows do not eat those fruits because they know it to be dangerous for them.
- (86) Similarly how can the seekers of liberation have interest in enjoying sense-objects? They see death in those objects at every step.
- (80) Only those who do not see the suicide in these objects will enjoy them. For instance an owl finds everything dark as midnight even when the Sun is shining at noon.
- (80) Similar is the condition of seekers who indulge in sense objects, because that does not save them from rebirth but they suffer a great fall.
- (80) You may ask that when the life of all beings is dependent on various objects how can they survive without enjoying them? For that also I shall give you the way to escape.
- (90) When the organs are properly kept in check by following the rules of conduct, the mind becomes peaceful, and thus by control of the organs and the mind it is easy to give up the attachment to the object of senses.

- (91) If organs are in contact with the objects, let them be but you should not allow your mind to be involved in thinking about the enjoyments. This is also renunciation according to great yogis.
- (92) Now here you will say that mind has all the strength because of the objects before it and it cannot be steady but will always be fickle with the attachment to the objects. Please listen to my answer giving you the tact to make it steady.
- (93) My own existence is inside as well as outside the mind because it is all-pervading. So it is always present at every place where the mind wanders.
- (94) There is no other place except me for the mind to go; it may be in the native land of a man or in a foreign land it is always within me, day and night.
- (95) If you see your own self everywhere present at all times your mind will definitely be as omnipresent as mine, and in your own mind you will see all this world from beginning to end.
- (96) Or your Jeeva is also the place where, if you see the whole world nicely contained, the whole world will be your own body.
- (97) Look into your own Jeeva everything which is moving and non-moving, and small or big.
- (98) You will say that Jeeva is related to one place, and how can the whole world be seen in it? Here you should use the simile of the gold and its ornament and make yourself united with me. That is sufficient for you to look at the world in yourself.
- (99) When the worm thinks of the beetle the worm becomes the beetle by constant brooding out of fear. Similarly by the sight of the Atman, you will be all-pervading as the Atman.
- (100) My dear, when a little salt is put into the sea it becomes the sea. Similarly you will be not Uddhava but Myself, the Lord.
- (101) When the difference between you and me will be totally dissolved you will be pure, free, Siddha and Buddha (the enlightened)

#### ज्ञानविज्ञानसंयुक्त, आत्मभूत: शरीरिणाम् । आत्मानुभवतुष्टात्मा, नान्तरायैर्विहन्यसे ॥

- When you will thus be enriched by analytical knowledge as well as self knowledge and find yourself as the Atman of all the beings who are having body and when you will be thus pleased with the experience of the all-pervading self, you will not be thwarted by any hindrances. (10)
- (102) There is knowledge by listening to the scriptures and self knowledge by meditation and study and when you understand both, you will be a realized soul.

- (103) You will say that for your own welfare you will worship my feet in this way but what are you to do if there will be hindrances in your way. Please listen about that.
- (104) How can there by any hindrances for a person who, without any hypocrisy and without regard to public applause and giving up hopes for fruit, devotes himself to me?
- (105) To destroy any calamities that may befall him, I am always near him with the brilliant Sudarshana disc in my hand.
- (106) O Uddhava, when I am there to protect him who worships me with the sense of unity, even gods cannot disturb him.
- (107) In short, when you will be one with Brahman, you yourself will be the all-pervading Atman in the whole 'Creation'. In the non-moving the moving beings and in the deities and the demons it will be You only.
- (108) There will not be an atom, or speck of dust separate from you. So how can any calamity attack you?
- (109) You will be the Atman, the spirit, even of the Time which gulps even the gods including Brahma. Thus the Lord told Uddhava by patting his back lovingly. He further said –
- (110) Thus the concept of disturbing and the 'disturbed' disappears, there is the dawn of the Joy in the state of Brahmin, and the path of binding karma is closed.
- (111) Karma becomes a pauper and the Vedas become the servants of such a Realized Yogi, and the rules of conduct simply become workers under him.
- (112) How much should I tell you about his greatness! I myself obey his orders, I have to become manifest at any place where such devotees desire.
- (113) In order to prove true the word of my devotee (Pralhad) I had to be manifest in the dry wood (of the pillar of the palace). You have witnessed how I carried the sage Durvasa on my back.
- (114) You will say that since the god becomes the servant of the devotee, his karma will be ineffective totally, and it is feared that they will then break all rules by indulging in all the sensual pleasures!
- (115) I will tell you what happens You see, if a devotee is thus really wise, he will never commit wrong actions. I will presently tell you why. Please bear with me.
- (116) The awareness of the outer world is not real in the case of the man whose pride is as finished as a burnt cloth, and even his looking at worldly objects is considered by him as unreal. Therefore there is no such thing as indulgence in the sense objects in his case.
- (117) Only a man who is having tremendous attachment and desire of sense-objects is pulled towards careless behaviour and it is such a man who is attacked by calamities.

- (118) The wise man however does not see outward objects as real; then how can he be entangled in them?
- (119) Now I shall tell you the secret of the karma of the wise man. The wise persons act according to the natural state, without touching the fickle projections of the mind

### दोषबुद्ध्योभयातीतो, निषेधान्न निवर्तते । गुणबुद्ध्या च विहितं, न करोति यथाऽर्भक: ॥

- He who has gone beyond the distinction of good and evil, does not refrain from wrong-doing because he perceives any evil in it, nor does he perform the prescribed duties because he thinks well of these, but he only acts as innocently as child (whose actions are not premeditated) (11)
- (120) The man, who is beyond the discrimination of good or bad, does not naturally commit prohibited actions, but, there is no fear in his mind.
- (121) He performs the prescribed duties, but does not think that he has done a good thing, nor does he become proud of good qualities. Just like the wheel of a potter (who has withdrawn his guiding hand) remains moving for some time.
- (122) There is no projection of desire in his mind. There is no intention in his consciousness. Thus the wise men act only by their body.
- (123) Naturally, he is not proud of having done good work nor sorry if his work is not finished.
- (124) A man, who is asleep, is not afraid, if a tiger sits near him nor he is pleased if some object of heavenly pleasure is present before him. Similar is the state of mind of wise people.
- (125) Just as children play with a free mind without any consideration about any defect or otherwise; similarly, the persons of wisdom act in a state of mind, which is clear and balanced.
- (126) You will ask "Karma is created because of pride, and if they give up their pride, how can they act without the nucleus of the sense of pride? Then there will be no action done by them."
- (127) If that is your doubt, please understand that the state of being free of pride cannot be understood by others. It is a personal feeling. How can it be known to others?
- (128) The physical body moves and acts according to its Prarabdha, but by the effect of ignorance, pride becomes strong, and begins to say that "I am the doer".
- (129) At that time, the wise seekers follow the advice of the Guru, and wipe out the pride together

with the ignorance.

- (130) So, you should understand that by the residual force of previous karma, the body of a man of wisdom functions, and thus all the actions of men of wisdom are done by only the physical body.
- (131) When actions are performed only by physical body, then only they are called unintentional. By using a simile of innocent child, this state of mind is explained.
- (132) The Lord Krishna further said to Uddhava "I shall now tell you the state of having no pride. Please pay attention". Then Uddhava began to hear further.

## सर्वभूतसुहृच्छांतो, ज्ञानविज्ञाननिश्चय: । पश्यन्मदात्मकं विश्वं, न विपद्येत वै पुन: ॥

- When a man is friendly with all the beings, is at peace with the world, has definite knowledge and self-knowledge, and sees the universe as the existence of which I am the Atman he does not become a victim of any calamity again. (12)
- (133) At first by listening to the scriptures, there is knowledge in the mind, and when that knowledge is applied and experienced, it becomes wisdom, and when a man is enriched by knowledge and wisdom, he becomes free of pride.
- (134) When this pride-less state is established then his mind is very peaceful.
- (135) If the mind is forcefully tried to be peaceful or if hurts done to us by others are tolerated with great effort by gritting our teeth, who will call it a peace? If peace is maintained with inner struggle, it is not real peace.
- (136) Real peace should be like the calm ocean. It is not less nor more at any time.
- (137) Hundreds of rivers are pouring dirty water into the sea, but the sea maintains the purity of water.
- (138) Similarly, the man who is really peaceful is not disturbed even though the distinction among various beings, which causes a hindrance to the welfare of the soul, attacks his consciousness.
- (139) Only the man, who has such peace in his mind, can be a true friend of all beings, he is loved by all, and he has goodwill towards all.
- (140) His friendship is also very wonderful. He offers all his possessions for the sake of friendship. He never deceives others for his selfish needs. He gives advice only to a person who is worthy of his blessings.

- (141) His point of view is very uncommon. He looks upon the world as himself and none other. By his vision, he has united me and the world.
- (142) Wherever he looks he sees me only. Even if he does not see me, still I become his non-seeing.
- (143) I become his vision, by which he looks and I, the world and himself become one unitary existence.
- (144) When I become identified with the whole world, the terms, "He" and "Me" are dissolved. So, he lives in me and the world by his vision of Atman.
- (145) When by destruction of the habits of his mind he finds me easily, how can he take another birth, which is full of pains?
- (146) The life in the outer world begins after the mingling of male sperm with the female egg in the uterus of the mother and by birth.
- (147) The minute germs in the uterus fluid enter his mouth and nose and chest and brain. Thus the child foetus is subject to the vicinity of all the dirty things in the mother's body.
- (148) That foetus is like a lump in the vicinity of the heat of the stomach of the mother and one by one the limbs develop in the same heat. At that time the Jeeva prays -
- (149) "O Narayana, I do not want to suffer the agony and the pain in the womb. No! No! I do not want them! Even to hear about them makes me sick".
- (150) When the child is pushed down and out of the vaginal tunnel, the pain is very acute like the sting of the Scorpio and with great hardships the child is born.
- (151) Those great devotees never have to undergo this painful process of birth. Those who have attained their own Reality, become the Supreme Person because of this Yoga of equilibrium.
- (152) When I am with them at their back and front, where is the question of their rebirth? They come to me immediately and become one with me, destroying the Time and Death. (152)
- (153) Where birth is no more, death also refrains to come. Thus my devotees merge into me by the power of their devotion.
- (154) Having talked these things the Lord Shri Krishna patted Uddhava on the back and said Come on, Uddhava! Just do this simple thing so that there will be no birth and death, the coming and going for you!
- (155) As the bird Chataka sips the rain water directly in the air, Uddhava also listened with open mind to the teaching given by Shri Krishna.
- (156) Or as the bird Chakor is eager to perceive the rays of the Moon, Uddhava was having keen

interest in the words of Shri Krishna.

- (157) Or as the young ones of a sparrow open their beaks by slightly coming out of their nests, to receive the grains brought by the mother-bird,
- (158) So Uddhava was extremely glad to look at the beautiful face of Shri Krishna and lo! He was as if drinking His advice by the "mouth" of his ears!

### भ्रीशुक उवाच - इत्यादिष्टो भगवता महाभागवतो नूप ।

### उद्धवः प्रणिपत्याह तत्त्वजिज्ञासुरच्युतम् ॥

Meaning of the Verse :

- Shri Shuka further said, "O King, thus instructed by the Lord, the great devotee Shri Uddhava bowed before Him and being interested in the true principles, asked Achyuta (13)
- (159) Shukacharya said O Parikshiti, the Lord was really benevolent towards Uddhava and that is why He gave this advice to His great devotee, about the philosophy.
- (160) That increased the desire of Uddhava, for further listening! So, you will see how sweet was this talk of Shri Krishna.
- (161) The Lord Shri Krishna Himself gave a piece of his mind with love to Uddhava, and his talk was very sweet. That enhanced Uddhava's desire to listen further, but he remained very humble.
- (162) Uddhava was overjoyed with love; he prostrated before the Lord and the loving devotee as he was, he asked the Lord further –

### उद्धव उवाच - योगेश योगविन्यास, योगात्मन्योगसम्भव ।

#### निः श्रेयसाय मे प्रोक्तरत्यागः संन्यासलक्षणः ॥

Meaning of the Verse :

- Uddhava said O the God of Yoga, the resting place of Yoga, Yoga Atman, and one who is the progenitor of yoga, you have told me for my final good, the principle of Sanyasa, which is renunciation the giving up of all things that bind. (14)
- (163) "O the Master of Yogis" Uddhava said You are the husband of the Goddess Shree! You are the treasure of yogis. You are the very image of Yoga and by Yoga only you manifest yourself. The entire yoga is orinated in you.

(164) You have told me about renunciation and Sanyasa for my benefit, but it is very difficult and

disastrous!

## त्यागोऽयं दुष्करो भूमन्, कामानां विषयात्मभि: । सुतरां त्वयि सर्वात्मन्नभक्तेरिति मे मति: ॥

Meaning of the Verse :

- This renunciation is very difficult, especially for those who have desires for sensual pleasures, and who are not your devotes! This is what I feel!" (15)
- (165) O Shripati! I feel that this way of renunciation is very difficult even for me. How can others who are not self-controlled do it?
- (166) O Shri Krishna, those people who have Kama the desire in their heart will never be able to achieve this renunciation.
- (167) Unless your blessing is received how can the non-devotee achieve this renunciation? The way of giving up everything which is advised by the Lord, is not within the capacity of all.
- (168) See the strange state of affairs! Even though you are in everybody's heart, we find that instead of merging into you, the heart runs out towards outward objects.
- (169) The non-devotees are deeply attached to and caught by the worldly life; they go away from you. As their mind is always shadowed by the desires, they will not be able to drop anything away.
- (170) O Shri Krishna, it can be asked why cannot people give up things? I shall tell you what is so difficult in letting things go!

## सोऽहं ममाहमिति मूढमतिर्विगाढरत्वन्मायया विरचितात्मनि सानुबन्धे ।

## तत्त्वञ्जसा निगदितं भवता यथाऽहं, संसाधयामि भगवन्ननुशाधि भृत्यम् ॥

Meaning of the Verse :

- I am ignorant, O Lord, because I am attached to this body and children (relatives) which are the creation of your Maya. I am immersed in the concept of "I" and "Mine". Therefore, instruct me, who am your servant, by which I may easily attain to that renunciation that has been taught by you. (16)
- (171) Your Maya is a strange force in itself. It is the creator of the notion that I am the body and makes us believe that whatever is related to this body belongs to me. In this way, quite a wrong notion has become very strong! (171)

(172) As myself and my belongings have become very strong, the intellect becomes devoid of all

common sense and there is great attachment to the house and belongings and property. To be free of those clutches becomes extremely difficult. (172)

- (173) The Lord should by His Grace make that intellect pure and then self-knowledge will be attained easily. When this will happen, then only the devotees will pass beyond this worldly life.
- (174) O Purushottama, O Shri Krishna, please free us, your servants from this rigor of worldly life!
- (175) O Shri Krishna, I do not feel it right to ask this to anyone else except you, because all others are already harassed by the objects of this world.

## सत्यस्य ते स्वदृश आत्मन आत्मनोऽन्यं, वक्तारमीश विबुधेष्वपि नानुचक्षे ।

### सर्वे विमोहितधियस्तव माययेमे, ब्रह्मादयस्तनुभूतो बहिर्श्वभावा: ॥

- O Lord, I do not see any other except You, even among the gods in heaven, who can advise me about self-realization, the only Truth, the Atman. Even Brahma and all the Beings look upon external things as real and they are thus deluded. (17)
- (176) I may think of approaching Brahma for advice, but He is engaged in the work of creating and making manifest this world. He is thinking day and night how to create Beings.
- (177) How can He who is by His own Nature proliferating the creatures, ever give me knowledge of being free of this mundane life? He will never destroy what He has brought into existence!
- (178) Narada gave teaching about Brahman, and thus people stopped procreating children. This angered his Father, the Brahma and he cursed Narada.
- (179) O Shri Krishna, I do not feel like asking those who are indulging in mundane things.
- (180) If I think of asking the sages, I found that they are proud of their own opinions. They try to firmly establish their doctrine and if anyone contradicts them, they immediately curse him!
- (181) The minds of those who have an ulterior motive in giving teachings, of having much money, are occupied by material things and the teaching of renunciation offered by them is simply a means of filling their belly!
- (182) If Guru is attached to worldly objects, how can the disciple be ascetic? Those who go to such a man of instruction really lose their chance of liberation.
- (183) On the other hand, you are by nature very truthful, self-illuminant, Atman of all Beings, and

Eternal. You know how tactfully to explain the path of spiritual life and how to remove doubts from the minds of the seekers.

- (184) O Master Shri Krishna, I do not find any other in the three worlds who is able to teach the knowledge of Brahman!
- (185) So, O Krishna! You are the soul, the Atman, You are the teacher of Self-knowledge and it is You alone who can bring a permanent understanding of the self to the minds of the disciples.

#### तस्माद्भवन्तमनवद्यमनन्तपारं, सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम् ।

### निर्विण्णधीरहमुद् वृजिनाभितप्तो, नारायणं नरसखं शरणं प्रपद्ये ॥

- Therefore, as I am afflicted with sorrows and my mind has now turned away from the world, O Lord, I seek refuge in You, who are Narayana the great Lord who are the friend of all beings, devoid of all defects, eternal infinite and omniscient, the Supreme ruler of All, whose abode is the eternal Vaikuntha! (18)
- (186) Therefore, I find that You are always pure, O Ruler of Yadavas, You are not at all touched by attachment and the Maya, and people sing in praise about Your divine purity.
- (187) Your purity was not affected by the morsels taken by you from the plates of Your cowherd friends. On the other hand, by accepting such food, You have given liberation to them.
- (188) Though You squeezed the very life from the evil Pootana, Your purity was not affected; on the other hand, she was freed from the births and deaths. Thus her vices became her virtues.
- (189) Though You subdued Kalia serpent and destroyed his pride, that did not pollute your purity. You freed him from the poison and thus uplifted him.
- (190) The washerman, who was of low caste, was normally destined to continue his lower cycle of births and death, but you freed him and he became eligible for Sayujjya Liberation.
- (191) You kept so-called clandestine relationship with Gopis, but removed desire totally from their life, thus making them worthy of final freedom called Sayujjya Mukti.
- (192) You are called Purushottama, because You remain a non-doer, while acting according to moral code or against the moral code.
- (193) The three Gunas bind very cruelly the man whose consciousness is within these Gunas, but those Gunas come to an end in You and therefore You are called "Endless".

- (194) Space and Time cannot impose limits on You and therefore You are endless and limitless. The Vedas even cannot know how far is Your limit.
- (195) How much should I entreat You and become totally subservient to You? You are the very image of knowledge in our heart and the only knowledgeable in the three worlds.
- (196) The powers of Maya viz knowledge and ignorance are under the control of the God, but You are the God of the Gods. O Shri Krishna, just is Your fame of this nature.
- (197) O Shri Krishna! You are the controller of all, a non-doer though doing everything, nonenjoyer though enjoying all things, and You are the only God.
- (198) O Shri Krishna, you are the resident of the place which is not affected by Time and Space, and you are the complete manifestation of the Totality of your Nature.
- (199) You are the undestructible abode of Nara, and therefore You are called Narayana. The Jeeva moves by Your power. You are the mover of all beings.
- (200) You are the God and the final goal of Nara, i.e. Narayana. It was you who gave self-knowledge to Arjuna at the time of the Great War.
- (201) When in that war, every warrior was eager to kill the other warrior, You quietly told Arjuna the secret Self-knowledge.
- (202) As you are the most kind God Narayana, I have become very lenient at your feet. I am harassed by three kinds of difficulties the personal, the physical and the supernatural. This worldly life is full of great sorrow.
- (203) This worldly life is a kind of dark deep well. In it, dangerous serpents like passion, anger etc are lurching. Thorns like gossip and competition are everywhere. I am fallen in such misery.
- (204) Having fallen in such a misery, I am suffering from the curse of Brahmins and I am mourning and crying due to pain.
- (205) I do not have intellect capable of freeing myself from it. So, O the ocean of grace! O kind Krishna, please lift me, free me, by teaching me about the self.

### श्रीभगवानुवाच - प्रायेण मनुजा लोके लोकतत्त्वविचक्षणा: ।

#### समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥

Meaning of the Verse :

The Lord said – Generally people in the world who are very clever in philosophy, lift themselves up from evil things by their own efforts. (19)

- (206) When a person is possessed by a ghost, he begins to babble anything, but an exorcist utters some chants, and throws upon him the charged rice.
- (207) Similarly, there was already possession taken by the five great ghosts (elements). Over and above, the Samandha (a very powerful ghost) of 'estrangement from Krishna' entered in His consciousness as a result of which Uddhava like a child was totally afraid.
- (208) Thus Shri Krishna the exorcist set out to banish the ghost called Mhasoba, which was the Ego in the mind of people, by using the fact of Uddhava being possessed, as the reason for action.
- (209) Shri Krishna is throwing the charged rice of the story of Yadu and Avadhoota, for ousting the ego, which was likened to the demon Mahishasura. Shri Krishna is brandishing His weapon.
- (210) Thus Shri Krishna said to Uddhava "Now please be very careful. Having come to this region of death, one has to free oneself from this world.
- (211) Actually, in this spiritual path, the mother or the father cannot help. The son, brother, daughter or wife is never helpful.
- (212) The in-laws do not help, the son-in law does not help, only one who dwells in our body, and uses the power of discrimination is the really helpful factor.
- (213) Seekers on this path of liberation, who are wise and whose thoughts are about the philosophy of spirituality, observe the process of cause and effect, and using their intellect, they pass beyond this worldly life.
- (214) They think of what is permanent and what is temporary; then give up the things, which are temporary, and very happily, using their will-power, abide by the permanent for their own welfare.
- (215) Please understand that, the principle which is eternal, which remains always undisturbed after giving up the ephemeral, is my own nature, and the practice of seekers is of the same nature, and they meditate on that permanent principle as if they themselves are that principle (I and they become one in their meditation).
- (216) Thus by continuous concentration on me, imagining their unity with me, they become one with me; just as the worm becomes the fly blue-beetle, and thus emancipate themselves.

### आत्मनो गुरूरात्मैव, पुरूषस्य विशेषत: । यत्पूत्यक्षानुमानाभ्यां, श्रेयोसावनुविन्दते ॥

Meaning of the Verse :

The Atman itself is the guide of one's own self, especially in the case of man (human being). By direct perception, and inference, he can work out his own good. (20)

- (217) Please understand that in the animals and birds there is knowledge of what is good for them, and what is not good. Then how can the human being not have it in his very being? It is a natural intuitive knowledge.
- (218) Everybody has clear concept about whether what he is doing will be good for him or not. He has this knowledge as intuition.
- (219) Please remember that one who drops his evil thinking, and never touches by his mind any binding objects of the world, becomes his own Guru, and saves himself from the torments of hell.
- (220) One who is fed up with being born through a womb, one who is tired of dying again and again, and is very keen about the ending of the chain of birth-death.
- (221) One who has no blind attachment towards his wife and children, and one who is not getting sleep due to the anxiety caused by the thought that, he is not finding any good thing which may be helpful to his freedom, though his life period is nearly eaten up by Time, is really having some hope of liberation.
- (222) Just consider your own life. Your childhood was gulped by Time, while you were aware of it, Time ate up the very prime of your youth, and that very Time is hovering around your old-age.
- (223) Old age is surely a kind of net, but time is watchful to end that also. The world does not become aware of the total destruction of the life, which is taking place at a very fast pace.
- (224) Every moment is being wasted, and no useful work is being done in the direction of gaining freedom, and the great whirlpool of birth and death is menacingly in front of the inner eye-sight.
- (225) It is in the life of a human being only that the four things namely the heaven, the hell, the karma, and Brahman, are evident. So, one should give up all bad action, and adopt a life of the seeker of liberation.
- (226) He broods that though the human body is destined for freedom, it is being wasted. Alas! Thus he deeply gets disturbed by this thought, and being very earnest, he forgets all the indulgence in the mundane objects.
- (227) The worldly life is understood to be impermanent by the very evident fact of ever changing scheme of things, and therefore, he does not get entangled in it. He really becomes apathetic towards the enjoyments of this region of death.
- (228) He also logically imagines that all the pleasures in the other world must be destructible, and there is fall from the path of freedom, implied in those pleasures also, and does not allow his mind to be touched by dreaming about those pleasures.
- (229) He utters an anguished cry- "When will God bless me? When will be the bondage of this

worldly life snapped? When will the self-knowledge which gives great joy of bliss be attained?

- (230) O Shri Hari! Hasten! Be kind to me, who is so miserable! O Shri Krishna, who are the protector of devotees! Please lift me up from this ocean of Sansara.!
- (231) Thus he is panting for self-knowledge, just as the fish is panting for water. When he experiences waves of ecstasy after ecstasy because of the devotion and the love for God, he has no sense of protection of his body.
- (232) In this world, some lost the great opportunity of being born as human-being, some neglected it because they were non-believers, some were grasped by the pride of their own knowledge, and some were destroyed by their engrossment in the sense objects.
- (233) Some were deluded by their pride about their own method of spiritual efforts, some went on postponing the actual penance, and died without doing anything. Some were misled in wrong directions, and the real practice of spiritually was stopped completely.
- (234) Such a man finds that though his mind has understood the importance of discrimination, the desires for objects do not subside and being disturbed, he begins to meditate on Narayana.
- (235) Shri Krishna says to Uddhava "Please note that only he, who has discrimination as well as desireless mind can become his own Guru."
- (236) I Myself illumine his intellect with the light of Viveka, the discriminative powr, and by that he inwardly gains the self-knowledge.
- (237) Dear Uddhava, do not have any doubt that I assume the same form, which the devotee holds dear in his heart.
- (238) You see, O Uddhava, the most necessary thing here is a very crystal clear intellect. Then only self-knowledge comes like a flash.

### पुरुषत्वे मां धीरा:, सांख्ययोगविशादा: । आविस्तरां प्रपश्यन्ति, सर्वशवत्युपबूंहितम् ॥

- In their human birth, persons of ripe judgment and knowing of the secret of Sankhya and Yoga. (The paths of knowledge and action) directly and clearly perceive Me as Self endowed with all faculties. (21)
- (239) Thus the man who is completely desireless, and has discriminative faculty, thinks along the line of the philosophy of Sankhyas and Yoga and he attains self-knowledge without delay.
- (240) Those who have abiding discernment, get to know the self. They gradually see by their inward eye that principle which is the all-pervading and omnipotent essence of life.

- (241) They see the vision of that power from which all the powers are born, which gives strength to all the powers and which is not known by any of them.
- (242) O Uddhava! How many things have I to tell you? I have brought into existence many bodies but only the human body among them is my most favourite, because those who wield that body can easily become one with me.

## एकद्वित्रिचतुष्पादो, बहुपादस्तथाऽपद: । बह्वय: सन्ति पुर: सृष्टास्तासां मे पौरूषी प्रिया ॥

Meaning of the Verse :

- Numerous forms of living beings, some with one foot, some with two, three, four or many feet and also without feet stand evolved by Me. Of them all, the human body is the dearest to me. (22)
- (243) I have created bodies with one foot, many bodies with two feet and some beautiful creatures with three and four feet.
- (244) For serpents and others I have not given any feet while there are some having many feet created by me. (244)
- (245) There are innumerable such bodies on the earth, created by me, but those beings do not know me, and, therefore they have no real intelligence.
- (246) I have created the human body with part of my power of knowledge so that men can understand me as the creator of everything.
- (247) I am fond of the body of human beings, using which they gain my status and it is the reason why Vedas have praised the human body. Gods also desire to be born in the human body.
- (248) Human beings use this body by the help of which they come to me through various approaches, The Lord Shri Krishna thus told Uddhava about his love for human form.

### अत्र मां मार्गयन्त्यद्धा, युक्ता हेतुभिरीश्वरम् । गृह्यमाणैर्गुणैर्तिङ्गैरग्राह्यमनुमानत: ॥

- Here, men who are my devotees search for me by knowing my Gunas and signs, though I am not reachable by mere logic, I, the Ishwara.- the all-powerful God. (23)
- (249) By being born into human race, they search me who is known as the creator, the maintainer and the destroyer of the three worlds.
- (250) They use surmise, logic and arguments to think about me, but that conjecture and the knowledge being gained through it is also mundane which fact they come to know and they

realize me as quite different from and beyond all that.

- (251) Though they may project any number of theories about me, I am not to be realized through them. You must note that only those who are devoid of any pride and then try to envisage my true nature, can only have the Revelation of my Nature.
- (252) Only he who has absolutely no desire, no expectation of any kind, can reach gradually the absolute Brahman, and he should be recognized as the true warrior who has girdled his loins to fight with Time as Death.
- (253) Our face is existing by itself no doubt about it, but can be seen only if there is a clear mirror. Similarly when the intellect is endowed with discrimination, there is the beginning of Atman becoming illuminated within oneself.
- (254) I shall now tell you an ancient history of the dialogue between the King Yadu and the sege Avadhoota, which is enlighteining for the seekers.

## अत्राप्युदाहरन्तीममितिहासं पुरातनम् । अवधूतस्य संवादं, यदोरमिततेजसः ॥

Meaning of the Verse :

- In this context people give the example of this ancient history, which is about the dialogue between Avadhoota and the king Yadu who was very brilliant. (24)
- (255) Govinda happily said "O Uddhava, our ancestor the king Yadu had a dialogue about the knowledge of Brahman with Avadhoota (Dattatreya, the Supreme Lord the embodiment of Brahma, Vishnu and Mahesh).
- (256) Yadu was like the Sun among Kshatriyas. That king used to make the moonlight-like aura of other kings faded away before him.
- (257) He learnt from Avadhoota the signs and qualities of a Guru and therefore he attained the Sayujya Mukti or the final liberation. I am going to tell you the same story.

#### अवधूतं द्विजं कंचिच्चरन्तमकुत्तेभयम् । कविं निरीक्ष्य तरूणं यदु: पपूच्छ धर्मवित् ॥

Meaning of the Verse :

- That religious king Yadu saw a very pure Brahmin, young and intelligent looking who was roaming about in the forest at his sweet will, having no fear at all of anything and asked him a question. (25)
- (258) Yadu saw a certain monk of a very high order walking in the forest. He was having a brilliant Aura of the self-luminosity and was happily moving with an easy gait.

(259) Yadu observed that monk and saw that he was wearing sacred thread and therefore, thought

that he must be a Brahmin having self-knowledge.

- (260) Yadu had gone to enjoy a forest trip. At that time he saw this monk fearlessly and having no hesitancy in his style of walking, directly approaching the place where Yadu was staying.
- (261) He was containing within his own body his vital force and had achieved equilibrium in the Prana's and Apana's movement without any effort.
- (262) He looked upon the world with a strange calm and aloofness. He was not looking at any object with any interest. He was so sensitive that his whole body was the observant vision and he appeared to be "observer" only.
- (263) He had no concept that he was walking in the forest and his consciousness was as if pervading all the environment.
- (264) He was himself the action, the performance of action and the actor. The "doing of action" as a separate factor had surrendered its identity to him.
- (265) The ego about the possession of body had immediately disappeared as soon as it was realized that body is an illusion.
- (266) The Yadnya pit of discrimination between the ephemeral and the eternal had kindled the great fire of Brahman, and it had burnt the houses of all the Ashrams and made Him to be beyond the limits of any status in life.
- (267) There was book containing the instructions of how to listen to the sciences and philosophies which were turned to ashes and even the ashes were blown away.
- (268) The vows of observing something or denying oneself something as also the method of worship of the five Gods was gutted by that fire. There was a bundle of the past karma and the karma being performed. That bundle was also burnt.
- (269) Yadu saw this great being walking happily and moving gracefully in the state of bliss.
- (270) He had smeared the ashes of a state of projections of thought and counter-thought. That is why the name Avadhoota was used for him. Otherwise he was a Brahmin.
- (271) He was called Avadhoota because he had washed all the worldly life around him. Otherwise he was a great Brahmin.
- (272) He was Avadhoota because he had washed off the pride. Only such a man is a Yogi and a pure being. One who is troubled by Ego falls in the pit of birth and actions.
- (273) One may think that he was old but as his body was an illusion, the question of it being old was absurd. Old age had no entry there and that was the main cause of his eternal youth.
- (274) Further, he was having such knowledge which was always new and never became stale. He

was enjoying it anew every moment and so he was brimming with youth.

- (275) He had conquered the sense of duality by power of self-knowledge and thus he was wandering freely without fear.
- (276) Thus Yadu confirmed in his mind that the monk was having all the signs of a great being endowed with self-knowledge, and a great sense of respect about him and faith in him arose in the mind of Yadu. He became very humble.
- (277) The king's mind was very happy and, prostrating before the monk, he asked a question with folded hands and humility.

## यदुरुवाच - कतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा ।

### यामासाद्य भवांत्लोकं, विद्धांश्वरति बालवत् ॥

Meaning of the Verse :

- Yadu asked O Brahman, whence did you get this highly penetrating wisdom, having obtained which, you, though enlightened, go about in the world, like an innocent boy? (26)
- (278) O Swamin! We see extraordinary wisdom in you, which is not possible to attain even after performing lot of rituals and penance.
- (279) You appear to be skillful in all the ritualistic performance, but you are quietly peaceful without doing anything. You are aware of your non-doership and, therefore, we see in you the innocence of a child, which has no aim in its mind.
- (280) You look like a child but you are not childish. To me, you appear to be omniscient!
- (281) I do not see in others in this world, the fulfillment of the human life, which I see in you.

## प्रायो धर्मार्थकामेषु, विवित्सायां च मानवा: । हेतुनैव समीहन्ते, आयुषो यशस: श्रिय: ॥

- Generally men strive after religious merit, riches and enjoyments as well as after self-enquiry only from the motive of acquiring longevity, renown and fortune. (27)
- (282) Mostly people in this world try to acquire knowledge which will be useful to fulfil religious, monetary or sexual etc aspirations.
- (283) They declare that they are following the religious rules; they float on the wave of popularity and fame about their spiritual baths, but at the first opportunity they sell the merit of Gayatri Mantra for some amount of money.

- (284) They say that they perform the sacrifices according to the rules laid down in the Vedas; they re-establish the religion of Vedas and at last turn that ritual of Yadnyas into a means of earning money.
- (285) Some waste Darbha, good earth and water under the pretext of performance of their ordained duty, but do not give a handful of grains to a chance beggar arriving at their door.
- (286) There are some who take initiation of the Vaishnava Cult, in order to gain popularity and blow conch holding it in both hands after pompously performing Pooja etc all simply hypocrisy.
- (287) There are performers who as medicine-men profess that they save lives of people by giving proper drugs and therefore, they are life-savers, but they kill the animals and destroy many things to prepare medicines, and make capital of their professional success to become favourite among people.
- (288) Some weigh themselves and give in charity material equal to their weight, to others only to gain good fame, but in that process, they weigh their body containing urine and excreta, against money or pure articles.
- (289) But they never spent even a pie in true charity. Please see how these ignorant persons are deluded. They forget that thing which is really good for their evolution.
- (290) Those who had no enough past merit to ensure riches, worship the goddess Laxmi but never have devotion for Narayana, who is the spouse of goddess Laxmi.
- (291) Laxmi is the wife of Shri Hari, who is the Guru of all the Universe. But people become attracted and greedy about money (symbol of Laxmi) and try to hoard it. They do not give Laxmi to her husband. Therefore, Shri Hari puts them into hell.
- (292) People worship the Sun God for cure of disease and gaining good health, but they do not remember that this body itself is perishable, and, therefore, they really forget that they are Atman.
- (293) We thus see people mad after prolongation of life span, for fame or for money, but O Swamin, it is very surprising that You are always having awareness and unity with Brahman.
- (294) The pull of sense objects is tremendous. So, people are deluded by the great illusion, and by seeking knowledge, they desire to enjoy the carnal satisfaction through knowledge.
- (295) People use the terminology of Vedanta, and Wartikas, and speak fluently in the exponence of non-dual Brahman, but finally they sell the knowledge for a certain sum of money. This is really astonishing.
- (296) Some people call themselves the Masters of Yoga and take a posture, control their breath and sit silent with closed eyes; but in their mind, they are thinking of sense objects.

- (297) In this way, some curious people are doing some penance for gaining knowledge, but they are foolish, but you have really directly experienced the Self, which fact is really extraordinary.
- (298) In this way, O Avadhoota Swamin, you do not value physical life even equal to a blade of dry grass, and having no regard for all the worlds and people, you have simply attained the great final welfare of self.
- (299) You are satisfied by the bliss of Atman, and evidently you are at peace with your self and the world. Please listen to the reasons of my saying so, because I see the folloing qualities in you.

### त्वं तु कल्प: कविर्दक्ष:, सुभगोऽमृतभाषण: । न कर्ता नेहसे किंचिज्जडोन्मत्तपिशाचवत् ॥

Meaning of the Verse :

- You are able-bodied, learned, skillful, good-looking and sweet is your speech! But you do nothing, covet nothing and behave like a stupid person, a mad man or a ghost. (28)
- (300) As for your evident virtues, I would like to say that you are omniscient but you do not allow your knowledge to be apparent. You do not do any particular work nor desire anything. You let others think that your peacefulness is due to your lack of intellect.
- (301) You are totally at ease, but there is nothing wanting in you, nor there is any defect in your body. Therefore, you look very handsome.
- (302) I feel that knowledge was alone without any companion. It found you and took resort in you. Thus you are called Kavi, which means a person of knowledge.
- (303) Even while doing actions, you are a non-doer. This is your alertness. Your talk is sweet with the juice of knowledge of Brahman! How can nectar be equal to it in sweetness?
- (304) You have taken the juice of Brahman, and are beyond the common sense of social ego. Therefore, being in a permanent state of bliss, you have no eyes for any other Being.
- (305) Since you are always awake in your Atmic state, you never say that something is yours, and something belongs to others. This very quality of non-differentiation appears as madness to the on-lookers.
- (306) You are completely satisfied by self-knowledge, and have become calm and cool by the supreme joy. These signs are evident in you.

## अन्येषु दह्यमानेषु, कामलोभदवाग्निनना । न तप्यसेऽग्निनना मुक्तो, गङ्गांभस्थ इव द्रिप: ॥

Meaning of the Verse :

- In the midst of people burning with the wild fire of lust and greed, you remain unscathed by that fire, and like an elephant, standing in the waters of the Ganga, you are cool and not scorched by these. (29)
- (307) Sir, I see all the three worlds, burning in the fire of desire and greed, and I see nobody who has escaped from it.
- (308) But O Avadhoota, you are not scorched though you are in the forest fire of these Vikaras. This is your wonderful power of keeping calm which we will not be able to decipher any time.
- (309) If an elephant jumps into the water of Ganga when there is fire on both the banks of the river, he feels cool. Similarly, you are free from sorrow.
- (310) The opposites like cold and hot do not affect you. You are steady in your nature of Brahman. Therefore, O the kind image of benediction! I would make a small request.

### त्वं हि न: पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम् । ब्रूहि स्पर्शविहीनस्य, भवत: केवलात्मन: ॥

Meaning of the Verse :

- Please tell us, who are making this enquiry, O Brahman, the cause of the joy abiding in you, even though you are living singly and are not having common pleasure of senses. (30)
- (311) You are a Brahmin having realization of Brahman and are full of self bliss. Please tell me clearly what is the cause of this joy.
- (312) Though you are in the body, you are not bound by it. The objects cannot even touch you. How did you achieve such aloofness?
- (313) You are not intimidated by the power of king nor are you attracted to rich people. You, however, like a meek person and oblige him by imparting him the knowledge of the self.
- (314) You are in this way very compassionate. You appear to be brother of unhappy people and is very kind to the devotees fulfilling their aspirations.
- (315) In this way the Lord Shri Krishna began to tell Uddhava, the dialogue between Yadu and Avadhoota. He said Now please hold in your heart the wisdom which I am going to tell you.

## भ्रीभगवानुवाच - यदुनैवं महाभागो, ब्रह्मण्येन सुमेधसा ।

### पृष्ट: सभाजित: प्राह, प्रूशयावनतं द्विज: ॥

Meaning of the Verse :

- The Lord said,"Avadhoota, the Brahmin, thus being asked by the intelligent Yadu who respected Brahmins and who had at that time bowed humbly at his feet said to Yadu as follows." (31)
- (316) Shripati began to describe for Uddhava the great fortune of Yadu. He said "Yadu was really having great regard for Brahmins. He was pious and essentially good. He was faithful and intelligent.
- (317) By great luck Avadhoota met Yadu who was also so fortunate, when Yadu very humbly asked him questions relating to his own welfare.
- (318) He worshipped Avadhoota by sweet articles such as curds, honey, etc., and requested him with soft and sweet words. Avadhoota was pleased and began to speak.

## ब्राह्मण उवाच - सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिता: ।

## यतो बुद्धिमुपादाय मुक्तोऽटामीह तान् शृणु ॥

- Brahmin said, "O King, I have many Gurus from whom I have become wise and by using that wisdom I am free and wander at my sweet will. Please listen to the names, etc; of those teachers. (32)
- (319) The Brahmin spoke with such energy that one felt as if there was high tide to the Ocean of Milk, or the cloud of kindness thundered or the self bliss was having a great upsurge.
- (320) He said, "O the crown-jewel of all kings, you are the Sun giving light to your Yadava race. Blessed is your talk. You have pleased me with your virtues.
- (321) There is only one king, I mean you Yourself who are a monarch and you are pious and very much adorned by signs of a master of wisdom. I did not find anyone like you on the face of the Earth.
- (322) You are beautiful and qualified by virtues. You have put the best questions about my own state of Supreme inner joy. I am going to tell you properly and in details about it.
- (323) O king, Self realization is never possible without a Guru and I am going to tell you about all my teachers with every particular quality.
- (324) In order to develop my own power of discrimination I learnt from many Gurus. Whoever was seen with a particular quality I adopted for myself that Guru for that quality.

- (325) My intellect grasped and followed that quality, held and developed with determination that quality in my heart. By that learning I attained freedom and now I am roaming on the face of Earth at my own sweet will.
- (326) Dear king, the only means of going beyond the worldly life is right intellect. There is no scope for any other means. Why should one worry about them?
- (327) One who has no right intellect becomes the hand-maid of mundane life and he has to suffer many pains without a moment's respite.
- (328) If there is no right thinking, there is no desirelessness in the mind. How can one go beyond? He has absolutely no discrimination even in his dream.
- (329) One who is desireless and has right way of thinking finds that the worldly life is nothing before him. He cuts into two the Sansara in one stroke.
- (330) If worldly life is at all really existing then there is the question of doing something to destroy it, but for a man who enters the town of 'discrimination' the worldly life is not existing.
- (331) In bringing about the end of the worldly life, the intelligence of the disciple is the main key, and if it is very strong, the worldly life proves to be as illusory as a mirage.
- (332) The disciple has to use his common sense about what should be adopted and what should be neglected, from all the teaching given by his Guru.
- (333) Eknath says- The very teaching is being given in Marathi language, to which please listen. In this way the level of understanding of the disciple is very clearly seen.
- (334) Now I shall tell you the signs of the intelligence by using the imagery. The sifter, strainer and the oven are to be compared with our actions in this behalf, together with the simile about preparing food.
- (335) In the strainer, whatever is small and good powder falls down and only the unwanted stones, chafe etc remain in it.
- (336) This should not be followed in our life. It is to be avoided. We should not keep stones or husk in hand and should not let good things fall off through our minds.
- (337) The sifter works in a different way. It throws away the husk or unwanted articles from the good grains which it keeps with itself. (We should do likewise).
- (338) The oven becomes hot. We should be hot by desirelessness. The oven cooks food in the pot kept on it. We should make others fully ready and properly cooked- giving them complete ripeness of self-experience.
- (339) O the brave king! We should follow both these methods of keeping good things discarding unwanted things, like the sifter, and being desireless like the fire in the oven. The spiritual

way of life is easily achieved like a mirror in hand.

- (340) The Brahmin said to Yadu –"You should bear in mind the point which I have told you.
- (341) I valued everything as Guru for whatever good quality I imbibed from it, and thus there are for me innumerable Gurus. The whole world seems to me my Guru that teaches me!
- (342) He whose good quality was learnt by me became my Guru very naturally, but he whose bad qualities I discarded in my life, also became my Guru.
- (343) Thus, both became my Gurus, in one case by adopting his virtue and in the other case, learning to avoid his defects in my life. O king! You should think along these lines. Then you will also see the whole world full of the quality of a Guru!
- (344) When we observe slowly and subtly in this way, the whole world is to us, the Guru, the teacher. One, who has this approach, becomes a man of spiritual virtues.
- (345) You will not grasp this as a whole very easily and, may be, you will be simply at a loss about what should be done. So, I will tell you about some important persons or beings whom I regarded as my Gurus.

## पृथिवी वायुराकाशमापोऽग्निश्वन्द्रमा रवि:।कपोतोऽजगर: सिन्धु:, पतङ्गो मधुकृद्रज: ॥

## मधुहा हरिणो मीन:, पिङ्गला कुररोऽर्भक:।कुमारी शरकृत्सर्प, ऊर्णनाभि: सुपेशकृत् ॥

- The earth, the air, the sky, water, fire, the Moon, and the Sun, the dove, the boa-constrictor, the sea, the moth, the honeybee, the elephant, the honey-gatherer, the deer, the fish, Pingala (a prostitute) the osprey, the infant, the maiden, the forger of arrows, the spider and the Bhringa, (a kind of wasp) (33-34)
- (346) I shall tell you the names of all my Gurus; they are twenty-four. I am telling you their names slowly, which please hear from me. The earth, the air, the sky, the fire, the water, the moon of cool light, the Sun, and the dove is eighth.
- (348) The boa-constrictor, the sea, the moth, the honey-bee, the elephant, the Bhringa (blue beetle), the deer, the fish, the prostitute by name Pingala.
- (349) The osprey, the child, the maiden, (the black-smith) the maker of arrows, the serpent, the spider and the wasp.
- (350) In order to reach the twenty-fifth principle which is God, one has to worship the twenty-four Gurus. By our discrimination and common sense, we should worship our Gurus.

- (351) In order to arrive at self-knowledge by using discrimination day and night, I regarded many things as my Guru and this, I did for my own welfare.
- (352) Please listen in detail which Guru was worshipped by me, by which thought and for which of his qualities.

## एते मे गुरवो राजंश्चतुर्विंशतिराश्रिता: । शिक्षावृत्तिभिरेतेषामन्वशिक्षमिहात्मन: ॥

Meaning of the Verse :

- O King, these twenty-four have been accepted by me as preceptors. I have learnt from the conduct of these, all that I had to learn in this life for my good. (35)
- (353) O king of great power whose aura of brilliant white discriminative power is very auspicious, I have told you the number of my Gurus as they are.
- (354) From their conduct I learnt the attitudes and behaviour in my own life and thereby dropping all the illusions and doubts I reached the state of Atman.

### यतो यदनुशिक्षामि, यथा वा नाहुषात्मज । तं तथा पुरुषव्याघ्र, निबोध कथयामि ते ॥

Meaning of the Verse :

- O the tiger of a man, the grandson of Nahusha, whatever I have learnt I will tell you. Please listen and understand. (36)
- (355) Yayati was the son of Nahusha and Yadu was the son of Yayati. Thus Yadu was called the son of Nahusha. That is the History.
- (356) Thus Avadhoota said, "O Nahusha-nandana, you are the lion among the men! You are very clever. I am going to tell you about various Gurus.
- (357) I definitely picked up the quality of each Guru. I am going to tell you everything. Please pay attention.
- (358) In order to listen to the various qualities of the Gurus, Yadu became all ears by his whole body and merging his mind in the meaning he listened with attention.
- (359) Leaving the word behind, his mind entered into the meaning and by dropping all doubts he began to experience everything that he heard.

## भूतैराक्रम्यमाणोऽपि, धीरो दैववशानुगै: । तद्विद्धान्न चलेन्मार्गादन्वशिक्षं क्षितेर्वृतम् ॥

Meaning of the Verse :

From the Earth, I learnt that a man of courage who is intelligent should not deviate from his

determined path even though he is attacked by all the beings by the turn of events according to the destiny. (37)

- (360) In the spiritual path the seeker must have peaceful mind and, therefore, I regarded Earth as my Guru to achieve peaceful mind.
- (361) The Earth is Guru in three ways. It teaches by the example of a mountain, a tree and the ground. When we adopt the good qualities of these three, naturally Earth becomes our Guru.
- (362) The inner control of mind is peace. The control of the outer organs is 'danti' and the power of forbearance in and out is the quality of 'Kshanti' which is the quality of forgiveness, for which I regarded Earth as my Guru.
- (363) People all over the world try to possess this Earth saying "This is my land, this is my land!" and divide it into parts by their own ideas.
- (364) The Earth tolerates the variations and differences of these beings but does not become divided and maintains its wholeness without break.
- (365) Similar is the attitude of the yogis who maintain their unity in the Brahman though they are active in their life in many fields. They are expected to be so.
- (366) Yogis and seekers know that they are in all the beings as Atman though all the beings meet their destiny according to their karma in various ways. Therefore, they do not suffer from dualities.
- (367) The Earth is worshipped at one place or dirtied with excretas at another place, but it never bothers to be annoyed or pleased whatever may fall upon it.
- (368) The beings are born out of the Earth. They either worship or make nuisance on it but the Earth remains alone still in its nature.
- (369) Similarly when the Yogi meets good or bad environment he maintains his unity with the Universe and the creatures and does not become disturbed.
- (370) Now I will tell you, O king, the extraordinary peace of the Earth by adopting which the saints have become masters of the path of devotion.
- (371) People scorch Earth by fire, they poke and dig it by plough, they kick it by their feet and it is dug and swept by people.
- (372) Not taking these actions as a crime or an insult, the Earth is always happy and it gives rich crops and satisfies the people.
- (373) For achieving this peace in my own mind I considered Earth as my Guru. O king, the Lord of the Earth, please hear from me about the state of extreme peace.

- (374) If somebody gives trouble to a person and that person forgives the trouble-maker, conniving at the insult, it cannot be called a real peace.
- (375) The sugarcane is sweet for one who cuts it, it gives sweetness to the weapon also and even by crushing and boiling the juice it gives more sweetness to those who crush it.
- (376) Thus when the person suffers sustains all the troubles within him, and yet tries to help those persons, that peace is worth the name because that man has no sense of separateness.
- (377) From the Earth I learned that one should digest all insults and try to help others. Mountains are other examples.

### शश्वत्परार्थसर्वेह:, परार्थेकान्तसम्भव: । साधु: शिक्षेत भूभृत्तो, नगशिष्य: परात्मताम् ॥

- A pious man should learn from the mountain that like a mountain all his movements should ever be guided by helpful attitude and that his birth is solely intended for others. Similarly, as a disciple of a tree he should learn submission to the will of others. (38)
- (378) The mountains which are part of the Earth were also regarded by me as my Guru. Please listen to what things I learned from them.
- (379) All the gems, grass, water and various other things are held by the mountain with it only for the benefit of others.
- (380) It does not order anybody, nor prevents anybody. It does not send away anybody by being bored. It gives everything to everybody according to their wish.
- (381) By the end of hot summer season there is drought everywhere, but the mountain does not hesitate in giving whatever it has and the God immediately gives to the mountain all the plenty, by downpour of rain.
- (382) The more a person gives to others many things with great joy, the more the Lord of the world gives in return plenty of things without hesitating at all. That is the wonderful thing of Achyuta.
- (383) People do not recognize that the God bestows everything and therefore, they have doubts in their minds and therefore, suffer from poverty.
- (384) Thus the very foundation of the mountain is for obliging others. It has no other thought in its mind except helping others.
- (385) The seeker must have generosity just like the mountain and he should have enthusiasm in his body, speech and mind even while giving all his possessions. (385)

- (386) He should even by slightest action oblige others all the time and should be ready to help others even by rejecting any great chance of gaining big amounts. (386)
- (387) He should, dropping all thoughts of selfishness, rush even into difficulties in order to help others. (387)
- (388) By looking at him one should feel that charity has taken a human form or sense of obliging has taken a definite shape. The seeker should be totally dedicated to help others right form his birth.
- (389) Just as sugarcane is sweet to all, similarly the Yogi should be sweet to all in the matter of helping others.
- (390) Just as there are brooks coming out of mountain, the yogi should have flowing sources of helpfulness and they should bless the whole world by actual help not knowing any time to be dried up.
- (391) Leaving the narrow-mindedness away, the mountain remains alone himself with courage, appearing as if he is the very image of altruism.
- (392) So, I regarded the mountain as my Guru. Now, please listen to what I learned from the tree.
- (393) I learned from the tree that, in every situation, at every time, by every thought and feeling and body also, we should be submissive to the will of others.
- (394) The tree is lenient to the man who nurtures and grows it and equally submissive to the man who comes to cut it.
- (395) Similarly, Yogi should be obedient equally to the men who respectfully carry him in a palkhi and to the man that is carrying him for execution.
- (396) Dropping the pride of his body the Yogi becomes friendly to everybody feeling that as the Atman he is the Universe and therefore, he agrees with whatever people say or order him.
- (397) He feels that he is all the things and the seeker is not affected or disturbed by anything and obeys the word, of anybody, in a mood of natural contentment.
- (398) He thinks that whatever happiness or sorrow comes to his lot is according to the destiny; he thinks that all people are for him nobody else except Atman and therefore, he is very submissive.
- (390) From the tree, thus I learned leniency to others by seeing that all people and myself are one.
- (400) One more thing I learned from the tree and that is to serve the guests with all our might.
- (401) Whenever anybody approaches the tree, the tree does not neglect him. The tree gives him whatever he wants the leaves, the fruits, the flowers, the roots, the shadow, the wood, and

the bark also.

- (402) The tree gives equal satisfaction to both the persons one who nurtures it and the one who wants to cut it. It offers the flowers and fruits to both.
- (403) The tree becomes the source of fulfillment of desires to all who want something from it. Similarly, the sage satisfies the seekers who want something, by his speech, money, physical help and mental help.
- (404) Not to turn away the guests is the great virtue of a sage. He gives them food, water, money, happiness, whatever is possible.
- (405) I learned from the tree that whenever somebody wants something from me I should not deny it to him. This wisdom arose in me by thinking deeply and wisely about the behaviour of the tree.
- (406) Thus, the Earth became my Guru. My second Guru is the wind. O king, please listen whatever I understood from the behaviour of the wind.
- (407) The wind became my Guru in two ways, one as my own breath and the other as the environmental wind.

## प्राणवृत्त्यैव सन्तुध्येन्मुनिर्नेवेन्द्रियप्रियै: । ज्ञानं यथा न नश्येत, नावकीर्येत वाङ्गन: ॥

- An ascetic should remain satisfied with bare need similar to our life breath and should not pamper his senses by objects of pleasure. He should so manage that his cognitive faculty may not be lost through starvation, nor he should indulge himself in such a way that his speech and mind may be deteriorated. (39)
- (408) He does not become proud, just as breath does not get attached to objects nor does it boast of having enjoyed the objects.
- (409) By the force of breath, hunger is increased and one becomes very much disturbed and the body, speech, mind and organs become weak.
- (410) The Prana, the vital force, requires food for strength and it does not bother whether that food is sweet or not.
- (411) Similarly Yogi also does not become proud. He receives the objects needed to carry on his living, but he is not crazy about them.
- (412) Whether a simple bread is available or highly delicious food is available, he does not become a slave to his tongue.

- (413) He takes food enough to maintain the strength of the organs, and enough to prevent back-log in his acquisition of knowledge.
- (414) By life-breath, there is enough strength in the organs, and the body functions, but the breath does not become caught in the activities of the body. It is always aloof.
- (415) The Yogi is in a similar condition; He performs all actions but does not get ensnared in the actions of the body. So, he is not affected by the body's condition.
- (416) The vital breath is kind and having equal regard for all the bodies, it does not love one body and discards bodies of lower animals of bears, dogs etc, but enters them all and maintains their activities.
- (417) Similarly, the mind of a yogi does not do partiality regarding the Karma (action) whether it is of a higher level or of a lower category. He has equally kind attitude towards the higher or lower people.
- (418) It does not show narrow-mindedness of helping the body of a king and neglecting the body of a man of low caste who is poor. It is pure in every body.
- (419) The Prana, the vital wind in the body has various names e.g. Prana, Apana, Samana, Udana and Vyana which functions in all the joints of the body but though it functions in the different parts of the body, PRANA itself is one force only.
- (420) Similarly the Yogi does not change his attitude though a person may be of high rank or low rank in the society nor does he discriminate between the virtuous or otherwise.
- (421) The vital breath within the body does not have enmity with the environmental wind. Similarly the yogi has the same relationship with the inner things and the outer things.

## विषयेष्वाविशन्योगी, नानाधर्मेषु सर्वत: । गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् ॥

## पार्थिवेष्विह देहेषु, प्रविष्टस्तद्रूणाभूय: । गुणैर्न युज्यते योगी, गन्धैर्वायुरिवात्महक् ॥

- Though moving among all objects which have different qualities, a yogi should not get himself attached to them, just as the external air, his mind not being affected by their merits or demerits. (40)
- Although clothed in earthly bodies in the mortal world and seemingly affected by their shape etc, an ascetic who has his eyes fixed on the Self, is not endowed with those qualities just as the air is not affected by the various kinds of smell (which are produced by the particle of dust of the earth). (41)
- (422) A wise person should achieve unity of attitude, inside and out like the air. His mind should

have clarity and balance of thought both inwardly and outwardly in the society.

- (423) Avadhoota further said "I have told you the qualities of the vital breath upto now and I will now tell you the qualities of the atmospheric wind.
- (424) The wind touches everything and blows far without being attached to anything. Similarly the Yogi moves among all objects but remains aloof.
- (425) Though he is with his senses and organs of activity and though he is surrounded by all sorts of articles and beings, his state of consciousness does not get spoiled by good or bad qualities of anything.
- (426) Though he is using clothes, sandal-paste, or company of a woman, or smelling fragrant flowers of a garland, he is unattached to objects just like the wind.
- (427) Just as when a net is being moved by the wind, the wind does not get caught by the net, Yogi may enjoy any number of objects but he is not caught in them.
- (428) The wind is having contact with many fragrances but it blows away alone, without halting to enjoy the good smells.
- (429) Similarly at the level of Atman, the yogi is always abiding in every being, and as it is natural, he partakes of the limits and the qualities of those bodies, but remains free.
- (430) Just as the wind is having fragrance derived from aromatic things, it does not become adhered to that aroma, the yogi also does not become bound by the Gunas as he is free as Atman.
- (431) O King! I shall tell you about the complete state of Atman. Please listen. This state is just like the sky which is untouched by everything.

#### अन्तर्हितश्च स्थिरजङ्गमेषु, बूह्यात्मभावेन समन्वयेन ।

#### व्याप्त्याऽव्यवच्छेदमसङ्गमात्मनो, मुनिर्नभरत्वं विततस्य भावयेत् ॥

- Though clothed in a body, the yogi should identify himself with Brahman, and visualize the affinity of his all-pervading soul with the sky in respect of the quality of freedom from limitations, and absence of attachments as it penetrates everything at once. (42)
- (432) The sky is dotless, clean, indivisible, aloof, and equal to all the objects and therefore I regarded sky as my Guru.
- (433) Though it is uncommon and in variety of articles, it is same everywhere. Though it appears to be in touch with everything it is not touched, its uniformity is not broken though we may

imagine it to be disturbed in parts like Eastern sky or Western sky. I therefore regarded the sky as my preceptor.

- (434) There is enmity between the serpent and the mongoose, but in the sky which permeates both the creatures, there is no sense of enmity. Similarly, a Yogi must have such equal attitude and friendship with everybody.
- (435) It is in comparison with the sky that the yogi sees Himself as entering and existing everywhere as Brahman.
- (436) When one sees everything as finally indivisible with Brahman, one feels and experiences that one is feeling all the things in the world, and there is nothing short anywhere, everything being complete.
- (437) Ether or the sky or space is in all the things, but it is not visible to all. Similarly, Yogi is in everything mentally, beyond the position of the observer as well as the things observed.
- (438) The sky is not hurt by any sharp weapon not does it burn by the forest-fire. Though it is not separate from the flames, and is in the flames also, it is as clean and fresh as ever.
- (439) Similarly, any factors of opposites do not adversely affect the Yogi at any time. No doubt all opposites happily dwell in him, but he is shining as Himself.
- (440) Supposing, the Yogi is hit continuously by sharp weapons in order to kill him, he looks at himself and in the weapons also, and, therefore, he is not harmed inwardly, just like the sky which remains unhurt by weapons.
- (441) When any sense of opposites attacks him in his mind, he finds that it is his own nature, and, therefore, his own essential oneness remains intact, untouched by dualities.
- (442) One sees sky as a reflection in the water of a pond, but it does not become wet by the water. Yogi is aloof, though he is in the body – all bodies.
- (443) If one tries to apply mud to the sky, it so happens that sky is not touched by the mud, but only the hand of that person is dirtied. Similarly, one who finds faults with the Yogi, and tries to see some defect in him, he himself becomes blame-worthy.
- (444) The sky is in all the people and things, but by the friction between those things, the sky is not hurt. Similarly, the Yogi performs all actions, but he is not bound by them.
- (445) If one tries to tie the sky in a piece of cloth, all the four corners of the cloth remain empty. Similarly, if the Yogi is sought to be bound by any action, that action becomes inaction.
- (446) It is a costum to say that in an empty pot, there is space within the boundaries of that pot, but really, sky is inside and outside the pot, in its fullness.
- (447) Similarly, people say that the Atman is in the body, but actually it is everywhere in and out

of the body, and the body is fictitious in itself, while the spirit is free, and real.

## तेजोऽबन्नमयैर्भावैर्मेघाद्यैर्वायुनेरितै: । न स्पृश्यते नभस्तद्धत्कालसृष्टैर्गुणै: पुमान् ॥

- The soul is not touched by material things like body, which are the creation of Time as Kala, and are constituted of fire, water, and earth with food, just like the sky is not touched by the clouds which are tossed by the wind. (43)
- (448) The sky is not dirtied by the dust, it is not wet by water, it does not burn by the flames, and it is not blown by the wind.
- (449) There may be great cyclonic clouds, which may cover up the sky, but those clouds cannot touch it.
- (450) Similarly, when the Yogi is merged in his own Atman, he does not become affected by the Gunas created by Kala.
- (451) The power of Kala is very great. It gives the body old age, and death, but as the Yogi is beyond body, he does not see birth or death at all.
- (452) Suppose a man finds in his dream the gem Chintamani, and he loses it in a deep dark well, then in his waking consciousness, he does not lament for that loss, because that was an illusion. Similarly, connection of a Yogi with his body is also illusory.
- (453) The Time which is so powerful as capable of destroying the bodies of Brahma and others, bows before the Yogi, because Yogi is the Atman of death itself. So, he is the master of Kala.
- (454) Electricity illumines the whole sky, and makes a thundering sound, but though the sky is in and out of that lightning, it is not affected by that lightning.
- (455) Similarly, the Sattwa illumines the knowledge, but the Yogi does not touch even that because he is himself the knowledge in its pure state. Therefore, the Yogi does not value the knowledge consisting of duality.
- (456) When the sun rises, the lamp light is not useful. Similarly, when the knowledge itself is attained, who will turn to the knowledge which is having the knower and the knowing?
- (457) The Yogi does not care for the knowledge which is the quality of Sattwa or does not bother even if the Rajas becomes turbulent
- (458) He does not become a slave to the anger or enticement caused by Tamas, because he has already gone beyond the three Gunas by the reason of his being merged into the Atman-bliss.

(459) Avadhoota further said – "O Prince, O brave Yadu! Now I shall tell you, how water became my Guru. Please listen".

#### स्वच्छ: प्रकृतित: स्निग्धो, माधुर्यस्तीर्थभूर्नुणाम् । मुनि: पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनै: ||

- Bearing close affinity with water, the Yogi is transparent, soft by nature, sweet and pure, and purifies people by mere sight, touch and his name being uttered by devotees. (44)
- (460) As regardS the qualities of water, it is naturally pure, soft and sweet.
- (461) At the places of pilgrimage, water which is clean can purify the pilgrims. Yogi should have these qualities in him at all times.
- (462) Water cleanses all who bathe in it by its natural power, but it is not proud that it has cleansed the dirt of so many people.
- (463) Similarly, the Yogi cleanses the sins of those who worship him, but does not think that he had done so much work as a Guru.
- (464) He never becomes rule to other Beings even if it would involve his own death. He is soft and humble to everyone whom he meets.
- (465) Just as the rays of the moon are dear to the bird Chakor, or the wings of the mother bird to her young ones, or life is dear to living beings, so is the Yogi soft and loving to all beings.
- (466) Water washes the dirt on the surface, but Yogi washes clean the mind as well as outward behaviour. Water gives coolness by touch only at one time, but Yogi gives happiness always.
- (467) The pleasure given by water to us is very temporary because a man becomes thirsty after some time. Yogi, however gives such satisfaction by imparting self knowledge that the person does not have any break in the continuous effect of bliss.
- (468) The satisfaction given by water is the feeling limited to the tongue only but Yogi indirectly gives peace and containment to all the organs.
- (469) When a yogi becomes pleased, even the sweetness of nectar becomes negligible. Even the positions of Brahma and Indra become as nothing to that pleasure.
- (470) Just as water gives coolness to persons who are harassed by heat, by touch only, the Yogi is having the same quality. He gives peace and comfort by his kind touch.
- (471) Even when a person experiences coolness of water by touch at one time the man is again

thirsty etc. But Yogi by his touch frees a man totally from the three types of heat, namely, the troubles coming out of one's own and through the providence of destiny.

- (472) When a yogi gives comfort to a man he never suffers again, but is always enjoying the bliss of self realization.
- (473) Water comes down from the clouds and in thus its falling down, the Earth and all the beings become happy and get food also.
- (474) Similarly the coming down of a yogi, which means his incarnation, helps people to reach self-realization and final liberation.
- (475) Just as all people become joyful when they see the rains, or just as sins are washed away by a glimpse of the river Ganga.
- (476) Similarly, to have a glimpse of a yogi is also pleasing to the beholder, and he who looks upon the sacred feet of the Yogi is freed from the Sansara itself.
- (477) If one is not getting a chance to see the Yogi or touch his feet, then his name should be remembered and uttered. That also cuts the roots of Sansara.
- (478) A question may be asked as to how, instead of remembering the name of God, the bondage of the worldly life can be loosened? But do not think like this.
- (479) Actually God has no name. It is the devotees who have given Him a name and place and have given Him the prestige and riches.
- (480) Thus the devotees have offered him the dignity and created the place of Vaikuntha. When God is thus under the obligations of the devotees He obeys their orders.
- (481) For example, for the sake of his devotees God took the form of man-lion and proved to be true the statement of Pralhad that God is everywhere.
- (482) Even at present it is evident that God is everywhere by the example of image worship. Thus God is in the stone image also.
- (483) The God has the burden of the devotion of His servants. He cannot disobey their wishes. Really God becomes limited and assumes any limited form to please his devotees.
- (484) There is no wonder, therefore, that God has to run to a place where the name of his devotees is taken by people, just because he is under many obligations. He does not make delay in giving succour.
- (485) It is, therefore, true that taking the name of devotees of God, the troubles of worldly life are obviated, While speaking these words, Avadhoota Himself was full of love.
- (486) "Next to this Guru, the fire is my Guru; I will tell you its qualities. Please listen with total

attention."

### तेजस्वी तपसा दीप्तो, दुधर्षोऽदरभाजन: । सर्वभक्षोऽपि युक्तात्मा, नादत्ते मलमन्निवत् ॥

- Full of glory and glowing (with austerity, formidable, and having no pot other than his belly, the Yogi like fire does not imbibe any impurity (sin). Even though he consumes anything, and everything, he never eats any impure substance (nothing dross remains in the fire without being burnt totally,) Similarly, Yogi does not take bad food. (45)
- (487) Fire is naturally brilliant. We cannot hold it in our hand, because it is hot. Fire is in every body's belly, and it digests everything by its heat.
- (488) Similarly, Yogi is hot due to his acute sense of power and godliness; even gods do not dare to disturb him.
- (489) Just as the ember of the wood of 'Khair' cannot be held in our hand, Yogi also cannot be taken for granted. Even the Maya with all the power of her Gunas cannot control him.
- (490) Fire has its flames as its only mouth and pot. Similarly, the yogi has only one pot, which is his belly. He has no other vessel to keep any article.
- (491) Fire turns everything into fire by burning. Similarly, Yogi eats everything, but does not take any dirty food.
- (492) Fire burns everything, may it be sandal wood with fragrance, or any other wood smelling bad, it may be neem wood or the dry sugarcane. Fire burns their shape and qualities, and in that process everything becomes fire.
- (493) Similarly, Yogi accepts everything, wipes away the defects of that thing, and makes it as pure as himself, by the sense of unity of the Atman.
- (494) Whatever he sets out to enjoy, in it he sees himself, and, therefore, the enjoyer, the Yogi becomes the thing. This is called the Yogi's enjoyment.
- (495) Whatever dirty thing falls into the fire, it is purified immediately. Similarly, everything which a Yogi takes becomes pure.
- (496) When oblations are offered into the fire, it becomes a sacrifice, and heaven is attained. Whatever is eaten by Yogi, by that offering, a man attains the state of Atman.
- (497) O king, there is one more speciality of fire. Please listen to it, because that is the quality of the seeker as well as the Siddha.

## ववचिच्छन्न: ववचित्स्पष्ट, उपास्य: श्रेय इच्छताम् । भुंक्ते सर्वत् दातॄणां, दहन् प्रागुत्तराशुभम् ॥

Meaning of the Verse :

- The Yogi remains hidden from the view at times, and becomes visible at other times just like fire, and earns the respect of those who seek blessings. He burns all the past and future sins of those who make an offering to him, and he is everywhere. (46)
- (498) In the sacrificial pit, the fire is covered by ashes, and the performers kindle it into activity, and accomplish the Yadnya.
- (499) Fire renders all the desired results as per the wish of the seeker, and receives the oblations, thereby burning the past and future sins of that person.
- (500) Sometimes, the Yogi is visible to one person, while he is not visible to somebody. Even after many efforts, it is difficult to meet a Yogi.
- (501) Whatever good things are offered with faith to the Yogi those things lead to men towards liberation.
- (502) As soon as the food etc given by a man is eaten by the Yogi, the Karma both past and present is burnt by the Yogi, and he gives that man the status of Atman.
- (503) O king, there is one more quality of fire, which makes it possible to see the qualified and pure non-qualified Brahman as one total unity.

#### स्वमायया सृष्टमिदं, सदसल्लक्षणं विभुः । प्रविष्ट ईयते तत्तस्त्स्वरूपोऽग्निरिवैधसि ॥

- Fire assumes the shape of the fire-wood through which it reveals itself, so having entered a particular body either of God or animal with noble or ignoble qualities, the all pervading Brahman appears endowed with that form though it is evolved by the god's own Maya. (47)
- (504) Fire is in itself formless, but it takes the related form of the articles which are being burnt they may be crooked, straight, long or short, big or small.
- (505) God has similar power. He creates various forms by His Maya, and enters into those forms by His own nature, and, therefore, He appears to be of various forms.
- (506) Just as the water of the river Ganga is the same, but it appears in various forms like whirlpool, ripples, waves, or flow, so also it is the Universal God, the Atman which appears in the form of any and all the things.
- (507) The pictures of the paper-lamp are cut out, and what appears on the outer screen is made up

of light only, but they are called Rama and Ravana etc, and games are shown to the spectators.

- (508) Similarly, we see animals of various forms, and various individuals in the world, but it is the only one Shri Hari, who functions in all.
- (509) The nature of the Yogi is similar to that. Though he looks at various forms and individuals, He has no sense of separateness or differences in them, because in every form he sees himself.
- (510) He is the same things which he looks upon."Thus. Avadhoota told Yadu, the good qualities of fire, which qualified the fire to be His Guru.
- (511) He further said "I regarded Moon as my Guru, and strengthened my conviction that birth and death are applicable to the body only, and Atman is eternal and unending". (not subject to destruction)

#### विसर्गाद्या: श्रमशानान्ता, भावा देहस्य नात्मन:।कतानामिव चन्द्रस्य, कालेनाव्यक्तवर्त्मना ||

- The various stages beginning with birth and ending in the cemetery, which are brought about by the time, whose course is invisible, belong to the physical body, and not to the Atman, just as various phases occur only to the Moon according to the various dates, but the Moon itself is not affected. (48)
- (512) According to the bright and dark fort-night the Moon appears to be either gradually growing or diminishing, in its phases, but there is no increase or decrease in the moon. Similar is the state of Yogi.
- (513) Similarly birth, death, etc are for the physical body only. Atman is eternal, without modifications, endless and deathless.
- (514) The pot is destructible but water in the pot gives reflection of the Moon in it. Similarly temporary things reflect the eternal. The eternal however does not suffer limitations of the things which are temporary.
- (515) The Moon is not born when the pot is produced, not does the Moon die when the pot is broken, but that Moon is permanent as compared with the pot, without birth or death.
- (516) Similarly a Yogi is Atman and is not born with the physical body nor dies with physical death. He is complete and undestructible.
- (517) The power of Time is unknowable. By that power the creation and the destruction appear to take place, but that power of Time is limited to the form, the body. It is not valid in the case

of the Atman.

- (518) In short, it is said that Time as death has tremendous power, but it is limited to the body only. Atman is such where Time has no existence.
- (519) While telling about the subtle power of Time as death, Avadhoota again remembered the example of Fire. He resumed his talk, and described the qualities of Fire again.

#### कालेन ह्योधवेगेन, भूतानां प्रभवाप्ययौ।नित्यावपि न दृश्येते आत्मनोऽग्नेर्यधाऽर्चिषाम् ॥

- By Time the beings speedily come into being and pass away. They are always taking place, but hey are not seen clearly just as the flames of the Fire which, though undergoing change, appear to be there, always as they are. (49)
- (520) The river of Time is very speedy but its flow is very subtle. In it, the Beings appear and die as small ripples, but it is not clear to the beholder.
- (521) In this river refuse in the form of old people is also floating and great dangerous and deceptive whirlpools of desire, greed, anger, jealously, sullenness, malice, etc., are churning the waters.
- (522) There are bubbling streams of childhood and youth; the water of old age is flowing slowly and waves of births and deaths are rising high.
- (523) The boulders of life-spans collapse by the force of the speeding mid stream. Temples of heavens etc are destroyed by the flow and it also topples down the high peaks like the home of Indra.
- (524) The same roaring flow of this river enters down under in the Patala (nether world) and killing the great serpents turns their bones into powder!
- (525) In the speedy flow of time all the beings are being born and dying but strangely enough this is not noticed by anybody.
- (526) When at the final dissolution, great thundering clouds pour down tremendous amount of water there is Universal deluge and large trees like Gods including the Brahma are swept away in it very quickly from root to the tips.
- (527) When this deluge is extreme, Vaikuntha and Kailasa also are swallowed by it. Time stands still. This is sudden and total.
- (528) The speed of this river of Time is not conceivable by our intellect and as it is very subtle, details of the happenings are not easily perceptible. Now listen to the actual nature of this

subtle flow.

- (529) Suppose one sees a lamp at one moment and again sees it after some time he will say "This is the same lamp which I saw some time back" but during that interval the wick has burnt more, more oil is consumed etc These changes are not openly seen unless minutely observed. Finally when the flame dies down they say "Now the lamp is gone."
- (530) Or, the water in a river is constantly flowing and at a given spot in the stream, every moment new amount of water is coming in that spot and flowing further. Persons, however, say that "This is the same water and same river as of yesterday". Similarly the flow of time is not conceivable easily, by all people.
- (531) Take the example of our body. Time is eating the life-period and the body goes on becoming gradually old. Time makes changes like childhood, youth, old age etc but that time is not sensed by anybody.
- (532) Such is the unconceivable speed of Time. I regarded the Sun as my Guru, because of this nature of Time. O king, please listen to the details.

## गुणैर्गुणानुपादत्ते, यथाकालं विमुञ्चति।न तेषु युज्यते योगी, गोभिर्गा इव गोपति: ॥

- Like the Sun sucking the moisture in summer and releasing it in the monsoon, by its rays, the Yogi enjoys the objects through his senses and leaves them, but is not affected by this process. (50)
- (533) The Sun, in hot season, sucks water with its sweetness and in the rainy season, it gives rain through the clouds and gives happiness to all people.
- (534) When the Sun slowly sucks the moisture by heat, that process is not noticed by us, but it is guessed when in the rainy season, water from the clouds makes all the land green and satisfied!
- (535) The Yogi also fulfils the wishes of any person from whom he takes small things and helps him in thousands of ways.
- (536) The self-blessed Yogi helps those people to accomplish their every desire and aspirations from which the Yogi received any little useful things, and finally sees that those people are liberated.
- (537) The Yogis receive the joy through their sense-organs and by their power of blessing, make those people happy and desireless, in due course.
- (538) The yogis have no attachment at all while receiving or giving anything. They are also as aloof as the Sun, when He draws moisture and gives rain.

### बुध्यते स्वेन भेदेन, व्यक्तिस्थ इव तद्गत: । लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत् ॥

Meaning of the Verse :

- As the Sun reflected in water in a pot, is perceived by ordinary men as a separate thing as though existing in the pot, so is the self clothed in a vesture (e.g. the body etc) understood differently, who think the physical body, as the self, though self is the same, not affected by limitations. (51)
- (539) Unintelligent persons say that Sun has fallen in the water, when they see its reflection, and when they see that reflection moving due to the ripples in the water, they say that the Sun has moved.
- (540) But the Sun does not even touch the water container and remains in the sky unaffected. Similarly, though the Yogi is moving about in the functions of mundane life, he is free from the bondage of the body.
- (541) People see the Yogi in the physical body active in various works and say that the Yogi is enjoying in his body and is bound by the limitations of that body. But that statement is as far as their intelligence functions.
- (542) Nobody knows that the Yogi is always aware of the body as an illusory thing. Is anybody killed by the illusory snake appearing on the shape of a rope?
- (543) Similarly Atman is spirit, but it is reflected in the physical body in an illusory manifestation and presents itself to be as if busy in various physical actions but these actions are not binding him.
- (544) A man sees his reflection in the water but does not say that he is drowned in the water, and similarly one who really knows that he is separate from his body, is not afraid of the actions of the body.
- (545) He who sees mirage and sets about building a boat, is a fool. Similarly the life is full of dangers when actually it is unreal.
- (546) So, one should not be over-attached to wife, son or house. Regarding this, Avadhoota began to tell the story of a pigeon.

### नातिस्नेह: प्रसङ्गो वा, कर्तव्य: क्वापि केनचित्।कुर्वन्विन्देत सन्तापं, कपोत इव दीनधी: ॥

Meaning of the Verse :

One should not have excessive fondness or attachment for any person or object. The mind of a man

who is thus over-attached, becomes unhappy and he comes to grief like the pigeon (of the legend) (52)

- (547) The root cause of the grief in our life is the attachment to a woman. Where this attachment is more, there is all the sorrow for the man.
- (548) Woman begets sons and daughters and the man has tremendous sense of possession about them, by which family man becomes very unhappy.
- (549) By being held tight by attachment and emotional bondage, people are always slaves to sense-objects and suffer from tremendous sorrow.
- (550) The wise, therefore, should never have any affection and attachment about anybody at anytime. One who has this entrapment must have to suffer much.
- (551) O the great king! In order that you should know the tragedy which occurs due to deep entanglement and sorrow, I am telling you a story of a couple of pigeons, to which listen with quiet mind.

#### कपोत: कश्वनारण्ये, कृतनीडो वनस्पतौं।कपोत्या भार्यया सार्धमुवास कतिचित्समा: ॥

Meaning of the Verse :

In a certain forest in a nest in a tree, a pigeon was living with its wife, for quite some time. (53)

- (552) The male pigeon constructed a nest in the deep foliage of a tree in a forest, as it was having a great desire for female bird and loved its spouse very much.
- (553) The male pigeon being very much enamored by its wife, lived in that nest with her for quite some time.

### कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ।दृष्टिं दृष्ट्याऽङ्गमङ्गेन, बुद्धिं बुद्ध्या बबन्धतु: ॥

- The couple lived a family life seeking pleasure and were tied with each other by the thread of love, touching each others, vision by vision, body with body and thought by thought. (54)
- (554) The male and female loved each other very ardently, which increased day by day and their mutual attachment was also tighter and tighter.
- (555) They looked at each other with desire in their eyes; they played games of various types, embraced each other and used to put their necks together.

(556) They never parted with each other and used to live always together, eating and drinking together, as if there was one soul in their two bodies.

#### शय्यासनाटनस्थानवार्ताक्रीडाशनादिकम् । मिथुनीभूय विस्रब्धौ, चेरतुर्वनराजिषु ॥

Meaning of the Verse :

- They both wandered and flew in the forest always together, sleeping, sitting, roaming, talking, playing, eating everything being done together and were thus happy in each other's company. (55)
- (557) They used to put in each other's beak what to one of them tasted good. The male used to give to its spouse with great love, whatever it could get, sometimes after lot of efforts.
- (558) He did not generally go very far leaving her alone in the nest. Both used to fly out and come in together.
- (559) Both sat alone in each other's company, played a lot, sat together, and merrily played variety of mutually entertaining pranks.
- (560) When women are alone with their husband, they talk sweetly, make gossip about the husband's parents, criticize their brothers and brothers-in law- and entice their husband to their way of thinking by cunning sweet talk.
- (561) Let it be put aside. In this case of the couple of pigeons they sat together, touching each other's warm bodies, and slept on one feather-bed.
- (562) Thus the male pigeon forgot what was good for him, as he was blinded by sexual pleasure which he got from the female. He was ecstatic in adoring the female pigeon!
- (563) They used to mate at various places in the forest. Their nest was simply one of their favourite places. All their merriment went on in the forest.

### यं वाञ्छति सा राजंस्तपर्यन्त्यनुकम्पित:।तं तं समनयत्कामं कृच्छे्रणाप्यजितेन्द्रिय: ॥

- O king, whatever the female wanted to have, the male bird being compassionate, brought it for her, even after lot of efforts, as he had no control over his passions. (56)
- (564) Whatever valuable thing the female pigeon wanted, it brought it for her by lot of efforts, even at the risk of its own life.
- (565) It was ready even to bring her favourite things, without her actually requesting for them! Then why should it not do it when so demanded? It would even sell itself to procure that

thing!

- (566) He did not care for charity. It did not give anything out of pity. Whatever was to be done was only for the wife, at any cost.
- (567) A fly sitting on sugar is not quick enough to escape if it is hit; similarly while enjoying the objects one does not remember that old age and death are sure to come.
- (568) Just as truthful people abide by the commitments made by their ancestors, similarly but quite in a different way, men of sexual drive, do not allow anything to hamper or prevent their sexual enjoyment.
- (569) A person sees Atman everywhere if he is a real seeker, but quite contrary to that higher vision, a person who is foned for a woman, cannot see anything else in the world except that woman.

## कपोती प्रथमं गर्भं, गृह्णती काल आगते । अण्डानि सुषुवे नीडे, स्वपत्यु: सन्निधौ सती ॥

Meaning of the Verse :

- By lapse of some time the faithful female bird laid some eggs in the nest, for the first time, while the male was near her. (57)
- (570) The female was already an object of total love! What can be said about the condition of the mind of the male pigeon when she was having eggs in her womb? He was maddened as a miser who by luck suddenly finds a chest of coins!
- (571) So, he started to make a great fuss about her pregnancy. Just as a monkey dances madly when it drinks liquor.
- (572) Similarly he started dancing! He looked after every whim and desire of his spouse, and was merged whole and soul in pleasing her in every respect.
- (573) When one day she actually laid eggs, his happiness was beyond limits even all the three worlds were short for it.

### तेषु काले व्यजायन्त, रचितावयवा हरे:।शक्तिभिर्दुर्विभाव्याभि: कोमलाङ्गतनूरुहा: ॥

- In due time, by the unscrutable and unimaginable power of the Lord Hari, very tender young ones were born out of those eggs, with all their limibs properly developed. (58)
- (574) The power of the Lord Hari is strong enough to make the impossible things happen, the scope of which even God the creator does not know. The limbs of the young ones were

developed in the eggs by that Supreme Power.

- (575) First, only liquid was contained in those eggs. In it, nails, wings, beaks and the openings of the eyes were created. That is the divine miracle.
- (576) Eggs broke and delicate young ones came out. Looking at those, the parents were overwhelmed with joy.

## पूजा पुपुषतु: प्रीतौ, दम्पती पुतूवत्सलौ।शृण्वन्तो कूजितं तासां, निर्वृतौ कलभाषितै: ॥

Meaning of the Verse :

- Being pleased and happy to listen to the tiny notes of the young ones, the parents nurtured those young ones with great joy. (59)
- (577) As the young ones were very small and tender and beautiful, the parents cooed and woed them with tremendous parental love and reassured the little souls to be unafraid.
- (578) Both of them did everything needed at the right time for the tiny tots and thus personally brought them up.
- (579) By listening to their not so articulate chirpings both the parents were very happy and prayed for their safety in their own bird-language.

## तासां पतत्रैः सुरूपर्शेः, कूजितैर्मुग्धचेष्टितैः प्रत्युद्रमैरदीनानां, पितरौ मुदपापतुः ॥

- Being moved to ecstasy by their smooth touching feathers, sweet to hear their notes, sweet to look on their playful movements the parents were very joyful. (60)
- (580) The parents were very happy by the sweet notes of the young ones, by the soft touch of their small wings and by their tender embrace.
- (581) The parents used to sit together when the young ones scurried along in front of them, putting beak into each other's beak and danced weirdly.
- (582) Then hugging them lovingly the parents used to fly some distance and coming back hurriedly, used to embrace the young ones.
- (583) The little ones were not at all insecure when they were under the protective wings of the parents and the parent birds also thought themselves to be blessed because they had such off-springs.
- (584) As the tots were very cute, the parents took every care joyfully regarding their needs and fancies. Their eyes were happy to look at the young ones. The parents and the tiny young

ones had great mutual affection.

(585) When the tiny birds trotted and tried to spread their feeble wings to fly, parents used to chirp and coo with joy and embrace them again and again.

### रनेहानुबद्धहृदयावन्योऽन्यं विष्णुमायया । विमोहितौ दीनधियौ, शिशूनपुपुषतु: ॥

Meaning of the Verse:

- Being bound mentally together by extreme affection, and influenced by the spiritual Power of the Lord Vishnu the couple was very anxious about their off-springs and looked after their nurture, with great care. (61)
- (586) O King, the Maya of the God without birth is herself unborn. See, how the couple was under her influence! The couple was very eager to nurture their young ones, because there was deep love between them.
- (587) The affection of the husband for his wife and the parents for their children is very difficult to avoid. In order to feed the young ones, the couple took many troubles, wandering in the forest to find some grub for them.

## एकदा जग्मतुस्तासामन्नार्थौ तौ कुटुम्बिनौ । परित: कानने तस्मिन्नर्थिनौ चेरतुश्विरम् ॥

Meaning of the Verse :

- Once the couple roamed about in the forest for bringing some food for their young ones, and was very late. (62)
- (588) Gradually, the tiny young ones grew, and their hunger also grew. The couple became worried how to give them enough food.
- (589) The male and female pigeons went into the forest for finding grains etc, and bringing the food back to the nest.
- (590) It so happened that, there was not enough food available at one place. So, they roamed about, flying through the forest, but they did not get enough grains, etc.
- (591) They thought We will somehow get enough feed, and give it to our children and properly rear them up.
- (592) With this thought they undertook flight to remote places also, in fields, gardens and the jungle.

हष्ट्वा तान् लुब्धक: कश्चिद्यहच्छातो वनेचर: । जगृहे जालमातत्य, चरत:

### स्वालयान्तिके ॥

Meaning of the Verse :

- Seeing the young ones, a hunter who walked in the forest, came near them and threw a net on them, which were loitering near their nest. (63)
- (593) The parents were far away. The young ones were very hungry. They ventured out of the nest.
- (594) A hunter came in that area at that time, and he saw the small birds playing on the ground near their nest.
- (595) He threw his net in which those young ones were caught. The hunter patiently awaited the arrival of the parent birds.

#### कपोतश्च कपोती च, प्रजापोषे सदोत्सुकौ । गतौ पोषणमादाय, स्वनीडमुपजग्मतु: ॥

Meaning of the Verse :

- With tremendous love for their children, the male and the female pigeons came hurriedly, with some grains in their beaks, to their nest. (64)
- (596) The parents, in due time came hurriedly to their nest with some food in their beaks for their young ones.
- (597) (Avadhoota said) The attachment to the wife is so dangerous that it creates further complications of the family and worries about maintenance of the house hold.
- (598) The woman is the main source of suffering to a man, because through her children and grand children, there is lot of trouble.

#### कपोती स्वात्मजान्वीक्ष्य, बालकान् जालसंवृतान् ।

### तानभ्यधावत्क्रोशन्ती, क्रोशतो भृशदुःखिता ॥

- When the mother bird saw the young ones caught in the net, she jumped towards them, in the agony of sorrow. (65)
- (599) The mother bird saw that her young ones are caught in the net and are helpless; she began to cry out due to sudden rude shock of sorrow and cried profusely, throwing herself on the ground.
- (600) She began to cry and call the young ones, herself being helpless and unable to do anything.

Again and again she went near the net and lamented about the unforeseen disaster!

### साऽसकृत्स्नेहगुणिता, दीनचित्ताऽजमायया।स्वयं चाबध्यत शिचा, बद्धान्पश्यंत्यपस्मृति: ॥

Meaning of the Verse :

- She became very depressed and being a slave to the extreme attachment due to the Maya of the Almighty God, she jumped into the net to be near her young ones! (66)
- (601) Seeing that her young ones had died in the net her sorrow and attachment became hundred times severe! She cried with agony, which resulted in a heavy load of sorrow on her spouse.
- (602) She became crazy due to the pain of parting; she remembered how they used to give the parents tender love and again cried. She became blind and not caring at all about her own life, fell in the net!
- (603) See how she was deluded due to the attachment and affection. She was actually seeing her off-springs caught in the net but blinded by the sorrow, she dared to risk her own life and jumped. See the tragedy, brought about by Maya.

### कपोतश्चात्मजान् बद्धानात्मनोऽप्यधिकान्प्रियान् ।

#### भार्यां चात्मसमां दीनां, विललापातिदुः स्वित: ॥

Meaning of the Verse:

- The male bird was also very sorry to see his off-springs caught in the net, which caused his wife also to fall in the net and he began to cry due to tremendous loss! (67)
- (604) Being estranged from his spouse and children, the male pigeon put his beak down and began to cry!
- (605) He saw his off-springs which were dearer to him, than his wife, dead in the net and saw his wife which was beautiful and dear to him, also fallen in the net, and cried profusely.

## अहो मे पश्यतापायमल्पपुण्यस्य दुर्मते: । अतृप्तस्याकृतार्थस्य गृहस्त्रैवर्गिको हत: ॥

Meaning of the Verse :

The male bird cried – O, see my disaster, a stupid and merit- less father that I am! I am not happy, I am not satisfied, I have not fulfilled my life and alas! My home, my wife and children are dead, destroying the Dharma, Artha and Kama. (68)

(606) He said to himself - The householder's life is the means of fulfilling the religious monetary

and emotional aspirations of living being. That life has ended and I became nobody, while my desires are not fulfilled.

- (607) By some strange turn of events, my past Karma has become a whirlpool and I have become destitute before doing any meritorious deeds and the religious, monetary and emotional aspirations are destroyed.
- (608) The triple achievements are unfulfilled. But the fourth achievement of liberation is still possible. I shall somehow get it before it is too late. Why should I worry about destruction of my family life?
- (609) But when I am not free of my desires how can I achieve liberation? See how foolish I am!
- (610) I had very small merit and, therefore, death has grabbed my home and as I am now a widower, the door to the other world is also closed! I will not be able to reach heaven!
- (611) But is it possible to reach heaven only because of having a family life? No! As far as I am concerned, I had a chance to go to heaven.

#### अनुरूपानुकूला च, यस्य मे पतिदेवता।शून्ये गृहे मां सन्त्यज्य, पुत्रै: स्वर्याति साधुभि: ॥

- My wife was matching in beauty to me. She was always docile and she was really faithful to me and respected me as a god. She has left me in the empty home and she is going to heaven in the company of saints. (69)
- (612) Heaven can be reached only if the husband and wife really love each other and if both of them are having faith in religion. Otherwise it is not possible to go to heaven-world.
- (613) There are some wives who are very talkative and they are rude, some are wild in nature and wander in the town. Some are crooks and devilish. Some are having clandestine affairs!
- (614) Some woman is having murderous rage; some are greedy of food, some stand before a mirror and clean their teeth often.
- (615) Some are filthy and lazy. Some practise black magic. Some are delicate and addicted to enjoy unscrupulously. Some are proud of their beauty and naughty.
- (616) My wife was not like them. She was always agreeable to me. She was a really faithful wife, and obedient to me.
- (617) When I wanted to do some good deed, she joined me, helped me and when I had desire for her, she fulfilled my desire lovingly, and cleverly.

- (618) She did not worship any other gods and deities except me, nor visited any sacred places. She never disobeyed me.
- (619) Thus she was wise, beautiful, amicable, virtuous and faithful
- (620) O, such a devoted wife has left me alone in this empty nest, and is going to heaven with our children!

## सोऽहं शून्ये गृहे दीनो, मृतदारो मृतपूजा:।जिजीविषे किमर्थं वा, विधुरो दु:खजीवित: ॥

Meaning of the Verse :

- Thus I am alone in this deserted nest, with my wife and children dead! For what purpose should I live further, widower and sorrowful as I am? (70)
- (621) My wife is gone! My offsprings are gone! Why should I feel very ashamed when others will laugh at me! I will feel better to be dead than to hear their bitter remarks.
- (622) I am suffering so much! How can I honourably meet other birds! They will call me a pitiable one as I have lost all the happiness of the family life.
- (623) Cursed is this life of a widower! It is worth all the blame and it is shameful. Nobody will call me to dinner on any occasion.
- (624) I shall have to live alone in this nest! I will never have to eat anything sweet, and I will be further miserable.

### तांस्तथैवावृतान् शिग्भिर्मृत्युगूस्तान्विचेष्टतः।स्वयं च कृपणः शिक्षु, पश्यन्नप्यबुधोऽपतत् ॥

- Seeing them thus caught in the hunter's net and dead, he also became full of self-pity, jumped into the same net though he was actually seeing his family dead in that net, but not being wise enough to save himself. (71)
- (625) What did the male pigeon do, after lamenting like this? He saw his wife and children completely lifeless, in the deadly net.
- (626) Even then, he was not wise enough and jumped in the same net.
- (627) (We see that in this world everybody who dies is followed eventually in his way to death, but nobody tries to escape the chain of births and deaths, and attain liberation!)
- (628) (See, persons even die for women and children but nobody thinks of attaining rest at the feet of the God. Their minds never see this at all).

## तं लब्ध्वा लुब्धक: क्रूर: कपोतं गृहमेधिनम्। कपोतकान्कपोतीं च सिद्धार्थ: प्रुययौ गृहम् ॥

Meaning of the Verse :

- The cruel hunter caught the male and female pigeons together with their young ones, and thus having been successful, went to his own home, taking with him the dead birds! (72)
- (629) The foolish pigeon also fell in the net and the hunter had his wish fulfilled. He put the collected net and the dead birds on his shoulder and went home.
- (630) (Whoever is a family man like that pigeon, is attacked by Time as Death and he is as foolish as that poor pigeon.
- (631) He saw that his wife died because of her bondage with her children, and he also stupidly jumped into the net.
- (632) Thus that male pigeon, being entangled in the attachment of his family, met his death because he did not think sanely even for a moment.

#### एवं कुटुम्ब्यशान्तात्मा,द्वन्द्वाराम: पतत्रिवत्।पुष्णन्कुटुम्बं कृपण: सानुबन्धोऽवसीदति ॥

Meaning of the Verse :

- Thus a man caught in the attachment of his wife and children, who believes in the dualities, becomes disturbed, feeds his family by taking lot of pains, miserably dies together with his dependents. (73)
- (633) Thus a family man, entangled in the work of supporting his dependants and having desire for sensual pleasures, is destroyed together with the inmates.
- (634) The home and the family life of the householder is nothing but a resort of pleasure based on duality. It deludes just as the pigeon was deluded. Therefore one should not waste his life in this way.

### य: प्राप्य मानुषं लोकं, मुक्तिद्वारमपावृतम् । गृहेषु खगवत्सक्तस्तमारूढच्युतं विदु: ॥

- He who, having this human life with the door to Freedom open, becomes attached to household, just like the said pigeon is called a "man fallen though properly established". (74)
- (635) One who is born on the face of this earth, which is the world of Action, and is further fortunate to belong to the higher class,

- (636) When a man is thus born in human race, the door to liberation is open for him. It is possible that he may be free in one day, one hour or even a moment.
- (637) This is true for persons of other castes. Over and above, if a man is born as Brahmin, the Brahmin is by virtue of his birth, naturally pious and destined to be free! But by ignorance they unfortunately become captive of their passion and attachments.
- (638) It is a rare thing that a man is learned and also desireless. Even the gods like the Brahma do not have that freedom from desire. Alas! They unfortunately become attached to carnal desire and hunger for rich food, and are lost!
- (639) One who is born in the human race but still becomes attached to his home and family is called "Fallen though properly established", or is called a stupid scholar. He forsakes his own higher life and true welfare and becomes miserable like that pigeon.
- (640) The Vedas and Puranas have declared that a man is never completely satisfied with enjoyment of objects. Though this is thus universally known, they keep up their entanglement in the pleasurable objects and in vain lose the great opportunity given them in the human body.
- (641) The human body is really a great thing itself. Even if the name of Rama is repeated constantly, all the four levels of freedom come to serve the man. Though this fact is well-known, they foolishly become engaged in objects and waste this body.
- (642) Nobody is ever fully satisfied by enjoying the sense-objects; how can thirsty persons quench their thirst by the false water of mirage?
- (643) So, why should the intelligent people, having luckily got the gift of human life, become mad to get the pleasures of the senses and sweat for them?
- (644) The treasure of human body is received so easily! So, O king, drop all your pride. Then only you will have contentment.
- (645) It is not certain that one may again be born in human body. It is therefore advised that one must drop one's attractions to sense-objects and worship Shri Hari with true devotion.
- (646) This spiritual means is the easiest way towards god-realization in the Age of Kali. There is no necessity to follow Yoga, sacrificial ceremony, renunciation, and giving anything as charity. When you sing songs in praise of the Lord, by leaving all types of social inhibitions, you will find that all the four kinds of "LIBERTY" are your maid-servants.
- (647) Why should one feel it a loss if by giving a brick one gets the magic stone-Parees? The God meets you in person by your songs of praise in the "Keertana". You should be confident about this.
- (648) Eknath, the disciple of Janardana says that the Guru Janardana Himself has given his "stamp of authority" that by the human body which is undoubtedly impermanent, God is evident in

this visible world.

- (649) Eka surrendered himself to Janardana, when he, Janardana became Eka by his unity, just as gold and the bangle are one, though names are different.
- (650) The advice which Shri Krishna gave to Uddhava, and which Avadhoota gave to the king Yadu, is the same advice which Janardana as Eknath is giving to the esteemed Listeners. (650)
- Here ends the Marathi commentary written by Saint Eknath on the Seventh Chapter of the Eleventh Skandha of Shri Bhagawata Purana.

Dedicated to Lord Shri Krishna

# Chapter 8

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to you my Satguru! You are an astrologer who sees the relative positions of planets in a man's horoscope to find out how great is the unity between the Jeeva and Shiva, and by doing Punyahawachan (Declaring the day as auspicious) You effect the marriage of the consciousness with the Brahman!
- (2) People generally see the marriages of the bride and the bridegroom, but O Gururaya! Marriage of oneself with oneself is the skill which is your speciality.
- (3) Another peculiarity in the marriage which you arrange is that the five groups of five principles each, are amalgamated by you, and the power or the gaze of the Kala (Death) is avoided, while you place the measuring pot (called as Ghatikapatra) properly, which is the pot of self-knowledge.
- (4) You prepare Ladus of the four main achievements of man in his lifetime, and arrange for Telwan (preparations of food to accompany the bride going to the house of her husband after marriage ceremony,) You throw away the Lime and salt, (which is meant to ward off evil influences) which is nothing but the sense of pride in the Jeeva.
- (5) You prepare the Madhuparka (honey and other sweet things) of the four qualifications (called Sadhana-Chatushtaya) and throw the lump of rice which denotes the limited sense of Jeeva)
- (6) The sensual pleasure remains far behind but it becomes the soft piece of cloth for walking upon it. You speak the word "Saavadhan" for both sides of the wedding ceremony. That is Your sweet blessing.
- (7) The diversion of mind towards objects is the screen held between the bride and bridegroom, which is removed promptly by the Samadhi and when the word comes to an end there is deep calm and quiet everywhere. Thus Your timing is very auspicious.
- (8) When the vision sees equality everywhere, it being in the half-syllable of Om, there is realization of Brahman, and the fists are closed in the sense of unity. This method of Yours, of arranging the wedding is quite extra-ordinary.
- (9) There the bridegroom is neither dark nor fair. Actually he is not visible to the eyes and this is the wedding ceremony!
- (10) O Gururaj! What a wonder it is! What a miracle! There is nobody second here, but You arrange this marriage of only one with himself! You are a unique match-maker!
- (11) Regarding you as my Guru, if I set out to bow before you in the outer world, You are also

inside me as Atman. You are everywhere inside me as well as outside me.

- (12) If I try to see You as separate from me, I find that I myself is absent. O Gurunath, though You wipe me out, still You arrange to write this book through me.
- (13) Eknath says "Now we will refer to the seventh chapter. At the end of that chapter Avadhoota told to the king Yadu the story of a pigeon.
- (14) So far he told about eight gurus from the totally good Earth to the eighth guru pigeon. Guru is great because of self-knowledge.
- (15) Now Avadhoota will tell about other teachers. Please listen so that you will also benefit by it.

### ब्राह्मण उवाच - सुख्रमैन्द्रियकं राजन्, स्वर्गे नरक एव च ।

#### देहिनां यद्यथा दुःखं, तस्मान्नेच्छेत तद्धुधः ॥

- The Brahmana says, "O king, the pleasure which embodied beings derive from sense organs is the cause of pain and sorrow in the hell as well as heaven. Therefore a wise man should not desire them." (1)
- (16) When Avadhoota saw that the king Yadu was interested in the stories, he was more eager to talk further.
- (17) He said, "O King, listen carefully. The enjoyment of objects is the same in the hell as well as heaven. There is no doubt about it.
- (18) For example the pleasure which Indra gets in having intercourse with Urvashi is the same as a pig gets with its female partner, though they are roaming in a refuse dump.
- (19) Knowing this, the saints never have desire for enjoyments in either of these places. Just as nobody likes to embrace a dead body, the saints do not like to touch the objects of pleasure.
- (20) Just as nobody thinks of holding a living serpent in his hand, the saints are not attached towards sense-enjoyments.
- (21) Just as difficulties and sorrow come to a man without invitation, similarly the past karma, of its own accord compels a man to suffer or enjoy the sense objects.
- (22) The soul of every being has no desire to suffer any pain. The destiny compels him to have pleasure as well as have suffering, by its own course.
- (23) Though this is a fact, people take lots of trouble to get pleasure, and waste their whole life. So it is wise to leave the interest in mundane pleasures and turn oneself towards spiritual life.

(24) Here you may say that how can one feed one if one is totally dedicated oneself to the spiritual way of life? Without diet the body will not survive. So I considered python as my Guru in order to do this experiment.

### गूरसं सुमृष्टं विरसं, महान्तं स्तोकमेव वा । यहच्छ्यैवापतितं, गूसेदाजगरोऽक्रिय: ॥

Meaning of the Verse :

- The python remains inactive and swallows whatever food it gets, may be a good morsel or tasteless, big or small article of food, which comes along near his mouth naturally. (2)
- (25) The python gets food without making any effort. It is in that way very determined not to move.
- (26) It opens its mouth and whatever is within reach, gulps it without consideration whether it is tasty or tasteless. The python remains contented.
- (27) The same is the case in respect of Yogis. They are always blissfully merged in their self. They have left their liking for tasty food. They eat whatever is offered to them and make no special efforts to procure any food.
- (28) When they eat something their tongue does not critically select any particular food article. We may say that they do not indulge in satisfying their tongue but only eat to survive and live on.
- (29) The Yogi recognizes the sour or bitter taste but while eating he is equally respectful, for all tastes are equal to Brahman for him. He does not differentiate between juicy and dry food because he is contented in himself. Therefore everything is sweet for him.
- (30) The python is nourished even by the air which enters its open mouth. So air is also sufficient food for it.
- (31) Yogis are also satisfied by air. They do not become slaves to anybody for food.
- (32) They have no choice about food, either a little or more, and tasty or tasteless. They eat with calm and quiet mind whatever is available on time.

## शयीताहानि भूरीणि, निराहारोऽनुपक्रमः । यदि नोपनमेद्रासो, महाहिरिव दिष्टभुक् ॥

- The Yogi may sleep for many days without food, without doing anything purposefully for it, if he does not get a morsel, just like the great serpent who eats whatever is available in front of his mouth. (3)
- (33) The python lazily lies down wherever it is, even if it does not get food for a long period of time.

- (34) Similarly if a Yogi does not get food for a long time, he stretches himself lazily, and relaxes with or without sleep.
- (35) He has no sleep as such, because he is merged into a blissful state of Atman, and does not do anything to get food. He is satisfied with whatever he may get by luck.
- (36) Whatever is in luck will definitely be available. So, he is not worried and his state of calmness of mind is not disturbed.

### ओज:सहोबलयुतं, बिभ्रुदेहमकर्मकम् । शयानो चीतनिद्रश्च, नेहेतेन्द्रियवानपि ॥

Meaning of the Verse :

- The python has power and strength and a very large body, but it is not active. He reclines but does not sleep and does not wish though he has body-organs. (4)
- (37) The strength of the python is very great, its body is large, long and powerful, but it does not actively do anything. It is just lying with its mouth open.
- (38) The Yogi is also of the same mind. He is strong and intelligent. His organs are also very healthy and strong.
- (39) But he does not let the idea of "eating food and making efforts for it" touch his mind, and does not allow his body and speech slur because of pangs of hunger.
- (40) He is not concerned about his waking consciousness or dream state. He sleeps but not goes into deep sleep of un-awareness. He wears the sheets of nothingness and relaxes in the bliss of self.

### मुनि: प्रसन्नगम्भीरो, दुर्विगाह्यो दुरत्यय: । अनन्तपारो ह्यक्षोभ्यस्तिमितोद इवार्णव: ॥

- As regard the sea, he is also a Guru, because from him a Muni learns sereneness but cheerfulness, unfathomable nature, unsurpassable by expanse, impossible to be disturbed by anybody. (5)
- (41) Please listen to the virtues of the sea, who is also the Guru. He has serenity, completeness and cleanliness etc.
- (42) The sea is always cheerful. The Yogi is always cheerful. As he has self-knowledge he is not disturbed.
- (43) Though dirty water from many rivers pours itself in the sea, its water does not become polluted. Yogi also is busy in various activities but is not upset by any happening.
- (44) The sea is deep. Similarly Yogi is also deep. The sea does not transgress his shores. Similarly

the Yogi does not go beyond the orders of his Guru.

- (45) Any ordinary person does not dare enter the sea. He may be drowned in the waves. Similarly, if one surrenders to a Yogi with deep faith, the yogi by his wisdom, destroys the worldly life of the man together with all the worries.
- (46) Only an expert swimmer can bathe in the sea safely. Any other man is drowned in the sea, or is short of breath!
- (47) Similarly, the company of a Yogi is not good for unworthy persons. They are already afraid themselves. Only faithful persons can approach the Yogi safely.
- (48) The sea cannot be crossed by a man only because he is rich. Similarly Yogi cannot be disobeyed by men, angels, kings or Gods.
- (49) No dirt is accepted by the sea. He throws it by his waves. Similarly the mind of a Yogi is always clean by meditation.
- (50) The river Tamraparni merged into the sea and created a mine of persons; Faith came to meet the Yogi and became the mine of Liberation.
- (51) He, who drives deep in the sea, gets pearls. Similarly he who mingles with the Yogi gets the pearls of knowledge.
- (52) Just as nobody can measure the waters of sea, similarly Vedas and sciences cannot estimate the vast powers of a Yogi.
- (53) Just as the water of the sea is still, similarly Yogi is steady and not disturbed by death or difficulties.
- (54) The sea is not flowing from one place to other. He is quiet and fixed at his own place, full at all times, Yogi is also complete in himself, steady in his Atman.
- (55) While comparing yogi with the sea, some more characteristics of the yogi came to my notice. I shall now tell them to you.
- (56) Water of the sea at the deeper level is flowing and having streams. But Yogi is quiet from within also. There is no anxiety or any ideas or projections of thoughts.
- (57) There are tempests on the sea at times, but there are no upheavals of any kind in the mind of a yogi. His mind is not uneasy at any time and he is still alert and sensitively aware of everything.
- (58) There is high tide on the sea on the day of Full moon or on the darkest night. But Yogi has no high tide or low tide in his cheerful but calm mind. The sea is high due to the moon, but yogi is having a calm mind, in a state of equilibrium.

- (59) Sea water is salty, but Yogi is kind and sweet to all in his speech, action and thoughts, with Truth as his basic principle in life.
- (60) How can one who is not ripe with self-knowledge and who is raw because of lack of self experience, ever be sweet?
- (61) The sweet waters of rains on the sea are spoiled due to the salty sea. The yogi is different. If you serve him, he will not allow that to be wasted.
- (62) If a yogi takes even a little help from somebody, he destroys the suffering in the worldly life of that man. The seekers of Freedom should therefore do service to the devotees of Shri Hari, the yogis of devotional path.

### समूद्धकामो हीनो वा, नारायणपरो मुनि: । नोत्सर्पेत न शुष्येत, सरिद्धिरिव सागर: ॥

Meaning of the Verse :

- A sage who is a devotee of Narayana, should not get arrogant or get dried up by sorrow, by being rich with fulfillment of desires or deprived of all the pleasures, just as the sea, which is not affected by rivers. (6)
- (63) In the rainy season rivers bring volumes of water to the sea but the sea is not pleased nor the waters of the sea increase.
- (64) In the summer season the rivers become narrow but the sea is not annoyed with them.
- (65) Similarly even if there is prosperity in the fortune of a yogi, he does not become proud about it.
- (66) If all the money etc is lost the yogi does not mind it and does not become unhappy. He looks at the world as the God Narayana and therefore he remains joyful.
- (67) He is not proud if he is rich and as regards poverty, the yogi is having no poverty of any kind; though he has a few belongings.
- (68) To his mind riches or poverty are equal; he has no attachment to the family life and by selfknowledge he is equal to the God Narayana.
- (69) The entanglement of worldly life is very difficult to avoid and attachment to a woman is the root cause of misery and destruction. In this respect I have considered a moth as my Guru. Please listen to that.

## हष्ट्वा स्त्रियं देवमायां, तद्भावैरजितेन्द्रिय: । पूलोभित: पतत्यन्धे, तमस्यग्नौ पतङ्गवत् ॥

- A man, seeing a woman who is the divine power of God (Maya) becomes uncontrollable in his passions and being enticed by her, falls in the dark dungeon, like a moth falling in the fire. (7)
- (70) Woman is the embodied symbol of the divine power of three Gunas and all men have a desire to enjoy sexually that woman.
- (71) The woman makes amorous passes towards the man and penetrates the armour of courage of the man by the arrows of her glances and enters into the mind of the man. (Here Gunas are the string of the bow and glances of the woman are arrows.)
- (72) The woman throws furtive glances and destroys the fort of the courage of man and ties him by the ropes of the beauty and puts him into the prison of carnal enjoyment.
- (73) Please remember that the seeming pleasure one derives from a woman is sheer pain. Though one puts into his mouth a poison which is sweet, the result of death is certain.
- (74) For example what pleasure a moth (butterfly) gets by jumping into the flame of a lamp? By sudden fall into that flame the moth simply burns itself.
- (75) One moth dies like this but the others do not become wise and they also jump. Similarly men who see a man caught in the passin about a woman do not stop but they also follow the same path.
- (76) Similarly men fall a prey to the desire for woman, very foolishly but they cannot avoid the death which waits for them in the future.
- (77) The moth is attracted to the flame by illusion of the brilliance and falls into the oil after being burnt. Similarly by the contact with woman the man is definitely going to fall in the darkest hell.

### योषिद्धिरण्याभरणाम्बरादिद्रन्येषु मायारचितेषु मूढ: ।

#### पूलोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टदृष्टि: ॥

- A man being maddened by the golden ornaments and fine clothes of a woman which are simply the things constructed by Maya, desires to have pleasure from the body of the woman and is finished like a moth which jumps blindly in the flame. (8)
- (78) Just observe! Women, gold ornaments and jewels are as if created for the fall of men.
- (79) If one is attached to a woman, she pushes the man into the hell. The greed for gold is more dangerous and itself is a psychological hell. Jewellery and ornaments definitely push a man into the hell.

- (80) For example, a man is already possessed by a ghost. Over and above he drinks wine. Then his dancing and zooming is beyond limits.
- (81) All these homes of disasters are concentrated in a woman; so, how can men remain sober when they look at the woman?
- (82) Or a certain person who is always chattering, continuously talks nonsense. Then the festival of Holi comes along. At that time who can control the distortion of his speech?
- (83) Wine is itself powerful enough to delude a drunker and if an intoxicating potion is added to it, then there is no limit to the influence on that man.
- (84) Similarly woman who is the essential expression of enticement, becomes more dangerous when she wears ornaments and beautiful clothes.
- (85) Varieties of ornaments and rich saris, kumkum and eye-ointment etc, make a woman very attractive to others and all the workings of Maya are tremendously effective in her.
- (86) This Maya gives trouble only to the persons who have no control over their sense organs but she never confronts the devotees. Those who have deep devotion to Govind have the great protection of that store house of grace!
- (87) If you want to know how the God protects His devotee, please consider that Atman is neither male nor female. Only the body has this division. The God gives to the devotees the experience that it is the God, who is the female, and thus the devotee is not attracted to the female or male as an opposite sex.
- (88) Those who see a woman, and by losing their sense of discrimination run to enjoy her, surely suffer from tremendous pains.
- (89) Looking at the shining flame of fire, the moth is attracted to it and jumps towards that flame, and is burnt.
- (90) Thus Maya by the body of woman allures men, but this happens only in the case of those men, who are against the devotion of Shri Hari.
- (91) Now I have regarded the blue-beetle as my Guru for the quality of deriving our own benefit without giving any trouble to others. Please listen to that quality.

### स्तोकं स्तोकं ग्रूसेद् ग्रासं, देहो वर्तेत यावता । गृहानहिंसन्नातिष्ठेद्धृतिं माधुकरीं मुनि: ॥

Meaning of the Verse :

The sage should take a little food at a time, as he is living on food, and has to maintain his body. He should wait at the doors of the houses following the method of taking a little food, just like a

little nectar is taken by the blue-beetle from each flower. (9)

- (92) The blue-beetle is wise enough to delicately collect nectar from a flower without disturbing the petals of that flower. Thus it accomplishes its purpose.
- (93) Similar is the case of a yogi, who collects only a handful of grains from going to each household, and thus does not give trouble to the householder.
- (94) He takes only a little from each, without considering whether the giver is rich or poor.
- (95) The blue-beetal enters a lotus flower, but being attracted to the nectar stays in it for more time, and thus it is held captive when the lotus-flower shuts itself.
- (96) That little creature is so strong that it penetrates hard wood for making a nest, but that poor one is held up captive in the lotus flower. It does not think of hurting the flower, because of enticement.
- (97) A Sanyasi is also attached to something and is held up at a place. It becomes a bondage to him by his being involved there.

### अणुभ्यश्च महद्भ्यश्च, शास्त्रेभ्य: कुशलो नर: । सर्वत: सारमादद्यात्पुष्पेभ्य इव षट्पद: ॥

- A skillful man should take the essential from the smaller or larger books of scriptures nay! From every place, just as a blue-beetle collects honey from all flowers. (10)
- (98) The blue-beetle does not spare a flower, because it is a small one. It enters that flower also for a little honey.
- (99) Similarly, there may be larger lotus flowers in full bloom. It enters these also, and takes honey and goes away.
- (100) Similarly, a yogi does not bother to study all the details of any smaller or larger book, but takes from each what is the essential part.
- (101) He gives respect to the state of mind merged into Brahman as described in a book, just as he regards the etymology described in other books of songs in praise of God, where the world is said to be emanating from Brahman.
- (102) He respects the opinion of a scholar and also accepts a good advice from ordinary man, who is casually talking to him, and profits by the essential truth.
- (103) For example, a bride behaves very cordially with the parents of her husband in order to please him, and just as she loves her husband, she is kind to the servants in the house.
- (104) A swan separates the milk and the water. Similarly, a yogi using his common sense takes

only that which is the most important part of any teaching.

- (105) Please remember, O the king with great arms, that the most important teaching is that one should have faith in the fact that God is in every Being. If he has this faith, he is never harmed by anything.
- (106) One who is concerned with the essentials only, while living in this vast world, is the real yogi. In this way, Avadhoota explained to king Yadu some of the Gurus with their qualities
- (107) He said further "O king! I have treated as my Guru two types of flies. One is honey-bee and the other is house-fly.

#### सायंतनं श्वस्तनं वा, न सङ्गृहतं भिक्षितम् ।पाणिपात्रोदरमात्रो, मक्षिकेव न संगृही ॥

Meaning of the Verse :

- The material gathered by begging should not be kept in store for evening or the next day. It should be collected only enough for one time dinner, our own hand being the pot. Just like a fly, we should not store anything. (11)
- (108) O King! Look at the house-fly. When it sits on a lump of sugar, it puts particles of sugar in its mouth by its front hands, but it has no storage.
- (109) The fly never thinks that a certain food article will be useful for evening or tomorrow morning, and does not keep the stock,
- (110) The Yogi, who is a Sanyasi, should not also keep anything in store. He should take the alms in his hand, and eat them.
- (111) To him his palm is the begging bowl, and his stomach is the pot of storage. He has no other vessel or house to keep his food articles.

#### सायंतनं श्वस्तनं वा, न सङ्गृह्णीत भिक्षुक: । मक्षिका इव सगइ्गृह्णन् सह तेन विनश्यति ॥

- The Yogi who begs for alms should not keep anything in stock. If he stores for future, he is destroyed together with the food, just like the honey-bee. (12)
- (112) A beggar should not keep the stock of his food even for evening or the next day. If he stores and tries to maintain it, he perishes with it. In this regard, honey-bee is my Guru.
- (113) The honey-bee selects a place for its honey comb, which is not easily reachable, and stores honey in it with great hard work, but when the honey collectors come, that becomes the cause of its death.

- (114) This honey-comb is built at unapproachable high sites on the clifs of mountains and the honey collectors go to those difficult heights also for collecting honey for trade.
- (115) They thrash at the honey-comb and even burn the honey-bees. In this way, the stock of that good honey causes death.
- (116) Looking at this tragedy of the honey-bees in nature, the beggar, the devotee, the Yogi or any gentleman should not store anything for future, because it is destined to perish.
- (117) One should do his duty, and earn merit of good deeds, but not knowing this secret, stupid people go in for storing money, because they are greedy and miserly.
- (118) Money is a fruit; the name of which fruit is destruction, and the root of annihilation. Please recognize what I say. The largest field, where destruction is definite is woman.
- (119) The main cause, the root cause of destruction of life is in the form of gold and woman. The more the attachment to these, the more sorrow is there in the worldly life.
- (120) You should bear in mind very well, that the man is the real God, living in this society, if he is completely free from any interest in the money and woman.
- (121) One who is concerned to remain happy, should not have relationship with woman. For this wisdom, I regard elephant as my Guru.

#### पदाऽपि युवतीं भिक्षुर्न स्पृशेदारवीमपि । स्पृशन्करीव बद्ध्येत, करिण्या अङ्गसङ्गत: ॥

- A monk should not touch a woman, even by foot and even a doll made of wood. If he touches, he will be bound as an elephant, who is caught, when he mates a female elephant. (13)
- (122) Look at the elephant, who has a long life. Man is nothing compared to the elephant, but the elephant, when trying to mate the female elephant, is caught by man.
- (123) Elephant does not allow a man to stand before him but the same elephant is made slave of the man, when there is the female elephant, which he desires. He obeys every word of the man, and has to sustain the poking of the goad on his head.
- (124) The Yogis who wish to conquer the worldly life, should run away if they come face to face with women.
- (125) They should not look at women, not even talk to them. As soon as they see a woman, they should hurriedly leave the place.
- (126) If even a wooden doll is fallen in the path, a wise person should not kick it away, because

an inanimate form of a woman may also disturb the man.

- (127) Aniruddha, the grandson of Shri Krishna saw Usha in his dream. Chitrarekha found him out through drawing a portrait of him, and she kidnapped him away from Dwarka, and though a great god like Krishna was his protector, Banasura made that young Aniruddha a captive in his house-jail.
- (128) When the Lord Krishna hastened there in order to release him, the Lord Shankar tried to prevent Him and a bitter fight between the two ensued in which all weapons and missiles were freely used.
- (129) In this way, though the Great Hara and Hari came to fight, the young Aniruddha was tied to the girl in his dream and though efforts were made to rescue him, they failed. How far could others be successful?
- (130) Aniruddha is the name indicating that he was one who could not be bound. When such a man was captivated by the girl Usha, what would have been his plight if a woman in real life (and not a dream girl) would have held him to her! Who could have rescued him?
- (131) People call themselves by pride, as Males but at the end, become slaves at the feet of women. How can they be freed from the clutches? Fall is definite when one accepts the allurement of women!

## नाऽधिगच्छेतिस्तूयं प्राज्ञ:, कर्हिचिन्मृत्युमात्मन: । बलाधिकै: स हन्येत, गजैरन्यैर्गजो यथा ॥

- A wise man should not go near a woman which is his virtual death. He could be killed by more powerful men, just as the elephant is overpowered by other elephants. (14)
- (132) While a male elephant is mating with a female one, other elephants who are stronger come and fight with that elephant and kill him.
- (133) By killing that elephant, the other male who is the strongest, goes on having sex with that female as well as other female elephants. So, a woman is the cause of death.
- (134) It was due to Indra's involvement with Ahilya the wife of Muni Gautama that Indra was cursed by Gautama. The demon Bhasmasura was likewise destroyed.
- (135) The two brothers Sunda and Upasunda saw the most beautiful heavenly Tilottama and being greedy about her forgot their brotherhood in the fit of anger.
- (136) They fought with each other, coveting for her, and were dead by each other's weapons! And both of them did not get that Apsara! So, please remember that woman is the root cause of death!

- (137) There is another story. The Lord Shri Krishna, God's incarnation that he was, did not hesitate to take away the intended wife of king Shishupala, by giving him lot of harassment.
- (138) In short, the persons may be human, gods or animals, the attachment of woman is the cause of their end. By her allurement, a man gets attached and quarrels are caused due to woman only.
- (139) To be in the company of harlots is like going to the door of death. So, even at the risk of death, one should not be attached to women of low character.
- (140) Now please, do not misunderstand that a prostitute destroys a man, while to be attached to one's wife is safer and man is not destroyed.
- (141) Constant enjoyment with our own wife is also a cause of increased desire and when desire makes man arrogant and offensive, he is doomed!
- (142) In short, to be involved with a woman is very dangerous. Even once to be in the company of a woman, will drive man towards the hell.
- (143) For him, hell is certain! Why discuss what is the way out? The women of bad character are themselves embodiments of hell.
- (144) Woman and money are both the greatest scourges in this world. In being mad for them, the possibility of self-knowledge is very far away, the result is definitely the death of that man!

#### न देयं नोपभोग्यं च, लुब्धैर्यदुः स्वरान्चितम् । भुङ्के तदपि तश्चान्यो, मधुहेवार्थविन्मधु ॥

- What the miser accumulates is not used by him, nor given by him to anybody. Somebody else enjoys it, like the honey collector and the rich man who takes it and eats it. (15)
- (145) The miser does not enjoy, does not give in charity nor does he give to his family members. He is simply collecting and accumulating just like the honey-bee.
- (146) Honey-bees store honey with continuous hard work and the honeycomb is saturated with it. The world is eager to get it by any means.
- (147) The honey-collectors come along and not caring about the difficulties in the way, thrash the honey comb. They squeeze the honey and fill their pots, but later on, rich people purchase the honey and eat it.
- (148) The poor bees do not eat the honey. The collectors only get their hands sticky with honey, but rich purchasers only enjoy its sweetness.
- (149) Similarly, the money of a miser is like the property of a jealous Yaksha. It is not given in

charity, nor is it spent for good cause. Robbers beat that man and take away that money, and even the robbers are punished by the king who confiscates that loot.

- (150) The money is not useful to them who work hard to store it, but somebody else enjoys it. So, this is the strange story of money.
- (151) Similarly, a householder earns money, gets good food cooked, and a monk who comes as a visitor, eats that food without doing anything to earn it and goes away!
- (152) So, one who surrenders to the will of god, never becomes anxious to amass money or any material. Destiny only works there, but people become frugal and miser!

# सुदुः खोपार्जितैर्वित्तैराशासानां गृहाशिष: । मधुहेवागूतो भुंक्ते, यतिर्वे गृहमेधिनाम् ॥

Meaning of the Verse :

- Like the honey-collector, the monk really enjoys the riches of the house holders who have amassed them with great efforts with an intention to enjoy themselves. (16)
- (153) By doing hard work and providing for household expenses, collecting food grains and other articles a house holder prepares food for his own use.
- (154) Then at the time of dinner, some monk or bachelor comes to dine. The householder serves him the ready cooked food and sits there looking at him.
- (155) That householder is like the honey-bees who gather honey by hard work but that honey is taken by the men who gather honey in the forest. The food which is ready is eaten by the guest, the begging mendicant etc.
- (156) If that monk goes away without being respected and without getting food, it is believed that lot of merit is lost for the householder, and it is also believed that such a visitor who is given food, protects the religion of the householder.
- (157) I have told you the bad effects and dangers involved in amassing money and costly things. Now I shall tell you how a 'deer' is regarded by me as my Guru. Please listen.

#### ग्राम्यगीतं न श्र्रणुयाद्यतिर्वनचर: क्वचित् । शिक्षेत हरिणाद्धद्धान्मृगयोर्गीतमोहितात् ॥

- An ascetic living in a forest should never hear vulgar songs. He should take this lesson from the deer, which gets caught, being attracted by the music of the hunter. (17)
- (158) One who listens to vulgar gossip of lowly people or to the vulgar songs of lowly women, becomes a captive of that song, etc.

- (159) A deer gets hypnotized by constant music of the hunter and constant looking at the light thrown on its face, and is not aware that it is going to be caught in the snare!
- (160) Who is there who is not entertained by the songs of the singers who are expert in it and who are women of bad character? Like a deer moved by the song of the hunter, a man is captivated by women's song.
- (161) Rishyashringa who was considered a great man of penance and who had not met any woman in his life, was enchanted by only once hearing the singing of women.

# नृत्यवादित्रगीतानि, जुषन् ग्राम्याणि योषिताम् । आसां क्रीडनको वश्य, ऋष्यशृङ्गो मृगीसुत: ॥

- By listening to the vulgar songs of women, looking at their dances, their musical instruments as well as their vulgar poems, Rishyashringa, a son of a female deer, became a plaything, a toy of those women. (18)
- (162) A man becomes hypnotized by listening to sweet instrumental music, the songs of vulgar woman, and seeing their dances, and becomes obedient to them, tied like a monkey with a belt around its neck.
- (163) Rishyashringa, who was born to a female deer, was a famous sage of severe penance but he did not know any woman and had not even seen any woman in his life.
- (164) He was immediately fascinated when he saw women for the first time, and followed them, and obeyed their orders.
- (165) He became infatuated to woman, a slave as the monkey of a monkey-player, and started to obey their commands. He became mad for the young women and lost all sense of propriety.
- (166) He forgot all the penance which he had done by lot of troubles, he forgot his father Vibhandaka, he forgot his oath of celibacy and danced at the commands of those women.
- (167) There is no other trouble in life than the trouble caused by woman. Even talking lightly in joke with woman is also not good. The company of a woman is itself very dangerous.
- (168) Vulgar songs should never be heard. They should be completely avoided. Only devotional songs may be sung and may be heard in the ceremony of Keertana about the virtues of Shri Hari.
- (169) The songs which deal with vulgar subjects and the name of Rama is not sung in them are called vulgar songs, sung by low-class people. One should not listen to them even through curiosity.

(170) Now, I regarded fish as my Guru. Please listen to the quality which I learnt from the fish, which dies only by his hunger for tasty food.

## जिन्हयाऽतिप्रमाथिन्या, जनो रसविमोहित: । मृत्युमृच्छत्यसद्धुद्धिर्मीनस्तु बडिशैर्यथा ॥

Meaning of the Verse :

- Men become extremely mad to taste good things because the tongue is very naughty. Man of bad intellect, really a stupid man meets death just like the fish caught on bait. (19)
- (171) There are three kinds of calamities falling upon a man One is death due to hoarding of money, the second is moral detriment due to promiscuity with woman and the third is death due to uncontrolled eating.
- (172) He whose tongue is uncontrolled, definitely becomes prey to disaster. The tongue leads us towards innumerable disasters. The tongue indulgent in heavy eating, is very dangerous.
- (173) When the fish, due to its liking of the bait, its tongue being attracted to it, bites the bait, the hook hidden in it pierces the mouth of the fish and the fish suffers great pain.
- (174) Sweet juice taste seems attractive to the sense, but there are in it, hidden hooks of diseases, and those who enjoy the juices with attachment, become prey to diseases.
- (175) The fish on the hook is neither alive nor dead. Similarly a man suffering from some illness is undergoing great pain.
- (176) How can a man who is a slave to his palate have discrimination in his thinking? In the indulgence he is dying a hundred deaths in his inner life.
- (177) Millions of births are required to be taken in satisfying the sense of taste! You may question this statement O king; I shall tell you why I say so!
- (178) The freshness and energy of the organs are dependent on the tongue. When the tongue receives the juices of the food and when they reach the organs through the systems, then the organs become very active.
- (179) When organs get more power, they are sure to be bold and adventurous, thereby leading the man towards disaster! Unless the tongue is conquered, the miseries of worldly life will never be overcome.
- (180) Without proper intake of food, the body becomes weak and if you take more than enough food, the organism itself becomes uncontrollable. Therefore if you know how to control the tongue all sufferings due to over-indulgence disappear.

#### इंद्रियाणि जयन्त्याशु, निराहारा मनीषिण: । वर्जयित्वा तु रसनं, तन्निरन्नस्य वर्धते ॥

Meaning of the Verse :

- Through fasting, wise men can soon control their senses, except the tongue which becomes more powerful in the case of the person who is observing fast. (20)
- (181) The seekers may be able to control other senses by going without food but the tongue becomes more untamed. It cannot be conquered in this way.
- (182) The senses have their power only through food. They become weak by fasting, but the tongue becomes more powerful by hunger. It does not become weak.

## तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रिय: पुमान् । न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥

Meaning of the Verse :

- One may have controlled all other senses but unless one conquers the sense of taste one cannot be said to have gained self-control. With sense of taste in control, all other senses are controlled. (21)
- (183) It is said that by fasting, the senses are controlled, but that is not true. As soon as food is taken, the senses become strong again and start to do their duties.
- (184) It is futile to call a man to be a man of subdued senses unless he has actually subdued his tongue. When it is controlled, then only the mundane objects become ineffective.
- (185) One can say that the tongue has been controlled when the force of the objects is equal to the force of the sense-organs and there is equality, a state of balance.
- (186) There is indeed a sense of interest which is the cause of attraction for the senses and one who is inwardly interested in himself and has not to run after fulfilling that interest, can really control his tongue.
- (187) The victory-procession of a man who has conquered his tongue reaches the ultimate state of Saayujya Mukti Final Liberation, and only he can have the bliss of the highest happiness.

# पिङ्गला नाम वेश्याऽऽसीद्विदेहनगरे पुरा । तस्या मे शिक्षितं किञ्चित्तन्निबोध नूपनन्दन ॥

- O, the Prince! Please listen to what I learnt from a prostitute by name, Pingala who once lived in the city of Videha. (22)
- (188) Avadhoota said O Prince, I have regarded a prostitute as my Guru. Please listen, O the

clever one, what I learned from her.

(189) In the past, in the city of Videha, a prostitute by name Pingala used to reside. By suffering the pangs of having hope and losing hope, she became acutely desireless.

# सा स्वैरिण्येकदा कान्तं, सङ्केत उपनेष्यती । अभूत्काले बहिर्द्धारि, बिभ्रती रूपमुत्तमम् ॥

Meaning of the Verse :

- One night that prostitute decorated her body and in order to take her paramour in the pleasure house, she sat at the door, waiting for a 'customer'. (23)
- (190) She was an immoral woman. In the evening she stood in the door of her house, with all the beauty-makeup and various ornaments, with furtive glances towards the street.
- (191) She was very beautiful and she had decorated herself. She was waiting for having pleasure with a handsome young man who might come along!

## मार्ग आगच्छतो वीक्ष्य, पुरुषान्पुरुषर्षभ । तान् शुल्कदान्वित्तिवत्तः, कान्तान्मेनेऽर्थकामुका ॥

Meaning of the Verse :

- Desirous of earning money, she looked at various men walking on the street, thinking that those who were rich would come to enjoy her company and give her money. (24)
- (192) She was waiting for a handsome young man, who would be rich and presentable and who would satisfy her with physical pleasure as well as money.
- (193) O the great man Yadu! Whenever any man came along, she tried to attract him to come to her, by amorous glances and peculiar movements of her body.

## आगतेष्वपयातेषु, सा सङ्केतोपजीविनी । अप्यन्यो वित्तवान्कोपि, मामुपैष्यति भूरिद: ॥

- Seeing the men passing by her door she, living by her solicitations, began to have hope that some other rich man would come to her and would give her a good sum of money. (25)
- (194) She used to give hints to some prospective customer, say solicitously O Sir, come here! Have some articles of pleasure!" and make furtive movements of the body, invitingly and courtingly.

- (195) Putting all her sincere feelings in her speech and actions, she made passes at the passers by but persons who were walking, being concerned about their own business, did not pay attention to her.
- (196) She ridiculed those who went further not even looking at her, saying "Oh! How weak was this man! How ugly was this man!" etc.
- (197) She began to think "Now, some rich man will come! He will give me money and also satisfaction!

## एवं दुराशया ध्वस्तनिद्रा द्वार्यवलम्बती । निर्गच्छन्ती पूविशती निशीथं समपद्यत ॥

Meaning of the Verse :

- Waiting at the door, thus frustrated and having lost her sleep, she kept going inside and coming outside her house, till midnight. (26)
- (198) She was unhappy because her hopes were shattered. She sat at the door, her mind being upset, and she not having sleep, went on waiting for a customer.
- (199) She would go in the house and feeling that somebody is at the door, would immediately come out, and seeing nobody would again turn to go inside thus it was midnight,
- (200) The expectations about having a good customer were futile. The usual time was over! The entire city was asleep because it was deep midnight. Now Pingala was very depressed!

#### तस्या वित्ताशया शुष्यदत्त्राया दीनचेतसः । निर्वेदः परमो जज्ञे, चिन्ताहेतुः सुखावहः ॥

Meaning of the Verse :

- Her mouth was parched, she felt dejected because she did not get any money but ultimately her sense of discrimination arose, caused by the loss of all hope and frustration and she said to herself -(27)
- (201) The moisture of hope was dried up and her mouth was parched. Her face looked withered. There was very great anguish.
- (202) She did not get any amount of money. She became very dejected in her mind. As she was thus depressed due to loss of hope, this very condition became the cause of her real happiness.
- तस्या निर्विण्णचित्ताया, गीतं श्र्रूणु यथा मम । निर्वेद आशापाशानां, पुरूषस्य यथा ह्यसि: ।

#### न ह्यङ्गाजातनिर्वेदो, देहबन्धं जिहासति ॥

- Now, hear from me the song she sang to herself in her utter disappointment. For people who have hope, dispassion is the sword to cut the noose of hope. Unless the man has this dispassion, his bondage to his body cannot be given up by him. (28)
- (203) See, how she who was engrossed in the hope of sensual enjoyments, became suddenly fed up with everything. So, dispassion is the sword which cuts down 'hope'.
- (204) Being awakened to the reality of ephemeral pleasure, Pingala was aware of her frustration and began to sing to herself a dispassionate song. O King, I will convey to you what she sang. Please listen carefully.
- (205) O King! O Sea of Wisdom! He, who has no desirelessness in his character, becomes harassed by the chain of births and deaths.
- (206) He, who does not repent, who has no discrimination, is like a housemaid given as an offering in a marriage ceremony from bride's party to the bridegroom's party, but here he serves the worldly life! He is tied by the rope of hope.
- (207) He has in his feet the shackles of "concept of I am body". He is day-and-night operating the mill of sense objects.
- (208) He is lazily reclining under the quill of old age. The eyes of his discernment are blind. He does not see the path of right behaviour.
- (209) Such people go astray, their mind becomes berserk, and they fall in the dark and deep well of ignorance, from which they do not find way out.
- (210) Actually they have no will to get out of that ignorance. Suddenly they are bitten by the Scorpio of greed, the sting of which is utterly unbearable.
- (211) Then criticism and ugly gossip give lot of outward as well as inner agony and pains. Loss of money burns him like fire and pangs of hatred overpower him.
- (212) He becomes agitated by pride and he has inner urge and provocation of lust and greed. Still, he continues to lie on the bed of his house, and continues to crush the grains of sense objects.
- (213) Thus those poor souls become great sufferers of unending sorrow and go down and down at lowest depth of evolution, being caught in the jail of their body.
- (214) See how the courtesan, the harlot who is otherwise indulging in the most deplorable occupation, was awakened to the state of ascetic thoughts and by sheer force of apathy she broke up the bondage of her body.
- (215) She talked to herself such words as would snap at the rope binding her to her body rope of attachment! O the great emperor! Please listen how the quality of desireless arose in her

mind!

#### पिंगलोवाच - अहो मे मोहविततिं पश्यताविजितात्मन: ।

#### या कान्तादसत: कामं कामये येन बालिशा 🏽

Meaning of the Verse :

- Pingala said to herself, O! See the extent of my attachment because I have no self-control. See how I childishly desired satisfaction of my false body from any one who came to love me! (29)
- (216) I have in vain expanded my field of attachments. I cannot measure the vastness of my stupidity.
- (217) My heart has no control. My feelings are not regularized. My illusions only increased, while I consider the passion of immoral people as something entertaining.
- (218) If a woman needs a man, she should love the only man, who is nearest to her, who is dwelling as God within, but it was my folly that I had intercourse with immoral persons.

## सन्तं समीपे रमणं रतिपूदं, वित्तपूदं नित्यमिमं विहाय ।

## अकामदं दुःखभयादिशोकमोहपूदं तुच्छमहं भजेऽज्ञा ॥

- Ignorant as I am, I welcomed persons, who could not satisfy even my physical urges, who gave me suffering, created fear, sorrow, and left the nearest God, who is always there, and who gives the highest satisfaction, and is the real giver of plenty. (30)
- (219) God is the most saintly person, and if one loves Him, all the passions are subdued, but I forgot Him.
- (220) He destroys the desires, and gives boundless happiness of permanent nature, and it is He who provides us with the consciousness of very high level.
- (221) He offers all the glory and even his own status to a person, who is in love with him. He gives contentment to the males as well as females, because he is the Atman within them. He is the only beloved of all.
- (222) See how stupid I am. I left such a loving partner, and always eagerly waited for ordinary men, who were not capable enough to satisfy me.
- (223) How can those poor people, who cannot satisfy their own passions ever make me free from

desire. In the company of such men, I have been deceived and have had only suffering.

(224) In fact, they were not able to make me happy. On the contrary, they became agents of pain for me, and from them I got fear, sorrow and disease.

# अहो मयाऽऽत्मा परितापितो वृथा, साङ्केतवृत्त्याऽतिविगर्ह्यवार्तया ।

## स्त्रैणान्नराद्यार्थतृषोऽनुशोच्यात्, क्रीतेन वित्तं रतिमात्मनेच्छती ॥

Meaning of the Verse :

- Lo! How uselessly have I afflicted my soul by leading the life of courtesan, living by such a highly deplorable profession, I expected money and satisfaction by selling my body to a man, who was lustful, greedy and a lamentable person. (31)
- (225) I was expecting pleasure from a paramour. It was really my stupidity. I have in vain earned troubles. I have had sorrow by my own doing.
- (226) Persons who are slaves to woman are deplorable. Persons who visit a prostitute are more so. Even more sinners are those who are very misers and I was soliciting company of such man!
- (227) The dirtiest desires would be afraid to touch me. O My God! I was living by trading my sex! Surely debauchery is the most heinous thing.
- (228) In it, one does not ask what is the caste of a man who is willing to give some amount. What is more shameful than this! Cursed is my life!
- (229) Even my body is offered to any man with such a beggar-like attitude! What can be said about the signs and characteristics of that customer? He is having no good qualities at all.
- (230) He cannot give sufficient money because he is a miser. He cannot give me sexual satisfaction. As for love, that is not at all there! And having once visited and having left me, he never comes again.
- (231) From such people, only suffering is earned when pleasure is expected. Let it be burnt! One should not see his face! I feel like vomiting when I think of them!
- (232) So, when I see the whole condition of such an immoral person, I feel like vomiting due to disgust. Enough! Enough with such company. My mind is totally disgusted.

## यदस्थिभिर्निर्मितवंशवंश्यस्थूणं त्वचारोमनखैः पिनद्धम् ।

# क्षरन्नवद्धारमगारमेतद्रिण्मूतूपूर्णं मदुपैति काऽन्या ॥

Meaning of the Verse :

- What woman except me would find enjoyment through a paramour's body which is like a house of which the frame is of the bones, covered with skin, hair and nails, which is having urine and excreta in it, and has nine openings through which constantly flows foul matter? (32)
- (233) This body of man is really a dirty house. The roof and pillars of this house are only bones. There are bullies of bones on two sides. It is upholstered by wet skin, which is its leather!
- (234) There are nails of hair fixed everywhere, and nails are used to close the ends and extremities viz the fingers and toes!
- (235) The frame, the structure is solidly built by using bones, flesh and skin and there are fixed and moving joints and tongue made of red soft flesh is kept hanging in the mouth, to taste every article of food.
- (236) In order that wind should go in and come out there are openings of nose and lower orifice. On the hanging top dome there are grown plants of long hair!
- (237) The inner space is tightly tied by nine big ropes of veins and in the receptors kept for the very purpose, every now and then, urine and remnants of undigested food are temporarily received and stored.
- (238) What an obnoxious smell is there in the open space inside this house! Nine openings throw out oozing of these dirty excreta day and night!
- (239) The gutters of organs flowing with dirty things are seen by the person, and he himself gets bored with his body. They are not cleansed enough though frequently washed with water.
- (240) Even describing these things makes me sick and alas! I was in vain confused enough to be enticed by such bodies of men. Discrimination was not at all used by me. (240)
- (241) I was embracing again and again such package of bones and flesh and urine and excreta! To hell with that stupidity! It is a wonder that I was not disgusted!

# विदेहानां पुरे हास्मिन्नहमेकैव मूढधी: । याऽन्यमिच्छन्त्यसत्यस्मादात्मदात्काममच्युतात् ॥

- I am the only foolish and wicked person in the city of Videhas, because I expected satisfaction from anybody else than the immortal Lord, who bestows His own self on the devotee. (33)
- (242) I am the only stupid woman born in this city of king Janaka. Leaving the Lord in my heart, I had relation with a lowly man.

- (243) One does not know how many such dirty men I had enjoyed! Unless and until love for god has arisen in my heart, no real happiness will be there!
- (244) He is the nearest, living in my heart. He is unfallible. He gives utter contentment with actual contact and He gives His own status to His devotees.
- (245) The devotee never loses the state of bliss which that Lord gives. I forgot that dweller of the innermost and went for person who did not satisfy me.
- (246) The man who does not satisfy my passion is like a dead man. He will only give me pain. But see my behaviour! My mind became attracted to such men. What a fool I was!
- (247) Now, gone is that attachment. Now I know the value of imperishable, eternal happiness, which increases every moment by indulgence.

## सुह्रत्प्रेष्ठतमो नाथ, आत्मा चायं शरीरिणाम् । तं विक्रीयात्मनैवाहं, रमेऽनेन यथा रमा ॥

Meaning of the Verse :

- He is the friend, the most beloved Lord and the Atman of all embodied beings. To Him shall I offer my self as a price and find enjoyment in Him, like Laxmi, who enjoys unity with Him. (34)
- (248) He who is the nearest relative, my real beloved, my happiness, my love, my true lover, unfallible God, who is the inner Atman and is omnipresent, is my husband.
- (249) Him only I will purchase for my lifetime by giving myself. Him in exchange and dropping all my stupid amorous approaches, I will embrace Him in all my loving ecstaey.
- (250) Goddess Laxmi has become a maid-servant, nursing and massaging His feet! But I will be His united being, one with Him in all forms, in all locations, in all respects and at all times.

# कियत्पूियं ते व्यभजन्, कामा ये कामदा नरा: । आद्यन्तवन्तो भार्याया, देवा वा कालविद्रुता ॥

- To what extent have mortal men and even gods subject to the ravages of Time, been able to give satisfying pleasure or enjoyment to their wives? (35)
- (251) If I give up my beloved Lord who dwells in my heart and wed to other useless men, I find that they are all afraid by dualities in life and are terrorized by Time as Death!
- (252) What satisfaction can they give to women when they themselves are afraid!? All beings are

being swallowed by Time! I do not see anybody who will give me real happiness!

- (253) So, this is the condition of men. If I think of marrying the king of Gods Indra himself they are also temporary! In one Manwantara, fourteen Indras are born and dead.
- (254) So, gods and men are always in trouble and afraid of their own death! What satisfaction can they give to their wives?
- (255) I am really fortunate that at this time, in the mid-night, I experienced total disgust and desirelessness. No doubt, this is itself a boon given by the Lord, the husband of Laxmi!!

## नूनं मे भगवान्प्रीतो, विष्णु: केनापि कर्मणा । निर्वेदोऽयं दुराशाया, यन्मे जात: सुखावह: ||

Meaning of the Verse :

- Really, Lord Vishnu has been pleased with me for some action of mine, as in my heart full of vicious hopes, the feeling of disgust for this world has been engendered, which will lead me to real happiness. (36)
- (256) If I consider my Karma in the present life, it is quite worst, but somehow the Supreme Person, the Lord has been pleased with me.
- (257) I have no merit from the last birth. Really, this has happened because of the grace of the kind Janardana, the Lord who is famous as the upholder of the Fallen.
- (258) To think that I, who is of a low character having bad desires, one who sells sex, a debaucherous woman, should have such pessimistic thoughts of ascetic nature! Actually I must say that Lord Vishnu has, by certain miracle, been pleased.
- (259) Had I been having some good past Karma, I might not have been born in a very low caste. I am using sex in order to live. I am really a sinner beyond comparison.
- (260) Thus I am fully Fallen, and the Lord of the world is the purifier of such fallen persons, and that is why he has made me a wise person of discrimination and apathy.
- (261) It is by these thoughts of ascetic nature that the pain caused by my evil thoughts has been removed, and I have been lucky to feel the happiness in the state of Atman.
- (262) Unfortunate are those, who do not become ascetic by suffering. But see the great blessing of the Lord. He has brought for me the bliss through the door of sorrow!

# मैवं स्युर्मंदभाग्यायाः क्लेशा निर्वेदहेतवः । येनानुबन्धं निर्हृत्य, पुरुषः शममृच्छति ॥

- Had I been unfortunate, I would not have met with miseries, which have produced the feeling of disgust for the world. It is this loss of all hope, which enables man to snap the fetters of home etc and obtain peace. (37)
- (263) Unfortunate person becomes very angry, if he has to face sudden calamity and pain. Those who lose their discriminative sight should be considered unfortunate.
- (264) One who is awakened and becomes ascetic as soon as he experiences severe suffering, gets his knot of attachment loosened, and immediately becomes inwardly happy.
- (265) Discrimination and desirelessness are the great treasure for a man of serious thought, and by that they get happiness and peace.
- (266) I was unfortunate in the past, but God has given me this boon of desirelessness which is the treasure of great noble man, and, therefore, I am blessed in the three worlds.

## तेनोपकृतमादाय, शिरसा ग्राम्यसङ्गता: । त्यक्त्वा दुराशा: शरणं, व्रजामि तमधीश्वरम् ॥

Meaning of the Verse :

- Bearing on my head the burden of his obligations, and giving up vicious hopes of senseenjoyments, now, I shall seek resort with the said Lord. (38)
- (267) God has blessed me, and created this sense of desirelessness, and thus He has destroyed my dirty desire, and removed my vulgar objectives.
- (268) Having those obligations on my head, I surrender myself to the Lord Shri Krishna, who is the controller of the entire world.

#### सन्तुष्टा भ्रहधत्येतद्यथालाभेन जीवती । विहराम्यमुनैवाहमात्मना रमणेन वै ॥

- Now, being contented and having faith, and living on whatever I have got, I will freely live on, with my beloved in my heart. (39)
- (269) When I surrender myself to Him, I will naturally be happy in this world. I have great faith in my heart, and therefore, I will leave everything to destiny.
- (270) I will enjoy oneness with that Almighty God, whose grace great seers enjoy. That Paramatman is my husband, who fulfills the aspirations of the seekers, who are having no desires in this world.
- (271) If it is asked, why one should serve and devote oneself to God, by discarding great powerful deities like Brahma;

(272) My answer to this is only the kind Shri Hari, who upholds and frees the stupid, and evil creatures also, is the real God, who will ferry me across the ocean of this world.

#### संसारकूपे पतितं, विषयैर्मुषितेक्षणम् । गूस्तं कालाहिनाऽऽत्मानं, कोऽन्यस्त्रातुमधीश्वर: ॥

- Who else is powerful enough to liberate the Being, who has fallen in the deep well of this mundane life, whose vision has been blinded by sense objects, and who has been caught by the serpent that is Death? (40)
- (273) The worldly life is a dark deep well, and people who are blinded by the attachment to objects are fallen in it. They do not find the way out.
- (274) Some are drowned in the waters of imagination, and caught in the waves of passions, while some are bitten by the aquatic animals of hypocrisy and pride. Some are caught in the mud of greed and hankering.
- (275) Some are thrown on the cliffs of pain, while some are fastened to the steps of the heavenly staircase. Some fell from there also, and were suffocated by the waters of the worldly life.
- (276) Those who were atheists were completely gulped by the deep waters. Those who were attached to the ceremonies and worships held on the crevices of the boulders of Karma, and those who were belonging to the categories discarded by Vedas, went to the lowest base of that well.
- (277) There the sharp thorns of criticism cut through their bodies, and some were with broken hearts by the hitting of stones of hatred.
- (278) In that well, the waters of passion and desire were being thrown up from the bottom, and the water became turgid, and the souls were suffocated.
- (279) Rock-pieces were loose from the stone-balls on the heads, the men were finished. The crocodiles of women caught people and swallowed them.
- (280) The serpent which is Time as Death, suddenly, eats all people at a time. The people are killed by poison and are estranged from wisdom.
- (281) When a serpent bites a man, he finds Jaggery bitter, and neem leaves are sweet to him. So, he eats them hurriedly.
- (282) Similarly, for people attached to family life, find that the objects of senses are sweet (though actually they are poisonous in their effect). They find the spiritual life bitter though it is sweet in its effects.

- (283) Those who are outside this well, do not see those who are in it, and those who are in it do not see others who are out of that well.
- (284) O Hrishikesh! Who has the daring except you to bring out those fallen people, and save them? So, O the kindest one! Please let me see you immediately.
- (285) O Lord Krishna! You are the God Narayana in our heart, who can save us from this well! So please come and remove all the troubles of worldly life from me.
- (286) (Pingala further said) "I have understood this, and, therefore, I am surrendering myself to the God's feet, and I have faith that by His grace the misery of my mundane life will be destroyed".

## आत्मैव ह्यात्मनो गोप्ता निर्विद्येत यदाखिलात् । अप्रमत्त इदं पश्यद्भरुतं कालाहिना जगत् ॥

Meaning of the Verse :

- Atman is the protector of Himself; when He is fed up with all, observing that the whole world is caught by the serpent of death, He is still steady in Himself. (41)
- (287) I have understood that when there is apathy and unattachment about everything in the world, we ourselves become our own saviours.
- (288) That apathy is of such a nature that when a man is asleep, he is not aware when even the divine Rambha comes near him, and he is not disturbed even though various mental disturbances try to attack him.
- (289) He is not at all attracted towards any objects, just as there is no desire for any food, which is vomited by somebody.
- (290) How can that desirelessness be attained? It is possible this way. If you observe with some discernment, you will see that death has engulfed the world from all sides. Nobody can escape from His claws.
- (291) The grandfather and the father have been whisked away by Death. The son and the grandson are digested by the Death! Seeing this, there are persons who are so thick skinned that they are not afraid of Death, and are not a bit apathetic. These have really wasted their human life.
- (292) This world is itself called the region of Death. The heaven is also equally temporary. Why should one have ambition for heavenly pleasures? Having no quality of deisrelessness, all the people have become lamentably unfortunate.

# ब्राह्मण उवाच - एवं व्यवसितमतिर्दुराशां कान्ततर्षजाम् ।

#### छित्त्वोपशममास्थाय, शय्यामुपविवेश सा ॥

- Avadhoota said "Thus having established firm decision in her mind, she snapped asunder her hope for a customer, and having a strange peace of mind, she happily slept on her bed". (42)
- (293) Avadhoota said to the king Yadu "Thus the prostitute was very fortunate, because she had awakened her power of discrimination, and the quality of detachment.
- (294) She thought on these lines about her own welfare, and decidedly cut off her dirty designs about the strangers, who were her customers, and were a source of disgrace, difficulties and diseases.
- (295) Those were the difficulties through which there are repeated births and deaths, and the Soul had perforce to suffer from misery and sorrow.
- (296) She broke and uprooted the entanglements of sins, with the force of intelligent apathy, and having peace of mind instantly, she began to enjoy the great bliss of self-knowledge.
- (297) When she took refuge at the feet of the Lord, who was in her heart, and who gave her permanent happiness, all the doubts and diversions in her mind were removed, and she became united with her beloved Lord, the Atman.
- (298) As soon as she experienced the Lord as united with her, she embraced Him by her very Being and became happy with herself.
- (299) The speech went away with words, the shyness was abashed and the duality of the observer and the observed was no more, thus objects lost their inroads into consciousness.
- (300) The mind became happy with happiness and happiness was the image of her mind. Decision and doubt became one in the self-bliss.
- (301) Sugar dissolves in water and makes water sweet. Similarly through dejection she could meet her beloved Lord and became one with Him.
- (302) 'Purpose' was usurped. Existence and non-existence became lifeless and cold. "Experience" lost its sanity and the love of both became Supreme!
- (303) Dropping the sense of separate I and You there was embrace of serene unity, and on the bed of Trance she slept with her Beloved.
- (304) Fearing that Maya's evil eye may spoil everything, she waved off the evil omens by salt and neem, through crores of "intuitive inspirations" from that Supreme Person.
- (305) Thus Pingala slept happily on the most comfortable bed of transcendental calm. Avadhoota

said to Yadu - "In this way Pingala became peaceful through desirelessness. "

(306) By Desirelessness she snapped the ropes of attachment and false hopes and Pingala thus became free from wishes. The person who has no desire achieves unlimited bliss and happiness at all times.

## आशा हि परमं दुःखं, नैराश्यं परमं सुखम् । यथा संछिद्य कान्ताशां, सुखं सुष्वाप पिङ्गला ॥

- Hope is the greatest misery, and its absence is the greatest joy; for, Pingala, getting rid of her hope of having a paramour, enjoyed a peaceful sleep. (43)
- (307) Where there is hope, there is attachment, there is meekness, and sense of "My" all are dancing around hope.
- (308) Great sorrow is the neighbour of hope, it is hope which compels a man to commit sins and with it, all the wrong doings live happily together.
- (309) All anti-religious actions live with hope. Hope does not consider untouchable anybody and anything. Hope does not consider any time as unauspicous. Hope destroys all good actions!
- (310) Hope compels a man to serve the lowest and dirtiest person, creates devotion even towards low-caste people. Hope does not spare even the departed soul. (He hopes for heavenly pleasures) Hope goes near even a dead body.
- (311) As soon as the Anant, the unlimited was touched by hope (to usurp the king Bali) He had to be a midget! Hope has belittled even the gods, what of others!
- (312) The God Almighty, who is the ruler of the entire world for eternity, was made a beggar by Hope and He went to the door of the enemy of Gods to beg! That resulted in compelling Him to become a guard at the enemy's door!
- (313) There is no happiness where there is hope! There is great sorrow where hope rules. Hope is detrimental to happiness of everyone! So, Hope is the main wrong-doer.
- (314) Only when hope is removed totally from a person, he is happy. Even God the creator and others bow to him and all the eight occult powers become his maid-servants.
- (315) The feelings of men who have conquered hope are pure and God is their room-mate, their companion. Even the kings and gods do not disobey the word of a man who is free from desire and hope!
- (316) A man who has no hope is really intelligent; one who is rid of hope is the real man of discretion! All the four kinds of liberations always offer salutations to such a man!

- (317) Lack of hope is a mental state which is the most sacred place of pilgrimage. Lack of hope or desire is the achievement of seekers of Liberty, and altruism resides always near the state of freedom from hope.
- (318) Asceticism embraces desire-free mind. The Lord Hrishikesh is always keen to see such a man who has no attachment and hope.
- (319) When a lack of hope is seen, suffering runs away. There is permanent happiness with the state of having no hope, and contentment happily plays with that state.
- (320) The king of Vaikuntha comes running to see a man devoid of any desires. The LordMahadev aspires to achieve this state.
- (321) No mental sorrow comes near the state of "no-hope"" and all ordained duties are companions of this state of "what is" is always shining as Sat-Chit-Anand.
- (322) When one thinks of the state of steady mind without any aspirations and hopes, the God of gods comes running to embrace that man, and forgets the name and form.
- (323) As Pingala took the taste of the state of desirelessness, she dropped her hopes for a paramour, and uprooted the very plant of desire!
- (324) The break-away from the tangles of hopes is the achivement of trance which gave Pingala a great sense of self-bliss and she slept happily.
- (325) She was prostitue with the most deplorable occupation, but being free from her desires, she became a purified soul. That is why I told you her story of repentance and purification.
- (326) Now, the Lord Krishna patting the back of Uddhava todl him emphatically that in our life"there is no better penance than desirelessness".
- (327) Further narration by Avadhoota Though Pingala had no authority to recite or study Vedas, she attained self-bliss because she understood the dangers of "hope" and got rid of all hopes.
- (328) Thus all efforts by body, by speech and by mind should be made only to attain the state of lack of hope. On the path of liberation there is no other better approach than desirelessness.
- (329) All the efforts, all the undertakings of penances are for attaining the stillness of mind where not a single hope takes root. So, he who is successful in eradicating all the hopes in the mind had virtually stormed the altruistic way of life and has victory on that path!
- (330) At this moment, great compassion arose in the heart of Avadhoota and He caressed Yadu with all love, and told "My advice to you is that you should achieve this state, free of all

desires".

- (331) Eknath is the servant of Janardana, he enjoys His full blessing. That Janardana is the one who snaps the bondages of Hope and gives real peace of mind.
- Here ends the Marathi commentary by Saint Eknath, on the eighth chapter of Eleventh Skandha of the Bhagawata-Purana.

Dedicated to Lord Shri Krishna

# Chapter 9

Om! Salutations to Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! Salutations to Sadguru! You are the king of gods (Indra)! Self realization is the elephant Airawat who is swaying in the ecstasy of self-joy because of intoxication due to the juices oozing from his temples.
- (2) You have in your hand, the sharp Vajra, the weapon of spiritual teaching by which you cut the wings of decision and doubt of the ignorant Jeevas who are like mountains, and reestablish them again in their original state.
- (3) Discrimination is like Parijatak tree which is on the blossom of Vairagya or desirelessness. The blue-beetles which are the Aspirants enter these flowers and enjoy the nectar which is like the spiritual joy.
- (4) Peace is Brihaspati, your Guru, who is always near you and has full Trust in you. You also have great love and respect for Him and He is the main member of your conference.
- (5) There are flocks of Kamadhenus (Cows) which are embodiments of your Grace. There the calves of Faith bray, by which sound there is milk flowing from their udders, which is sufficient to feed the devotees of God.
- (6) All around you, shining jewels of Chintamani are simply strewn, but the devotees, being attracted to and happy with the feet of the Guru, do not look at them at all.
- (7) The divine damsels and the eight great occult powers are dancing around you to please you, but those who are your true devotees, never give them a glance! Only dull and ignorant people are attracted to them.
- (8) Your throne indicates that you look at everything with equal gaze. On that throne there is soft bed of Sat-Chit-Anand and you are seated there most comfortably.
- (9) Persons following the path of ritualistic sacrifices, follow the Mantra of SOHAM, in order to reach your status.
- (10) You are pleased with the Yogis who very carefully sacrifise their mind after attaining the four qualifications and being very happy by their faithful devotion, you bestow upon them your status.
- (11) You make them one with you and make them deathless and give them a position from where there is no fall at all.

- (12) Indra abused Ahilya and He developed one thousand eyes, and you had intercourse with Vrinda, and you have eyes everywhere looking at everything.
- (13) Indra is overpowered by demons who usurp him from his throne. Devotees have got power of love for you, and they attain your status of spirituality.
- (14) Kakutstha rode upon the shoulder of Indra and the sage Durvasa sat on your shoulder. Indra obeys Vishnu and you obey the desires of your devotees.
- (15) Ravana put Indra in captivity. The king Bali made you his guard at the door, Indra expects offerings from the sacrifices. You begged (at the door of Bali)
- (16) Indra becomes satisfied with the offerings in the sacrifices. You are satisfied through all the mouths of all the Beings in the world. O Gururaj! You are the very embodiment of compassion and sovereign king of Gods..
- (17) If I try to praise you, words cannot enter your domain, because you are the origin of words and language. Really, it is you who are talking by my mouth.
- (18) I, Eka, has become one with Janardana, and, therefore, Janardana is the real speaker. He enters my mouth and my words and is causing this book to be written.
- (19) Here the sense of pride is completely destroyed. As "I" ness is gone, now only you are remaining as the poet writing this book. The name Eknath is put in this poetry by you only. Eknath has unbroken unity with Janardana.
- (20) Earlier, by the grace of the feet of the Guru, I have described the qualities of various things and beings in the world which Avadhoota told to king Yadu, as the sources of His learning.
- (21) At the end of eighth chapter there is the story how the prostitute Pingala, when alone, began to repent about her miserable occupation and attained the state of desirelessness.
- (22) There is more and more self-bliss as we drop our possessions and attachments. That is the essence which Avadhoota, the Brahmin, told to the king.

#### ब्राह्मण उवाच - परिग्रहो हि दुःखाय यद् यत्प्रियतमं नृणाम् ।

#### अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वकिञ्चन: ॥१॥

- The Brahmin said, "The possession of things which are dear to people, is the cause of sorrow, and only one who is without any possession is intelligent and becomes really happy. (1)
- (23) The Brahmin said to the king "One who has many possessions, is subjected to anxiety and unhappiness because of worry and care.

- (24) The pigeon was dead only because of his entanglement with the family which he possessed. Those who are alone and yet start collecting things are also miserable.
- (25) If a man is attached to his dwelling place, he becomes acutely occupied with stones and earth. Even for saving a small stick, he may go to the length of snapping all relations and indulging in fights.
- (26) See how even the so-called ascetic people fall in the rut of attachment if they proudly become caught by their possessions. Their disciples bind them down. They develop a craze of great books of science and philosophy and are possessed by the idea, the ambition of building a monastery (Math) etc.
- (27) Then the Guru becomes terribly tired in an effort to satisfy various demands of the disciples, and then being fed up, he closes the monastery and leaves the place.
- (28) When a certain person having some powers has a desire to found his own Ashrama (a monastery), he has to call and collect many disciples around him. When there are many disciples, there is bound to be a quarrel among them. Thus, possession creates contradiction to the ascetic attitude.
- (29) Though he had earlier left the family, and created around him, a circle of attachment and has now left all that and become naked by leaving everything, now if you see him, he is still scantily clad, and carrying a pot of water on his head, he is sprinkling water on the plants around his Ashrama.
- (30) Now he starts fighting and quarrelling with anyone who plucks even a leaf from that plant! So attachment and possessions are a calamity and create a lot of trouble to everybody.
- (31) Whenever anything is taken and kept as a possession with a hope to get some pleasure from it, it, on the contrary creates quarrels and pain. Though this is an everyday experience, people do not become free from attachments and desires.
- (32) Seeing this condition created by possession, a keen observer intelligently drops his attachment to various possessions and accepts the path of poverty.
- (33) "When the worldly life is itself temporary all things collected for it are also temporary. How can they be permanent?" With this thought such people wisely remain without any possessions.
- (34) Among all the possessions, in which men generally get involved, the sense that "this is my body" is the most dangerous possession. The person, who understands this and leaves that sense, is really a thoughtful person.
- (35) The man, whose sense of possession of his body becomes unreal, enters the temple of eternal happiness, and he attains that bliss which is never destroyed.
- (36) Having said so much, Avadhoota said "I will explain this to you, by giving you the example of the bird Lapwing which became my Guru".

- (37) At this, the king was shocked. He thought that he was also entangled in the possession of the kingdom and the possession of his physical body, and that it was necessary for him to renounce everything.
- (38) In this way, the king became bored with his life and ready to give up everything. He was really lucky to listen and became worthy of self-knowledge.
- (39) He started to listen with keen attention in order to know how the story of the lapwing would teach him the need of renunciation.

#### सामिषं कुरुरं जध्नुर्बलिनो ये निरामिषा: । तदामिषं परित्यज्य स सुखं समविन्दत ॥

- A lapwing (bird), which was having some piece of flesh in his beak was hunted by others, who did not have it, and that lapwing, seeing this, dropped that bit of flesh, and flew away in his freedom and joy. (2)
- (40) A Lapwing once got a little piece of flesh. He should have eaten it there only, but he kept it because he wanted to store it for later time.
- (41) Looking at him with that flesh in his break, other more powerful birds attacked him, because they had nothing.
- (42) Fearing that they would snatch his bit from him, the lapwing flew fast. But all of them were swifter, and they soon rounded him up.
- (43) There was a tough fight for that piece of flesh and they started hitting him from all sides.
- (44) Some zapped by wings, some hit him by their claws and nails, some pierced their beaks in his body, thus giving him a lot of trouble.
- (45) As in his mouth there was the bit of flesh held in it, he could not open his mouth and cry, though being beaten by them.
- (46) Then he wondered "Why are my own brothers harassing me so much, giving up all sense of fraternity?
- (47) This bit of flesh must be the cause of all this fight! "Thinking like this, he dropped that bit and flew freely away from that root cause of conflict".
- (48) Then the whole group of birds ran to the place where that piece of flesh had fallen and there was a fierce pulling and pushing among them, while some poked others by beaks, or hit others by wings and claws.
- (49) The Lapwing was now sitting quietly at a safe perch and saw the fight with detached

enjoyment. He understood the danger of possessions and happiness in having nothing.

- (50) O king! What are possessions? Houses with storey, palaces, bungalows, money, grain, cloths, jewels, materials, costly articles, wife, children all these are the possessions.
- (51) The root cause of gathering these things is the sense of our body as our possessions or " I am the body". That sense is made powerful by pride, which means that pride is the cause of all the trouble.
- (52) When this pride is dropped, the bud of worldly life is nipped. When we cut the roots, the tree collapses. This is like the example of that tree.
- (53) Concept that one is his physical body, engenders the egoistic pride and that concept itself becomes strong by our attachment. These two are the home of possession.
- (54) These two are always together and help each other. So, one becomes happy when one drops these two viz, the concept that "I am body only" and the "sense of attachment".
- (55) If you wish to know the basic need of renouncing the possessions, one needs first to give up one's pride. It will be useless effort if you keep our Ego strong and try to give up possessiveness.
- (56) If everything including the sense of pride is dropped, then only, the real happiness will be at your every step Really that is not possible to be described; words go back by becoming shy.
- (57) O King, if you want to know how one should act without pride, I will give you the example of how a child behaves and is thus my Guru.

## न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम् । आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥

- I am not concerned with honour or insult. I am not worried about house or children. Enjoying the bliss in Atman, I roam about in a free playful state of mind. (3)
- (58) The child does not say whether a thing is its own or belongs to another. It does not know what is of higher quality or of lower quality. It therefore lives happily without being honoured or insulted.
- (59) A child of three months does not know what honour is or what insult is. It is in its own state of happiness, playing blissfully.
- (60) The child does not know what duality is. It plays with itself and enjoys itself.
- (61) The child does not have any worry about the house or things in the house. It is naturally

carefree. It knows no anxiety.

- (62) As the child does not know duality, it is loving itself and is interested in itself. The state of mind of a yogi is similar.
- (63) The yogi does not feel that this worldly life is real. So, honour or insult are the same for him.
- (64) For example, a man was bitten by a serpent in a picture, but he was saved by the nectar in the same picture. The yogi is similarly free of the opposites and not affected by anything in this unreal life.
- (65) There is no reality in the house, property, wife and children and taking care of family members these are all false. Had he considered his body as real, he would have been taking care of his family members.
- (66) An Idea, a concept is the root of Sansara, or the apparent existence of worldly life. Mind is the ground of this concept. When the mind is merged into Reality, all becomes the one existence.
- (67) He is playing in his spiritual Reality as part of the vast Energy of Universe and it is being played in the process of self-less divine Destiny.
- (68) When, after attaining the bliss in the state of Atman, the mind and all the organs are peaceful, and when no wave of any thought, no urge of any action appears on the consciousness, it is called Samadhi or trance.
- (69) When, while the mind is so merged in the bliss of the Atman, there is awareness of the surrounding existence as a separate thing, that state is called Vyutthana. (getting up)
- (70) When a lamp is placed near the threshold, the light spreads in the rooms on either side. Similarly the state of Vyuthana, illumines both, the state of Jeeva and the state of Shiva.
- (71) Just as salt is dissolved completely in water, the mind is to be dissolved in the state of Atman. The yogi then discards the states of Samadhi and Vyuthana.
- (72) He has no respect or disrespect for anybody. Will he worry about the home or the members of family? As his mind is merged into the Reality, he is enjoying the bliss of Atman.
- (73) The actions taking place by the body without the involvement of the mind are like the movements of a child. So, we should only be free of all attitudes and intentions.

# द्धावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ । यो विमुग्धो जडो बालो यो गुणेभ्य: परं गत: ॥

Meaning of the Verse:

There are only two kinds of men who are full of the Supreme bliss. One is a person who is child-

like, innocent and guileless and the other is one who has transcended the field of the three Gunas. (4)

- (74) O the king of Yadus! The whirlpool of worry is a very powerful thing. Even the gods like the Brahma are drowned in it. Only two kinds of persons can escape it one is the yogi and the second is the child.
- (75) They are not aware of duality. Both do not get affected either by honour or insult. Both are happy naturally and both perform everything without involvement of mind.
- (76) But the child is prone to get his lot of suffering in his adult life while yogi has surpassed both the pleasures and the pains. The child is happy in its innocence, while the yogi is happy in his self knowledge.
- (77) In the child, the desires are yet dormant and undeveloped, and in the adult life they may trouble him much.
- (78) Yogi is different. He is beyond the Gunas. He is not inwardly touched by pleasure or pain in the world.
- (79) You might ask here "The Jeeva is seen functioning in the body, then how can he be beyond the Gunas? I will answer this question also. Please listen.
- (80) The Sadhaka (the aspirant for Freedom) serves the sages and develops his Sattwa quality. This enables him to attain self-knowledge.
- (81) By that knowledge, the Sadhakas cut away the impediments of possessions and attachments, which are of the qualities of Rajas and Tamas.
- (82) In this way, by the predominance of Sattwa quality, the Rajas and Tamas are finished. Sattwa remains alone and in the course of further penance, that Sattwa quality is also dissolved by Advaita experience. (Experience of aloneness)
- (83) When logs of wood are continuously being thrown in the pit of fire, the fire burns them with increased speed, but when not a single piece of wood remains in it, the fire is extinguished of its own accord.
- (84) Similarly Yogi conquers the stages where Gunas are functioning and goes beyond and then he is not affected even at the end of the Universe!
- (85) That bliss is endless. It is gained in their own Self. They are living in the body but are not bound by body, and therefore they never worry!
- (86) Really, unless you are alone by yourself, this state cannot be attained. O the great king! I shall tell you the story of a girl, whom I considered my Guru. Please listen.

# क्वचित् कुमारी त्वात्मानं वृणानान् गृहमागतान् । स्वयं तानर्हयामास क्वापि यातुषु बन्धुषु ॥

Meaning of the Verse:

- In a certain house, a maiden herself had to attend to the comforts of those who came to her house to choose her for a bride, while at that time her relatives had gone to some other place. (5)
- (87) There was a maiden alone in her house, because her parents had told her to look after the household, and had gone for the festival of their family deity.
- (88) The marriage of that maiden was already arranged. To arrange for the betrothal, the in-laws came to her house.
- (89) They called from outside "Is there anybody at home?" But she kept silent because she was shy; but she made all arrangements for the well-come reception, without their knowledge.
- (90) She offered seats for them, putting them out through a broad window she kept ready the auspicious articles of reception, without talking with the guests. (90)
- (91) As they saw all the articles of reception placed properly, they guessed that the bride was alone in the house, and that she was very clever.
- (92) She had a problem about how she could receive the guests properly. She spoke to herself "My mother may be late to arrive home, the rice is not ready pounded. If she would do that work after her arrival, there would be delay for the dinner of the guests".

## तेषामभ्यवहारार्थं शालीन् रहसि पार्थिव । अवध्नन्त्या: पूर्कोष्ठस्थाश्वक्रू: शङ्खा: स्वनं महत् ॥

Meaning of the Verse:

- O king, while she was pounding paddy to provide them food, the bangles of shell on her wrists made a loud jingling sound. (6)
- (93) Thinking like this, she began to pound the paddy. She did a wise thing at that time. Please listen to it.
- (94) While pounding, her bangles made a sound. She was a little bashful. She began to think.

## सा तज्जुगुप्सितं मत्वा महती व्रीडिता तत: । बभञ्जैकैकश: शङ्खान् द्वौ द्वौ पाण्योरशेषयत् ॥

- The wise girl feeling ashamed of doing the humiliating task herself, broke the bangles one by one and retained only two each in her wrists. (7)
- (95) She said to herself "If the sound of the bangles is heard by the guests, I will be an object of ridicule, because they will say that the bride herself is doing the menial work".
- (96) So, the sound of my bangles should not go out, but the pounding should go on. Thinking like this, she looked at her bangles.
- (97) Actually she was quite young, but her thought was mature enough like adults. The wise girl thought upon a trick to avoid the sound of the bangles.
- (98) She thought "It will be a bad omen, if I break the bangles. Immediately she silently prayed for her husband to be having a life span of one hundred years, and she did not break the bangles.
- (99) She was an intelligent girl. She took out the bangles very softly and carefully, and kept them carefully at a good place. Now, each wrist was having two bangles only.
- (100) She began to pound the paddy, but the two bangles began to make some sound. At this, she was very shy.

#### उभयोरप्यभूद् घोषो ह्यवघून्त्या: स्म शङ्खयो: । तत्राप्येकं निरभिददेकस्मान्नाभवद् ध्वनि: ॥

Meaning of the Verse:

- Even the two bangles produced the sound as she pounded the paddy, so she again took out one bangle from each wrist. Then one bangle remaining in each wrist did not make any sound. (8)
- (101) So, she said "This is also not right. When two meet each other, some sound is sure to be produced." She took out one bangle from each wrist, and resumed her work again.
- (102) Then the remaining one bangle did not produce any sound. O king, I learnt this fact from her at that spot only.

#### अन्वशिक्षमिमं तस्या उपदेशमरिन्दम । लोकाननुचरन्नेतॉं ल्लोकतत्त्वविवित्सया ॥

- And the following lesson I learnt from her, O conqueror of enemies, as I wandered in this wide world to know what was desirable and what was not desirable. (9)
- (103) O king, you must have defeated many kings who opposed you and you must have made them your dependents. Therefore, you must be feeling proud that you are very powerful and

unconquerable by your enemies, but it is not sufficient.

- (104) I say this because unless you have defeated the desire, the anger and other internal enemies, the term "Defeater of Enemies" will not be appropriate. That term will be misfit.
- (105) When you defeat the six enemies by using the weapon of this advice, then only we can say that you have no enemy in the world.
- (106) Now, you may say to me "O Avadhoota, your travelling is free and not according to the social custom. Then how did you know, what the maiden was doing inside her house?"
- (107) My answer to your question is that I sit at a place without moving anywhere in a forest and meditate on the principle of the Atman as all- pervading.
- (108) And in order to confirm, what I learn in meditation, I roam about in the world, either in the forest or in the society, and I see by the inner eye.
- (109) Though I see the visible things, I do not see the perceptible as an object and even the role of observer is not there. With this vision I roam about.
- (110) Thus when I look at the worldly objects by accepting the particular virtue therefrom, in me there is only the sense of spiritual energy.
- (111) While I was just moving about in the world and looking at everything as Atman, it so happened that I reached the girl's house.
- (112) O the clever one, I thought about how the girl must have avoided the sound of bangles, actually having that vision clear before my eyes, I learnt a certain maxim. Please listen to it.

#### वासे बहूनां कलहो भवेद् वार्ता द्वयोरपि । एक एव चरेत्तस्मात् कुमार्या इव कङ्कण: ॥

- Where many come together, there will be quarrel. When two come together, there is talk. Therefore, a yogi should be always alone, as the single bangle on the maiden's wrist. (10)
- (113) Where there is a crowd of people living together, there are quarrels. Even if two persons are living together, they always talk.
- (114) Where time is wasted in useless gossip, no work of any importance can be done. Therefore, look, how I wander alone.
- (115) When there is one person sitting alone, and his mind is concentrated, there is great benefit in spiritual life. In this matter of concentration, I made my Guru, a man who was preparing an iron arrow.

#### मन एकत्र संयुज्याज्जितश्वासो जितासन: । वैराग्याभ्यासयोगेन ध्रियमाणमतन्द्रित: ॥

- One should steady the mind on one thing by controlling it, as well as the breath, and by taking a steady posture, remaining vigilant and practising dispassion and concentration. (11)
- (116) When a person starts practice of Yoga without first acquiring a certain degree of desirelessness, it happens that the powerful robbers in the form of objects of senses rise to attack him, the passion maddens him, and the original capital of self knowledge is lost.
- (117) It is, therefore, necessary to hold in our hand the lamp of discrimination and to discard the darkness of ignorance, and by taking the support of mahamudras – (postures of Bhoochari, Khechari, Agochari and Alakshaya) one has to achieve the sate of desirelessness.
- (118) The breath (Prana) and the Apana were estrangered from each other for a long time and now, by the effort of daily practice both the Prana (breath) and Apana were brought together.
- (119) When they met, both of them recognized each other and they immediately embraced each other and they were happy and calm in their equilibrium.
- (120) Thus having achieved this unity of Prana and Apana, by sitting fixed in a posture, the yogi raised high the flag of effort in order to enter the seat of Brahman.
- (121) Around the cliff which is very steep the Yogi arranged for the army of Shama and Dama in a circular strategy and at the front of that army he started the battle of withdrawing senses from their objects (Pratyahara)
- (122) Though the Prana and Apana knew each other earlier they were interwoven in the labyrinth of the Vayu.
- (123) By the power of concentration the Prana steadily and forcefully rushed forward and through the divine power Kundalini they broke down the bastions of the six wheels.
- (124) The brave soldiers were wearing amours of asceticism and brandished the swords of Dhyana with the holding power of concentration.
- (125) See the wonderful power of sword! It started to cut everything and everybody, either young or old and either small or big. As soon as a little doubt raised its head it killed the doubt in one quick sweep.
- (126) The yogi banished laziness to the seventh nether world, and turned sleep into an obedient slave. Thus being alert day and night the Yogis are keen in storming the fort of Yoga.
- (127) In this battle, the brave warriors were expert in warfare and they advanced on their own strength. Thus they conquered the reservoir of nectar in the divine opening of Brahman,

which is called the seventh avenue of life force.

- (128) There ensued a tough battle in which the brave warriors of Prana killed the six enemies and the divine sword remained shining.
- (129) They thus destroyed the enemies in the battle field and then drank the nectar which is oozing from the seventeenth avenue (Nerve). At that time there arose a sound of silence which was being heard.
- (130) When the warriors of Soham (the meeting of inhaling and exhaling breath) united themselves, all the secrets of the fort were at hand and the sense of I and Mine which was holding the fort became so weak that it was on the verge of death.

# यस्मिन् मनो लब्धपदं यदेतच्छनै: शनैर्मुञ्चति कमरेणून् ।

# सत्त्वेन वृद्धेन रजस्तमश्च विधूय निर्वाणमुपैत्यनिन्धनम् ॥

Meaning of Verse:

- The mind which is to be steadied on the One, established in which, it slowly renounces the desire for actions. Then developing the Sattwa Guna, controls the Rajas and Tamas impulses and having washed them becomes absorbed in the contemplation. (12)
- (131) The sense of 'I and mine' is the mother whose sons the desire and anger were killed in the battle and the dual mother sat mourning at the door of death.
- (132) When this news reached the ears of the warriors viz, the Shama and Dama, their urge enhanced and they rose again to take complete possession of the fort.
- (133) The courage of those soldiers was great and their bravery was famous. When they scanned the road further they saw that there was a great calamity awaiting them.
- (134) The stairs built by the small particles of past karma were nearly impossible to transcend! The small foot way of the strict rules of conduct was also impassable, but slowly and carefully advancing step by step the steep rise of that path was made flat by them.
- (135) There was the great trench of Rajas and Tamas further on. As it was very deep they threw stones of Nivrutti in it, and using Sattwa as ground, they filled that trench completely.
- (136) They entered the Brow-Chakra, through which "court of mind", they threw ropes up on the high chambers of Brahma mountain and rushed into the Entrance of Brahman.
- (137) Then the tough battle of victory ensued, the flag of the "sound of silence" was hoisted and when the Shama and Dama searched, there was nobody to resist them. They found that the whole fort was under their power.

- (138) The paths of Rajas and Tamas were destroyed and Rama Rajya was declared in all jubiliance, everywhere in the fort.
- (139) There was no "other", no "outsider" anywhere. There was no necessity of Dhyana and the hilt of the Sword of concentration was relaxed, and by the equamity of vision, the armour of asceticism was loosened.
- (140) There three factors of the observer, the observation and the object of observation were no more visible and therefore there was no work left for the sword of concentration.
- (141) The Sattwa Guna had amassed the weaponry of battle but as there was no enemy anywhere, the whole weaponry was left aside.
- (142) Then that Yogi sat quietly under the canopy of unity of Jeeva Shiva on the throne of simple equanimity, by surrendering the concept of the Limited Jeeva.
- (143) The Sattwa grew very much in its purity which surrendered itself to the Reality, the Atman!
- (144) Just as the fire produced by friction of woods, burns the woods totally and then it is itself extinguished,
- (145) Similarly, the pure Sattwa destroys the Rajas and Tamas, but afterwards, the illusion of Sattwa also becomes dissolved.
- (146) At that state, the limited life of the Jeeva comes to an end, the knowledge together with the knower is annihilated, and only life energy remains, where even recognition of mundane life is no more.

## तदैवमात्मन्यवरुद्धचित्तो न वेद किञ्चिद् बहिरन्तरं वा ।

#### यथेषुकारो नृपतिं वूजन्तमिषौं गतात्मा न ददर्श पार्श्वे ॥

- Then with his mind confined to the Atman, he does not recognize anything in or out, just as a smith who sat engrossed in producing an arrow, did not see the king in his royal procession going by the road in front of him. (13)
- (147) O the brave man! When the mind is roped in, in such complete energy state, the mind itself becomes energy.
- (148) Then there is energy in the consciousness, outside in the world also there is overflow of energy and no other object is seen except energy. The focused attention (vrutti) has as if taken a vow not to exist.
- (149) When the meditator, the act of meditating and the object of meditation are seen as one, the

mind, with great eagerness, becomes merged into it. This is called qualified Trance or Savikalpa Samadhi. The Yogis enjoy it without intervention of Gunas.

- (150) There the mind becomes one with the totality that is Brahman, and the Yogi becomes solid undisturbed energy which is happiness itself. The wise people call this trance as the highest one.
- (151) Brahman cannot be understood by the senses. When the Gunas disappear then only there is reality, experienced in such a way that it cannot be verbalized.
- (152) While discussing this state the various systems of Philosophy, had contradictions among themselves. Vedas declare "not this, not this" and master yogis have called off their efforts to understand and describe. Only those who realise know.
- (153) In that state the 'purpose, the contents and examples are drowned and the doctrine of Advaita (monism), fights with itself and becomes bashful.
- (154) To have equanimity of vision both in the inner world and also in the outer world is the key to understand this experience. I considered as my Guru the man who was preparing arrow.
- (155) He was sharpening the head of the arrow by hitting it and his attention was totally riveted to the job and he was oblivious to the environment.
- (156) When the king went along the road with all the procession containing the flag, the drums, the naubat, the musical band, vehicles, horses, soldiers and elephants he did not notice anything because he was giving full attention to the arrow.
- (157) In a short while, an employee of the king followed and coming near him asked "Has the royal procession passed by this road?" But the man answered "I did not see. I do not know whether any procession went by this road".
- (158) Avadhoota said "I was there at that time and I heard what he said and understood how concentration of mind is a great thing in life. It does not allow the worldly things to be noticed at all".
- (159) To achieve this we should not get involved in having a household. The serpent lives alone. I liked it, and considered the serpent to be my Guru.

#### एकचार्यनिकेत: स्यादपूमत्तो गुहाशय: । अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषण: ॥

- A Muni should wander alone, having no home, should not be arrogant, should take shelter in a cave, should be without any code of conduct. And should be silent as far as possible. (14)
- (160) A serpent does not like company. It wanders alone. It is always alert. It does not waste even

a breath.

- (161) Yogi is also having the same habit. He does not like company. He lives alone, where other people do not see him.
- (162) He does not keep company of bad people as well as good people. He keeps himself aloof, just like a serpent discarding its skin.
- (163) He remains alert at all times and does not waste even a moment. He does not allow his detached awareness of Atman to be relaxed at all.
- (164) People know that a serpent has passed by a certain path, when it enters a hole, but they cannot say whether that serpent is hungry or satisfied.
- (165) The Yogi remains in a cave unseen by people, and is happy with himself.
- (166) All people watch the behaviour of a yogi but they do not know whether inwardly he is having doubts or he is in a trance having no doubts.
- (167) Some say that he is attached to the ritualistic performances; some say that he is having no control of the senses, while some others think that he is self-centered, but none of them knows certainly any thing about him.
- (168) The serpent does not speak. It makes a little sound of hissing. Similarly the yogi does not engage himself in useless talk, or arguments.
- (169) The Yogi talks but little and that also with great care, kindness and tenderness. Ears of the listeners are very satisfied by listening to that talk.
- (170) His talk is brief but it destroys the confusion in the mind of the listener, and only persons with truthful character can know the real value of his words.
- (171) One who is alone and is not having ambitious hopes, should not get involved in having a house and a family, if he is rally serious about spiritual life.

# गृहारमभोऽतिदुःखाय विफलश्चाध्रुवात्मनः । सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥

- To begin to build a house is full of troubles and the effort becomes a failure for such temporary things. See how the serpents enter a house (hole) dug by other animals and lives happily. (15)
- (172) To build a house is itself a cause for calamity and suffering. We may build a house of three storeys by lot of hard work but that house is not permanent. It is certainly temporary.
- (173) When the whole life is temporary, when our physical body is temporary and illusionary,

how can a house be permanent? But foolish persons think that they have built a permanent house.

- (174) It is like performing the naming ceremony of a child which is dead even in the womb. Similar is the case of constructing a house which is truly temporary.
- (175) Even the beginning of such a house is false, because even for earth, for a piece of land, even for loose earth, a person had to quarrel. For stone or wood, persons forget their loving relationship and quarrel!
- (176) The ants build their house with great efforts but the serpent lives in it happily It enjoys its abode at other's cost.
- (177) Similarly a yogi is not attached to or proud of any house. He lives anywhere even in a house owned by others and is not attached to it.
- (178) So, I decided not to build any house, but a question arose in my mind. How God is not bound by the whole Universe, which He has Himself created?
- (179) How is the Universe created and from what has it come into existence? To understand this I saw the example of the web constructed by the spider and so, the spider became my Guru.

#### एको नारायणो देव: पूर्वसृष्टं स्वमायया । संहृत्य कालकतया कल्पान्त इदमीश्वर: ॥

- Narayana the Almighty God, alone creates this world by His power; and at the end of the Eternity He Himself withdraws it by His own power. (16)
- (180) Narayana is called by this name because He is the place of rest for all "Nara"s i.e. human beings. Narayana is the life of all living beings and He is the Master of all!
- (181) This Narayana has created this world without using anything outside His own being.
- (182) How did He create this Universe alone without outside material? He Himself used His own Power, the 'Maya' for that purpose.
- (183) He "saw", "observed" by His own will this Maya, which is full of innumerable Jeevas. This "observing" is TIME!
- (184) HE thus saw His Maya looked at Her, allowed Her to play on Himself, but did not allow that Maya to adhere to Him. He alone knows this great play of aloof activity.
- (185) There is fog in the sky but that fog cannot touch the sky. Similarly Maya comes into Her illusory existence on Him but remains aloof from Her.
- (186) Water nourished the lotus but the lotus plant does not allow water to smear its leaves. Maya

covers and enshrouds only the "Joy" aspect of the God who is Sat-Chit and Ananda (Existence, movement and Joy". But the SAT and CHIT are all the time Free, in their own authority, their own power.

- (187) He who is the Base of the Maya is Himself the house where Maya resides, and therefore He is the controller of Maya.
- (188) The Rajas Quality is the creative power of the world, Sattwa protects and supports the world and Tamas, in the form of time as Death, becomes turbulent and destroys all.
- (189) This power of upheaval belongs to Narayana. Thus Narayana the God Almighty is the destroyer.
- एक एवाद्वितीयोऽभूदात्माधारोऽखिलाभूय: । कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु ।

#### सत्त्वादिष्वादिपुरुष: प्रधानपुरुषेश्वर: ॥

#### परावराणां परम आस्ते कैवल्यसंज्ञित: । केवलानुभवानन्दसन्दोहो निरूपाधिक: ॥

- The Almighty God alone without a second became the support of all and the place of rest for all and by the lapse of time by equalizing all the powers by self-relaxation Himself being the Pradhana the Male Ishwar, remains alone beyond all the things which are beyond and without any accretions, as the very essence of the joy of the blissful experience in aloneness. (17, 18)
- (190) In this way when the cause-effect phenomenon is dissolved, Narayana drops the qualities as well as the lack of qualities and remains Himself alone, without a second, complete in Himself.
- (191) But who is there to state that Narayana remains alone? There is no second. It is a state without any division.
- (192) In that state there is nothing different belonging to the same species, nothing different in the category itself, and nothing different totally belonging to any other kind of creation. So it is the totally indivisible state.
- (193) Thus the God who is the Ruler of Prakruti as well as Purusha is the one and only indivisible Being. He is the highest controller of all and He is also the Other as well as the Here, called This. Please listen to the explanation.
- (194) It is His will which is beyond the scope of the mind that has created the male as well as the female, (Purusha and Prakruti) and they both function by His power only.

- (195) Between the two principles, the element which infuses and inspires activity in the Prakruti is the male principle of this God and therefore He alone is the husband of the Prakruti in all the capacities.
- (196) The other or higher aspects of this God consists of the deities such as Brahma and the aspect which is called this or the lower consists of all the Beings right from the Manu to the lowest minerals. He is the controller and the driving force.
- (197) Even the wind does not blow beyond His orders and by His orders it is that the sea remains within its limits and the Sun makes the day.
- (198) Obeying His orders the breath moves in and out of the nostrils only upto twelve fingerlengths (8 inches) and not beyond that.
- (199) By His fear the mountain Meru does not leave His place. When the energy of movement gets the orders of this God it moves the otherwise still body.
- (200) He is having no support for His existence but has become the support of the whole Universe, just like the illusion of a serpent is possible only because of the base of a rope.
- (201) This God has equalized the powers of three Gunas by sublimating and withdrawing them into the state of Atman.
- (202) But that state which is Prakruti, has ceased to be and become merged into Nirguna the state beyond the modes of Prakruti. This is like the whole plan of the banyan tree which is confined in its essence in a tiny seed.
- (203) By swallowing all the accretions (Upadhi) the Brahman remains abstract in its natural existence just as when the churning Mandara Mountain is removed from the turbulent ocean, the ocean remains calm.
- (204) It is like the gold which, though in the form of various ornaments, becomes one lump when put into an urn and subjected to heat.
- (205) OR it is like the various stars which were shining in the night become invisible by the light of the Sun in the morning. Thus by swallowing all the creatures produced by the Prakruti only the Paramatman remains alone.
- (206) This is like the millions of seeds remaining dormant under the soil in the summer season. Thus the Prakruti merges in the God and remains alone as the Joy itself.
- (207) This Almighty God is without any qualification, is like the wave of joy, bright by the light of spirit and pure, blotless, by the element of Sat, the purity itself.
- (208) Now please listen how this Ananta who is knowledge itself created the Universe, at the beginning.

# केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम् । संक्षोभयन् सृजत्यादौ तया सूत्रमरिन्दम ॥

# तामाहुस्तिज्ञुणव्यक्तिं सृजन्तीं विश्वतोमुखम् । यस्मिन् प्रोतमिदं विश्वं येन संसरते पुमान् ॥

- O slayer of enemies! With His own unassisted power He agitates His Maya consisting of the three Gunas and first creates Sootra or "Mahat" principle (19)
- They say that Sootra is the manifestation of three Gunas capable of creating the Universe of many forms, through which that principle runs like a thread and the individual soul comes into being in the world. (20)
- (209) By His power known as Kala, He looked at His Maya. (Time modifies unmanifest Maya into parts) and by it Maya became modified and It created the Main Sootra, a subtle thread called Sootratma.
- (210) It is called creative power, which made manifest the three Gunas or modes and by Ahamkara, created the Root of the world.
- (211) By separate forces of the three Gunas God, Humans and serpents were born and the three Lokas e.g. the nether world, the higher world called Heaven and the middle Loka called Mundane World were created.
- (212) That Sootra which is of the ether or subtle world became Prana or the vital Breath, and began controlling and sustaining the individual body. The power which creates the Universe as well as the individual bodies is called Kriyashakti which please note.
- (213) This power created and developed in the body the six modifications (birth, existence, increase, transformation, decrease and destruction) also six urges (To be born, to die, to be hungry, to be thirsty, to be sorry and to be enchanted) which are the factors which make a man slave to this worldly life.
- (214) This power is thus very busy developing and spreading the worldly life and it is therefore called Kriyashakti in the Sankhya system of thought.
- (215) The world is sewn in the Sootra or thread of this Creative Power. It becomes complex and complicated further and further by being interwoven in the three Gunas.
- (216) It is this creative power which hardens the concept of a separate Ego, and makes him an individual slave to the worldly objects and compels him to take birth in various life-forms by creating forceful desires in Him for sense-objects.

- (217) The sperm from the semen of the male is mixed with the ovum from the ovaries of the female, and the embryo undergoes many troublesome conditions in the womb of the mother.
- (218) The foetus develops and various organs and arms and feet are grown but the conditions in the womb continue to be troublesome.
- (219) In the warmth and heat of the mother's body, the foetus suffers from all types of painful vibrations reaching it through the Omniotic fluid. The child is directly connected to the systems in the body of the mother and gets all types of pains.
- (220) Thus the conditions in the womb are acutely harassing an d if one can remember his prenatal pains, he will shudder with fear! While passing through the narrow path of vagina, the child gets into various constricting positions and before it breathes the air outside, it is like a hell in the birth-process.
- (221) Thus Maya creates the Jeeva in His world and sometimes puts him in the seemingly comfortable jail of the heaven or the stark hell of the region of the death-god.
- (222) She puts around the feet of the Jeeva, the fetters hardened and tightened by the three Gunas and consisting of chains of pain and pleasure, and makes him very unhappy. Even then ignorance is very hard in Him.
- (223) These activities of the Maya are horrendous if we think of them, but O king! Do not be afraid! There is no danger for you, because you have cut all the pride and possessions by having severe repentance.
- (224) You appear to have a great transformation. The spiritulity has arisen in your heart, the dark night of ignorance is over and the Sun of wisdom has arisen.
- (225) Where the ego is cut down and dropped, there the enemies like lust, greed, passion etc are also dead just as limbs of the body are useless when the head is cut off.
- (226) I have aptly called you as the subduer of enemies.

Listening to these words of Avadhoota the king felt very happy.

- (227) Avadhoota was quite moved by tender feelings. He placed his right palm on the head of the king and embraced him by pulling him to himself.
- (228) They were united in their consciousness at the soul level, their embrace was tightened and their bliss did not know bounds. Only the fortunate get the chance to meet such a Sadguru.
- (229) If someone appreciates the cleverness or virtues of a child, its mother becomes happy; her eyes are filled with joy! Similarly, when the disciple becomes enlightened the Guru becomes happy. (229)
- (230) Thus in the dialogue of both of them, there was liveliness and joy and in that high mood,

Avadhoota resumed his advisory speech more lucidly.

# यथोर्णनाभिर्ह्वदयादूर्णां सन्तत्य वक्त्रत: । तया विहृत्य भूयस्तां गूसत्येवं महेश्वर: ॥

Meaning of the Verse:

- Just as the spider projecting the web from his body through his mouth, sports with it and then swallows it, so does the Supreme God create preserve and dissolve the Universe. (21)
- (231) The spider is called Urna-nabhi. It creates the web out of its body through its mouth.
- (232) It heaves on that self-created web according it its own wish.
- (233) It also withdraws and eats all the subtle threads and the web as it fancies and remains alone.
- (234) Similarly the Supreme Lord of all the Creation, alone brings into manifest existence, the whole world, ends everything in the due course of time and remains Himself in His pristine aloneness.
- (235) Taking a cue from that spider I understood the divine plan of creation, maintenance and annihilation. In order to understand the principle of miraculous unity with God, I looked at the phenomenon of transformation of weevil into the Potter-fly.

# यत्र यत्र मनो देही धारयेत् सकतं धिया । स्नेहाद् द्वेषाद् भयाद् वापि याति तत्तत्सरूपताम् ॥

Meaning of the Verse:

- On whatever object the embodied being deliberately centres its mind completely, through affection, hatred or through fear, it attains the form of that object. (22)
- (236) When a man concentrates his mind with all the totality of himself on any object, he is transformed to the identity of that object.
- (237) His attention is riveted to that object of love, hatred or fear, and by constant meditating upon that, he takes the form of that object This I emphatically declare!
- (238) Some persons hope that after death, they will be identical with "God", but that Is not true. The identity with God is attained while you are living in this body.

# कीट: पेशस्कृतं ध्यायन् कुड्यां तेन पूर्वेशित: । याति तत्सात्मतां राजन् पूर्वरूपमसन्त्यजन् ॥

- O King! A weevil is brought by a potter-fly and put into that earthen nest. It is so afraid of the brilliant and sinister-looking fly that by dropping its form it is transformed into the fly itself. (23)
- (239) The potter-fly brings a weevil from the forest and puts it into the pot-like house built by it on a wall, and shuts that house! Being afraid of death, that weevil is transmuted, identical to the body of the fly.
- (240) By constant concentration it becomes similar fly and it flies into the sky after certain time. We see this in our life.
- (241) The potter-fly is a species of minor form and lower category. The weevil which concentrates upon her is also of a tiny body. Both are not intelligent like advanced human beings, but at that level also, transformation took place because of the acute concentration. But the God Almighty is quite different.
- (242) God is non-inert. He is spirit. He is the source of happiness. The person meditating on Him is also intelligent and having high qualities. When such a man meditates, the transformation is possible very quickly.
- (243) The fact of transformation of the ignorant weevil into the potter-fly shows that what is otherwise impossible, becomes possible through constant meditation. If we consider the fly and the weevil, both are from the ignorant category of life.
- (244) The meditation on God Almighty is different, because the man who meditates is essentially God only. By meditation, only his illusion of "being a wielder of a body" is dissolved and he naturally becomes spirit, the God.
- (245) If a man cannot achieve this in this life while he is living, then his life should be considered as wasted and his intelligence useless.
- (246) If he is not transformed into real spiritual being, all his knowledge, his meditation, his oblations into the sacrificial fire, and observance of religious routines are all futile.

#### एवं गुरूभ्य एतेभ्य एषा मे शिक्षिता मति: । स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदत: पूभो ॥

- O King, I have learnt these various virtues from all these Gurus. Now listen to what I learnt from myself, my body. (24)
- (247) Avadhoota said to Yadu I have told you what I have learnt from all these Gurus.
- (248) I will now tell you what I learnt by my own intellectual observation from my own life.
- (249) The thought of discrimination and having no desires is possible only in the human body. This

human body is therefore the Guru of all the Gurus.

# देहो गुरूर्मम विरक्तिविवेकहेतुर्बिभ्रत् स्म सत्त्वनिधनं सततार्त्युदर्कम् ।

#### तत्त्वान्यनेन विमृशामि यथा तथापि पारक्यमित्यवसितो विचराम्यसङ्ग: ॥

- This body which is subject to birth and death, and which is also constantly and ultimately a source of afflictions, is my Guru, my teacher, as it promotes renunciation and discrimination. Though it helps me to think about Brahman as Reality it really belongs to others (who eat it). Realizing this, I become unattached to everything and freely roam about in the world. (25)
- (250) O the clever one! Please understand that this body is a Guru in two ways. I shall tell you about it, in order to promote and protect the Path of Liberation.
- (251) In the whole world there is nothing worse than the body and there is nothing better than the body.
- (252) If we disregard the body because it is bad, we miss the bliss of liberation and if we consider it to be good, and indulge, then we definitely go to hell!
- (253) Thus we cannot do either of the two. We must maintain a balance. We should employ it for our Supreme welfare.
- (254) Just as we have to take care of the horse upto the place where we have to reach and when we reach our goal, we leave the horse.
- (255) Similarly, we should reside in the house with our eyes fixed on our final goal of realization, and with detachment. Our residence in the house should not consume our intelligence.
- (256) The body is, of course perishable. The seekers of liberation do not count on any perishable things.
- (257) Discrimination is that capacity of the mind which leads us to the state of desirelessness. These states are attained in our own body through the power of thinking.
- (258) In other bodies except the human, such thinking is not possible, because those animals are living with all the concern for survival and reproduction.
- (259) Human body is therefore a very valuable gift which we have got. By this body we are able to reach unity with the Brahman. The deities and heavenly beings are also eager to take birth as human beings.
- (260) You may opine thus that the human body is very pure, but wait! Do not misunderstand! Actually it is very deplorable! I say this because this body is born through female sex and

death is waiting to finish it right from the time of birth.

- (261) Even when the child is not yet fully born and separated from the mother's body, at that time also, its death is possible! People are afraid of the child's death even while it is in the womb.
- (262) See how death is closely connected with this body. It accompanies the body in childhood and even in youth, it is always very near!
- (263) Inspite of this evident fact, we are forgetful and boast about our youth and strength. We think that we are alone the cleverest, the wisest and talented person in the whole world.
- (264) Exactly while we are boasting like this, the fresh fruit of that youthful life is eaten by Death or if we live further, old age affects the body leading to our death.
- (265) Old age is a journey in which the white hair become the "Chamar" or flag of surrender, and the Death is waiting at the corner, to meet us.
- (266) When our body begins to have tremors due to old age debility, we must consider it to be a fan of death, and when our neck moves by weakness, we should consider it as the swing of the death.
- (267) Death smashes all our teeth to make through our mouth, easy way for the army of death to enter in our body.
- (268) The hunch develops in our back which is the flag of death and that is fitted in both of ears by strong screws of deafness.
- (269) The shining, the lusture of our eyes leaves its place and goes forward to welcome the death. You may use any eye-ointment, it is futile! You are not able to see written letters!
- (270) When you are having a cough throughout the night, the neighbours are also upset due to its sound and they say "Why is this old bloke not kicking the basket once for all? He is disturbing the sleep of our children!"
- (271) When we apprehend the attack of death, our feet are not stable and we experience that all our limbs are weak and loose!
- (272) If our life is prolonged and old-age lingers on, it is a very difficult time to live. Our wife and children and other relatives also avoid coming near us and our plight becomes very pitiable.
- (273) At that time even those whom we had brought up by much hard work, do not like to come and sit near us.
- (274) When a man becomes very old, nobody listens to him or obeys him, children ridicule him and even dogs bark at him.

- (275) Adults show their children this old man and try to make them afraid saying See! This phantom will attack you!" The bout of cough harasses that old man very severely.
- (276) "Long live this man!" was the blessing given by old people while this man was young! That was not a blessing! It was actually a curse! There is nothing more painful than old age.
- (277) When we are young, we should, while looking at the sorry state of old people, realize that we are also likely to be subject to this very unhappy state in our old-age.
- (278) Every such body is afflicted by various ailments and great dangers of many kinds are inherent in every such ailment or disorder, and there are six urges continuously trying to take over the body.
- (279) The root of all this sorrow is the round pit of the body, like the pit around a tree. So, if we pamper our body, it bears the fruit of pain and sorrow!
- (280) So, realizing that the body is a bad company, one should not be attached to it. Thus, the body is a teacher because by its bad qualities it diverts our interest in the perishable things towards liberation.
- (281) By the help of this body we can reach the Eternity and in that sense also, body is a great teacher.
- (282) The body obliges us in many ways and troubles also in many ways. It is doubly effective as a preceptor. So, a clever man will benefit by the body by treating it in the appropriate manner.
- (283) If we think deeply, we realize that ignorance is the root cause of the body and not to see the self, the Atman is the other side of seeing of the Maya, the creation.
- (284) Three Gunas interwoven are created by Maya and are its parts. Three types of Egos are produced from these three Gunas. From these, the five elements, Earth, water, fire, air and sky are formed and body with its sense organs and activity-organs start the various activities.
- (285) In short, please consider one thing. The serpent did not come into existence on the rope. The rope is seen and illusion of serpent appears. Thus people say that there is serpent. Similarly the only Reality is Brahman and on it, the duality of one unit of one body and the universal unit is illusory appearance.
- (286) The root of the body is ignorance and the body is illusion. Like a mirage, everything which appears to us is illusion. It is simply a super-imposition on Brahman.
- (287) While body is not Real, it appears. That is called Superimposition. Now what is elimination? Please listen.
- (288) It is evident that the body is consisting of five elements. To call the body as 'I' is absurd,

because the body is subject to dirt and deterioration while "I" am pure. The body and the I have really no relationship.

- (289) I am not the Earth because the Earth is non-spirit. I am not water because water is liquid and moving. I am not fire because Fire is hot; I am not air because air as wind is unstable.
- (290) I am not sky because sky is void. I am not Ego, because it is limited. I am not Jeeva because it is limited to an area. I am not Maya because Maya is false.
- (291) I am not body because it is perishable; I am not sense-object because it can be proved to be false. In short, these elements are quite unrelated with me.
- (292) The Masters who are liberated souls called Paramahansas have a dignified feeling, a notion that "they are Brahman" and they justify it, but it is state of Sattwa Guna, helpful for maintenance of Liberation. I am not that concept also.
- (293) Now understand that the fact that all the elements are discarded by me is the "elimination" called "Apawad" in philosophy. O Yadu! I have so far told you how and what wisdom I learned.
- (294) I told you this secret because you are a devotee with pure faith. Otherwise
- (295) there was no necessity for revealing these things, O the most fortunate monarch! Your devotion directs me to have a dialogue.
- (296) Thus both the king and the Sage Avadhoota were merged into a state of unity, and were enjoying the state of Brahman!
- (297) Avadhoota said, "There is no other friend as helpful as our body. But if you try to maintain it nicely on that account, this body is belonging to other elements.
- (298) If we try to protect it and pamper it sometimes its end is unexpectedly bad. It is either eaten by dogs etc or burnt by fire.
- (299) If it escapes these destinies, worms devour it. There is no fourth destiny of human body which fact you also know very well.
- (300) Therefore, O king I have no attachment to it. Having self-knowledge I roam on the face of this Earth aloof and detached.
- (301) All the means of enjoyment used for the body are fetters and they increase our desires, which you should remember well.

# जायात्मजार्थपशुभृत्यगृहाप्तवर्गान् पुष्णाति यत्प्रियचिकीर्षुतया वितन्वन् ।

## स्वान्ते सकृच्छ्रमवरुद्धधन: स देह: सृष्ट्वास्य बीजमवसीदति वृक्षधर्मा ॥

- Man earns money with lots of troubles, in order to have pleasures and maintain the wife, children, possessions, cattle, servants, houses, relations and friends which all go on multiplying. Like a tree which leaves behind a seed for another tree to grow, this man also dies, leaving seeds for his next birth. (26)
- (302) The main pleasure is the enjoyment of sex. People spend lot of money in marriage and bring wife as a life-long companion.
- (303) But after marriage many sorrows follow. For living with that wife a house has to be built.
- (304) Lot of money and other materials are required for maintenance of the house. When the man begets children worries start.
- (305) Great love and affection for children makes it necessary to employ servants, maids and cattle is required to be brought. For all this pains and difficulties are more than the little pleasures.
- (306) Then the relatives and son-in-laws as well as friends and relations gather in the house and to receive them properly becomes a routine story of anxieties and worries. In trying to cope with all the duties the man's body becomes weak.
- (307) The man undertakes various jobs and tasks in order to feed the family members, travels in his own country or even in foreign countries. He is exhausted by working day and night.
- (308) He increases his physical tortures in order to get some respite and rest. It is the custom of stupid people to increase their hankering just for the sake of their ego.
- (309) For securing the comforts of the body persons acquire property and being surrounded by household affairs and the wife and children people are blind to their own real happiness.
- (310) The desires about landed property, house, and children amassing money are promoted and increased by attachment to the physical body and the same desires become a seed for next birth when this body comes to an end.
- (311) In the plant of Jawar the grain is at the top of the plant in a pod. But the same grain falling in the ground breeds another plant.
- (312) When the grain finds suitable soil and water the plant grows. Similarly desire remains dormant and becomes a cause for rebirth of a man.
- (313) Similar to the grain and the tree the seed of desire survives in the subtle body and causes the man to be born again through the journey in the higher worlds.
- (314) I shall also tell you how desire grows in the body. When we enjoy the objects of senses with great indulgence and interest then only lust and desire increase.

# जिह्वैकतोऽमुमपकर्षति कर्हि तर्षा शिश्तोऽन्यतस्त्वगुदरं भ्रवणं कुतश्चित् ।

# ध्राणोऽन्यतश्चपलदक् वच च कर्मशक्तिर्बहन्य: सपत्न्य इव गेहपतिं लुनन्ति ॥

Meaning of the Verse:

- The man's tongue drags him to one side, thirst to another and the penis to some other side, so do the touch, stomach and ears pull in some other directions, the sense of smell in another and restless eye to something else. Thus every organ draws him in a different direction. Thus like the lord of the house harassed by co-wives, his senses and organs pull him on all sides. (27)
- (315) The tongue pulls the mind towards taste. The thirst pulls the mind towards drinking. The generative organ pulls towards intercourse.
- (316) The skin likes to touch soft things. The hunger of stomach wants to eat plenty of good food. The ears want to hear sweet sounds and music.
- (317) The nose wants to enjoy the fragrance. The eyes want to look at beautiful things and hands are fond of various games and movements, holding tight or releasing things.
- (318) The feet want to walk. Just as a husband of many wives is harassed by all of them, so various organs pull the man towards objects of their own liking.
- (319) Thus as there is great attachment of objects in the mind, desires go on increasing and they compel a person to be born again, in other body.
- (320) So we have to drop our attachment to our body only in order to remain aloof and free from the objects of senses. For this purpose human body is most suitable as knowledge is possible in this body alone.

#### सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशवत्या वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।

#### तैस्तैरतुष्टहृदय: पुरुषं विधाय ब्रह्मावलोकधिषणं मुद्रमाप देव: ॥

- Having created through His energy, the bodies of different living beings such as trees, reptiles, animals, birds, gad-flies, fish etc the Lord was not satisfied. He rejoiced only when He created the human body endowed with reason and capable of realising the Supreme Brahman. (28)
- (321) The immeasurable Ananta, at the beginning of the manifest creation brought into being various species of bodies with a view to realising His own nature.

- (322) He created some animals walking on the ground, some flying in the sky, some swimming in the waters and some inanimate and moving.
- (323) Among these are trees, serpents, beasts, stinging insects, demons, ghosts, cranes, swans, tortoise, fish etc.
- (324) In this way He created 84 lakhs of species and looked at them to find out whether anyone of them can realise Oneself, but He did not find any creatures who could reach attainment of the Self.
- (325) The God was not satisfied with all this vast creation and, therefore, He created human body with great care.
- (326) He endowed man with great knowledge by the help of which man can go beyond the physical body.
- (327) Food, sleep, fear and regeneration are factors common to tall the categories of Beings; but the knowledge in the human body is unique to itself.
- (328) Seeing this human body the God was pleased because He knew that it is possible in this body only to attain the knowledge of Brahman and to be one with Him.
- (329) One who having been born in human body does not realise the Brahman should be considered as a bearded goat indulgent in all types of sensual pleasures.
- (330) The Lord Narayana has gifted the human body with the capacity to attain through this knowledge the state of Sat-Chit-Anand.
- (331) If a man thinks that he will attain that knowledge not in this birth but in the next birth, consider that he is doomed. This is the great ignorance of such a man.

#### लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीर: ।

#### तूर्णं यतेत न पतेदनुमृत्यु यावन्निःश्रेयसाय विषय: खलु सर्वत: स्यात् ॥

- Having acquired the rare human body after many births, a wise man should not say that this is a frail body but consider it to be the means of attaining the final goal of life and strive to attain liberation before the destruction of this body takes place. The enjoyment of sensual pleasure is possible in all other species. (29)
- (332) After crores of births in all the 84 categories of births, suddenly by great luck the human birth takes place.
- (333) One who is born as a human being should be considered as already embracing the spiritual

life and even his ancestors rejoice at that birth.

- (334) If a man thinks that he would first get all the satisfaction through senses and later in life he would turn towards spiritual life, there is no such certainty in this life because death can strike at anytime.
- (335) Death does not consider whether the man is virtuous or evil, whether he is in his own country or in a foreign country or whether it is day or night. The death simply destroys.
- (336) As serpent gulps a frog without delay so right from the birth, the body is subject to death at any time.
- (337) The serpent is swallowing the frog and the frog is picking a fly with its long tongue. Similarly even at the time of death people are hungry to enjoy the illusory objects.
- (338) The man who lazily postpones following the spiritual path surely loses this great chance of freedom and again falls in the rotating tragedies of births and deaths.
- (339) O king Yadu, considering all this state of affairs one must make haste to catch the chance of spiritual life and prepare oneself for achieving the absolute Brahman.
- (340) One must cut off the laziness, put aside drowsiness and sleep, and one should, day and night meditate upon the Atman.
- (341) Brave soldiers going towards battle field do not become slack until they defeat the enemy. Similarly with the same one-pointedness one should execute the career of spiritual penance.
- (342) A man who is marrying second time is always anxious till the actual wedding. One should similarly be constantly anxious till the actual wedding of Jeeva and Shiva takes place.
- (343) If the only child of a king is suddenly missing he makes a search throughout his country. Similarly one must make all the efforts to achieve one's own final welfare.
- (344) Before the death strikes, a man must not waste a single moment in his efforts to achieve the final goal.
- (345) But alas! In this valuable human life all people are mad for indulgence in the passionate pleasures because of their great urge and desire for worldly life.
- (346) There is only sensual indulgence in the animals. If the same indulgence is continued in human life, what is the good of that?
- (347) If we consider sanely, we find that enjoyment of objects depends only on the destiny. By undertaking unnecessary troubles for it, we will only destroy our body.
- (348) The human body is sacred. If a man having this rare body does not achieve the Absolute Brahman, he should be considered as a bi-ped donkey without tail.

- (349) If a man simply talks from the top of his head, without direct realization, it is as absurd as a monkey drinking wine and playing pranks.
- (350) Persons, who have bookish knowledge but no self-knowledge, are like the fire-flies throwing their feeble pinpoints of light in the darkness.
- (351) Sanyasis who have no experience of Brahman are persons who, like a part in a drama, shave their heads and are hungry for alms, who have wasted the Geru-colour for their dress!
- (352) If persons who recite Vedas, but are still having powerful desire and greed in their mind and think inwardly to get enjoyment of their pet objects, they should be considered as frogs uttering hoarse words in the mud.
- (353) Keeping quiet but hopefully thinking how to get sensual pleasures is like the silent posture of a crane, and singing songs in order to get money and sensual indulgence is like the braying of donkey when it sees a female donkey.
- (354) When a person gives sermons and talks about God and Religion, with a desire to gain money and pleasures, his talk is like the cackling of crows gathered to pick up rice morsels kept for ancestors.
- (355) The persons doing mimicries talk all types of non-sense, in order to fill their belly. The arguments on philosophy which Pandits indulge into are just like that frivolous talk.
- (356) There are people who wear sophisticated dress and make a show of their virtue and righteousness, but are burning inside with lust and passion. It is like a crow preening its feathers to show how mindful it is about its cleanliness but actually it is thinking eagerly about sputum and dirty things to eat!
- (357) Just as a prostitute sells her sex and maintains herself, so there are people who perform rituals like Fire worship and Yadnyas while in their minds there is desire to fill their belly!
- (358) To attain complete freedom is however the only challenge, the only goal of human life. To rush towards other pursuits neglecting this main aim should be considered as total disaster!
- (359) One who does not attain self-knowledge in human birth, should be considered swine or even lesser than them!
- (360) If a beast is kicked, it withdraws from the place, but does not nurse that grievance any longer, but if a man is accosted and called insultingly, he gets angry and assaults!
- (361) Animals do not hoard up their food. They eat only that much, as will satisfy their hunger, and leave the remnants.
- (362) But see the greed of man! A miser is not happy even when he has piled up millions of rupees. He does not eat food, in order to economize! If at all any money is required to be given in charity, he would commit suicide!

- (363) Animals and birds have no worry about the morning or evening food, but the hope of man is not satisfied even after many births.
- (364) Man is constantly worrying even if he has great fortune in his possession. The human being has no trust in anybody in the whole world! He is having constant fear in his mind.
- (365) A man is still having monetary transactions though he is on the death-bed, and is still digging the base in the ground for building a house for his grandsons to live in.
- (366) Animals have no such deep anxiety any time. Now I shall tell you the condition about their sex life.
- (367) Animals have sex only when their mating season is there, and at other times they never go near the female! But men desire sex anytime throughout their elderly life. Even a woman who is carrying is not spared by her husband.
- (368) Only human beings suffer from lust, anger, greed, pride or gossip. Animals do not nurse these feelings!
- (369) So, people who become slaves to their passions and do not at all care for self-knowledge are of birth lower than of dogs or swines.
- (370) The pleasure which is derived from the objects of senses is of the same nature either in the hell or the heaven. The pleasure which is available in this human life is the same in quality as the pleasure which the Lord Indra enjoys.
- (371) The categories other than human, are meant to live within the limitation of having pain and pleasure, but the human life and body are having a great opportunity for renunciation.
- (372) How does one get human birth? To be born as a human being is very difficult and a rare chance. I shall tell you how this happens. Please listen carefully.
- (373) When the merit is great the man goes to heaven and if the sins are great he goes to hell; and when both these are totally dissolved, the man becomes liberated.
- (374) When the merit and the sin are equal, one gets human birth and becomes a part of the social system of caste and status (Varna, and Ashrama). He is endowed with some intelligence more than animals.
- (375) There is no sure way to definitely be born as human being. One who is having great good luck may be born in this way at any point in the evolution.
- (376) Many valuable jewels can be had by paying enough cost but the jewel Chintamani cannot be purchased. It is possible to get it by chance. Similarly, one is born in many categories of animals, etc but human birth is really rare.
- (377) One who does not seek liberation though he is born as human being should be considered as

totally stupid and doing treachery to God, or breach of trust which the God has in him.

- (378) God has great hope about human-beings, that they can attain freedom and if the man does not fulfill God's hope, it is the breach of trust and it will definitely lead to the destruction of that man.
- (379) The forefathers have great hope that their son will be great devotee of God and will be a cause of emancipation of all the family members, but if the son is slave to sensual pleasures, all their hopes are doomed.
- (380) Avadhoota says "Seeing that human body is a result of great good luck and most useful for freedom from the cycle of births and death, I have imbibed in myself the great ascetic virtues".

# एवं सञ्जातवैराग्यो विज्ञानालोक आत्मनि । विचरामि महीमेतां मुक्तराङ्गोऽनहङ्कृति: ॥

- Having thus freed myself from all attachments, egotism, and having developed dispassion and possessing the light of knowledge, I wander in this world, myself being established in Atman. (30)
- (381) When I know that this body is helpful to practise religious and spiritual penance but is destructive if it is overindulgent in pleasures, I had conviction that I must be desireless.
- (382) I broke up the connection between the organs and their objects on the strength of this detachment and by the help of the promising advice given by all these Gurus.
- (383) I also realise that ignorance when accepted by the soul, tells by its very name "Avidya" that it does not exist.
- (384) In this way Avidya disappeared because it was illusion and I got the benefit of the spiritual light (Chit Prakash) and then the pride which was attached to the physical body was gone.
- (385) The body which is an instrument to attain knowledge is itself endowed with severe apathy; so how can affection and attachment for the relatives of that body, such as wife, children etc., remain?
- (386) In this way I am wandering in this world in a state of complete aloofness. This is the answer to your question as to why there is so much lack of pride in this body.
- (387) When the ego, the pride of a man disappears, his physical body continues to function by the force of Karma which is already activated. This is like a dry leaf detached from a tree which is blown here and there by the force of the wind.

- (388) Thus, O the brave king! One who lives in complete detachment, and true ascetism before actual dissolution of all his projections into the great absolute state of Brahman, is the true, blotless and complete man with all the human accomplishments attained.
- (389) You may say that I had no loyal trust in a single Guru. In this matter I am going to tell you something as an explanation. Please listen with full attention.
- (390) When a disciple loses all his cognition of the outer objects and merges into the Brahman as soon as he listens to the great maxim of Vedanta from his Guru,
- (391) He is never disturbed by anything which is conducive to his nature or contradictory to his mood. To say that he is affected is not true. This is like the fact that a dead man cannot be given any medicine or a child in a womb cannot be fed with milk.
- (392) So, you should understand that there is no duty as such remaining to be performed by him in this world, but all cannot attain this high level.
- (393) When a Guru utters the spiritually explosive Vedic maxim in the ear of the disciple, the disciple immediately gets the realization of its meaning. (e.g. "I am Brahman") But that understanding does not remain later on active continuously. As soon as attention goes towards any object in the outer world, there is diversion.
- (394) What happens in such a state of the mind? Your mind is still and quiet in the Reality, so long as you are seated in the yogic posture and as you relax and move from the seat, the mind becomes occupied by thoughts of worldly things. But such change in the condition of the mind does not affect the true Yogi.
- (395) He is the true Yogi of a blotless and quiet mind whose attention in the Reality is not diverted whether his body is still in the posture of Yoga or is active in the affairs of the world.
- (396) Take the example of Bheeshma, whose equilibrium of the mind was not disturbed even when he had fought with the Lord Parshurama, and by throwing very sharp arrows, had defeated him.
- (Note : Here Eknath has given the example of Bheshma which belongs to a period later than the dialogue of Yadu and Avadhoota, and Yadu was not likely to know about the battle between Bheeshma and Parshurama which was of a later date But this anachronism happens in many cases due to oversight of the commentator (Translator)
- (397) The mind should not be disturbed though the body is occupied in a severe battle! In order to achieve this Supreme peace I bowed to the twenty four Gurus properly and respectfully.
- (398) If the mind is peaceful when the body is still and it gets disturbed when one gets up from his seat, that state surely belongs to the Ego about the body or attachment to the body. It is not the true state of Realisation of Atman.
- (399) The attention is diverted as soon as there is perception of outward life. In order to avoid this

diversion, I considered everything in the world, as my Guru and thus my mind was meditating every moment on "The Guru" only.

- (400) The advice given to me by my Guru was required to be put into practice. I, therefore, gave the status of a Guru to all these animals and things in the world.
- (401) I gave the status of Guru to the very thing which would otherwise be a cause of distraction. As I followed this knack, the world became for me the manifestation of Absolute Brahman.
- (402) Had my Guru not given me originally the spiritual wisdom, what could have I learnt from all the beings like the earth, the mountains, etc? My purpose to approach so many more things as a disciple to a Guru was thus, the attainment of the highest goal of Brahman.

# न होकस्माद् गुरोर्ज्ञानं सुस्थिरं स्यात् सुपुष्कलम् । ब्रह्मैतदद्धितीयं वै गीयते बहुधर्षिभि: ॥

- The knowledge acquired from one Guru does not remain stable and comprehensive. This Brahman which is without a second, is sung variously by various seers. (31)
- (403) When the preceptor talks about the wisdom of the self, it becomes manifest as spiritual energy in the consciousness, but it is unstable, it dazzles and becomes unmanifest in the next moment.
- (404) That which is naturally very fickle, cannot become firm. It appears and disappears in a moment. Then the disciple becomes very anxious.
- (405) As a serpent from whose mouth the rat etc. escapes, becomes very restless, Sadhaka, the learner, becomes very anxious. He cannot keep peaceful mind, when the knowledge leaves him suddenly and he is caught in the worldly worries.
- (406) No doubt the Brahman is only one without any second thing, and all the seers and sages agree with this maxim, but if one asks them about it, they all describe it in confusingly different terms.
- (407) Some say Brahman has "qualities". Some say Brahman has no qualities. In this way, in the pride of their intellect, they cleverly put up arguments and counter arguments, thus indulging in great intellectual battle!
- (408) Some say that Brahman includes the five elements etc, while some say that it is beyond and devoid of the five elements. These groups of intellectuals only increase the harsh sound of their words.
- (409) When we look at the variety of objects in this world of five elements, our mind loses its concentration. At that time, in order to arrive at unity at the level of Atman in all the objects

and ourselves, we should take and accept the peculiar qualities of various objects as if it is what they are teaching us.

- (410) The so-called clever intellectuals can not give satisfactory answers to the questions and the doubts of the seekers, and therefore, the mind is not willing to put its questions before them.
- (411) So, we have to bring about unity at the very place where distraction arises. For this, I gave respect to various objects in the world, as if these are my teachers.
- (412) All the signs and peculiarities of these objects which I described to you are no doubt the means towards self-realizations. So, being acutely united in my mind with those signs, I cut down the sense of distraction.
- (413) In the very adaptability I took hold of the root of firmness. Even if I looked at any visible object, I saw the universal energy in it.
- (414) That wisdom which my Guru had given personally to me, has now become confirmed and verified because I learnt from many Gurus and I have thus removed all the distractions.
- (415) There is only one Satguru who liberates the disciple, but other Gurus become the cause of confirmation of that knowledge. I have already told you how this happens.
- (416) Now, even while performing actions, the question whether I am aware of the surrounding world or the inner ideas and concepts or not aware, does not arise. As the sky of the self-knowledge is grasped and the sign of Reality is understood, my vision remains undisturbed and clear.
- (417) Now, objects are not seen by physical sight though I see them. The doer, the acting and the action all the three are not separate. So wonderful is the nature of self-knowledge.
- (418) A Yogi may eat food but in the absence of the Ego, he is still as if without any food. Similarly, even though tactically there is relationship with the world, the aloneness does not end.
- (419) Though waves are playing on the surface of the sea, water remains water only. Similarly I am physically moving among many objects in the world but I am not aware of two beings. I am alone as I am.
- (420) The Guru who is the great miracle is immanent in all the beings and there is no empty space anywhere.
- (421) The Guru has also become the "me" inside my being and that which is calling "you" to me, is also the Guru and what I address to you as 'you' is also the Guru.
- (422) O the king Yadu, if I see with this vision, my Guru is one only, because there is no duality anywhere!

- (423) I have told you the story of my Satguru so that you may benefit by it" Saying thus, Avadhoota then embraced the king Yadu and they both became one unitary whole in the state of self-wisdom.
- (424) Their consciousness was one. The whole world became overflowing with the joy of Brahman. They were both speechless and they forgot to ask or answer.
- (425) The ecstasy could not be contained in their being and came out as sweat. The joy became a cloud and started in the form of tears, through their eyes.
- (426) The fetter of Pride was broken. They reached the other shore of the ocean of the worldly life and goose-pimples were evidently celebrating the victory over Avidya, the ignorance.
- (427) The whole sense that "I am body" was dropped and, therefore, the body shivered, the fickleness of mind which doubts after deciding something was gone and aspiration together with the mind disappeared.
- (428) Yadu surrendered his soul to the Guru and his body showed the sign outwardly also.
- (429) Avadhoota was the Lord Dattatraya Himself. He embraced the king Yadu and gave him the experience of the self.
- (430) (Eknath says) The disciples of the Lord Dattatraya were Sahasrarjuna and the second was Yadu. Then in the Age of Kali, the Lord has the third disciple by name Janardana.
- (431) This Janardana was very anxious about being blessed by Guru. In the deep meditation, he forgot his waking consciousness, his dream state and the sate of deep sleep also.
- (432) The God, being pleased by the real devotion, the Lord Datta recognized the real yearning of Janardana and met him and placed his blessing palm on his head.
- (433) As soon as the palm was thus placed, Janardana had self-knowledge and the very root of this illusory world was made useless.
- (434) Lord Datta gave him the knowledge that a man can remain a non-doer though he is busy doing many things. Janardana also learned the Yoga of being beyond the body though living in the body.
- (435) He also learned that without leaving the house and household duties without dropping the ordained actions, and while doing all duties in society also, the self-knowledge does not become tarnished.
- (436) When Janardana came to realize this his mind lost its very structure and nature. He could not bear that state and fell unconscious.
- (437) The Lord immediately revived him into waking state and said "This love is of the Sattwa quality and one-sided. You should digest and overcome this and remain with the proper state

of peaceful Atmic level".

- (438) Janardana came to himself and worshipped the feet of the Lord with some flowers, but while he started to put his head on the Guru's feet, the Guru became invisible.
- (439) Eknath addressed the audience I have told this story within the continued story, for which please forgive me. As the narration related to the influence and the blessing of the Guru, I added the story of Janardana who is my Guru.
- (440) I have made a great mistake of adding the story of my Guru in the story of Bhagwata and that also in Marathi language. But please do not think that I have talked in vain.
- (441) He who is a devotee of Guru, and he who always remembers his Guru will surely know the inner reason.
- (442) Those who have firm faith, in the feet of the Guru, those who have love for the Bhajana of Guru, those who are fortunate enough to partake of the love of their Guru will understand the tenderness with which I dared to tell about the Guru Janardana.
- (443) It is a well-known fact that all the four types of liberations are servants of the man, who takes the name of his Guru continuously, but the devotees of the Guru do not like liberation, but unending liberty at the feet of the masters.
- (444) Blessed are the devotees of Guru because, taking the sacred water touched by their toes, the four liberations become pure themselves and all the four human achievements namely Dharma, Artha, Kama and Moksha serve them.
- (445) It is the great Master, the great Guru Himself who has really given great importance and value to the Spirit which is without any qualities, without any natural signs or support and which is timeless, and, therefore, the Guru Himself is SAT (truth) and Reality.
- (446) Had there been no blessing and teaching of the Guru, nobody would have given any respect to the Gods. It is the Satguru, who makes the deities worthy of their status.
- (447) Really, the God was not having the powers of divinity without the blessing of the Guru. It is the Satguru only, who brought the God to His own Majesty and compelled people to have devotion for Him.
- (448) I made a mistake in introducing the story of my Satguru, who is having this greatness, and I request the listeners to please forgive me.
- (449) In a way, it is not irrelevant at all. While telling about the Lord Dattatreya and their disciples, I naturally remembered Janardana also.
- (450) If I say that I will not remember Janardana, it is not possible because He does not allow me to forget him. He compels me day and night to remember him, and does not leave me alone.

- (451) The moment I try to forget him by thinking about other things, he becomes that thing. If I do not look at Him, he becomes my diversion, my not looking.
- (452) For example, If a pot thinks to be separate from the space or to be devoid of the space, it is not possible because the space does not leave the pot. Similarly, Janardana is always united with me every moment.
- (453) If I decide not to talk about him, He becomes the speaker in my mouth. What can I do when he compels me to speak like this?
- (454) When I set about to look at any visible object, I see only Janardana in and out of that object, and if I listen to any words, He enters the words.
- (455) And if I try to sit silent without seeing or listening to anything, Janardana appears as that silence.
- (456) So, I am in a fix. He does not allow me to forget him. I am really guilty. You the listeners may please tell me what I should do."
- (457) The listeners said among themselves "This is really wonderful! There is no pride in his talk. When we consider the content of his talk, we experience a strange upsurge of love.
- (458) They said to Eknath "Your words have deep meaning, and are like the ocean of milk. The affection and love in these words is so wonderful that we feel like swaying with joy.
- (459) The description which you offered about your Guru is of the nature of the self-knowledge endowed with love. We are therefore very pleased. The description is faultless.
- (460) The Guru Himself has told the most significant thing that one should always remember one's Guru. Who will say enough if it is a dinner of nectar?
- (461) Now, we have also learned that your devotion to the Guru is limitless. Your talk is tremendously pleasing.
- (462) You narrated the main story, and also introduced another information in it, but the sweetness of your speech is without a parallel.
- (463) You have described the greatness of your Guru, and over and above that you are still begging pardon, thinking that you have made a mistake. From this we have come to know that your heart and mind are pure and you are glorifying us by your humility.
- (464) We may say that your sense of guilt is also surrendered to God, and, therefore, the guilt has also become pure. You are a true man of knowledge.
- (465) When you become engrossed in love for your Guru, then in his praise, you naturally become forgetful of the main theme. We know for certain that this is the indication of real love.

- (466) Thus listeners further said "We are eagerly wondering about the next part of the story. So, please resume the main topic".
- (467) Eknath said "Respecting the sentiments and the directives given by the listeners and offering my salutation to their feet, I am going to tell the story further. The audience is requested to pay attention".
- (468) Eknath resumed the story "In this way the sage Avadhoota imparted to Yadu the importance of learning from all sources in the matter of spiritual way of life. The dialogue was very enlightening to the king Yadu, and Avadhoota was also quite happy.

#### श्री भगवान उवाच - इत्युवत्वास यदुं विप्रस्तमामन्त्र्य गभीरधी: ।

#### वन्दितोऽभ्यर्थितो राज्ञा ययौँ प्रीतो यथागतम् ॥

Meaning of the Verse:

- The Lord said The Brahmin, who was having a high intelligence, spoke to Yadu like this and being saluted and honoured by the king went away as happily as He had come. (32)
- (469) The Lord Shri Krishna said to Uddhava "Thus the sage Avadhoota imparted selfknowledge to the king and seeing that the king was satisfied, he took his permission and rose in order to go.
- (470) At that time the king ran forward, held His feet by his hands, worshipped Him, took a round about Him, and again put his head on the feet of the great Guru.
- (471) The king was perplexed. He could not say "You may go", nor could he say "Please stay", because it would mean that the king was using his power in that order, though it was a request. The parting was also unbearable. So, words did not come out of his mouth. (471)
- (472) This condition of the king caused great compassion to rise in the mind of Shri Dattatreya, and He put His hand on the head of the king and with a cheerful mood said -
- (473) "From today you will not feel that I am away from you. There will be no estrangement. So saying, the Lord Dattatreya started from that place.
- (474) He went in the same happy condition as He had come. The king was completely satisfied and was for ever happy by attaining self-knowledge.

# अवधूतवच: शुत्वा पूर्वेषां न: स पूर्वज: । सर्वसङ्गविनिर्मुक्त: समचित्तो बभूव ह ॥

Meaning of the Verse:

The king who was the ancestor of our forefathers, became free from all attachments and his mind was peaceful. (33)

- (475) Uddhava was in front of the Lord Shri Krishna. The Lord said to him –" The king Yadu was the ancestor of our forefathers. He was the leading monarch of his times.
- (476) You may say that all this appears to be strange because you do not know even his name, but see! From his name only, we are called Yadavas.
- (477) Lord Shri Krishna who was the son of Nand, said cheerfully further "That Yadu was our ancestor. He had the dialogue with the Lord Dattatreya about the spiritual wisdom.
- (478) By having belief in the advice given by Dattatreya in their dialogue, Yadu was able to leave all attachments.
- (479) One who goes away from the objects of attachments should be called as the renouncer of attachments, but one who is among the objects of attachment but is aloof, should be called Free from attachments".
- (480) Just as the sky is in and out of all things but not adhered to them, so, if a man who is aloof is called really free from attachments.
- (481) Yadu was, however, more than that! O Uddhava! I shall tell you how!
- (482) By virtue of the teaching given by the Lord Dattatreya, Yadu was not at all aware of what is attachment! This state must be called Unique Freedom!
- (483) The two ideas viz. "I was previously living in duality" and "Now I am free from duality" are both illusions! One must understand that one is Free, not from something but "Free" only.
- (484) A rope is never actually becoming a serpent, it is mistaken to be a serpent. That illusion also is removed by proper seeing of the rope. This illusion is only conceived by mistake in our own vision.
- (485) The rope is a rope. Confused persons see the serpent on it by mistake. Similarly the king, by disillusionment of the wrong notion of duality, became the Aloneness in the Trance.
- (486) It is trance or Samadhi when one is merged in oneself in the totality of Existence of the Self. The king thus entered the state of Brahman!
- (487) The Lord Shri Krishna said to Uddhava, "If, being born in such a family and such a race, you will not acquire the self-knowledge, the knowledge of Brahman, it will be a blemish to your forefathers.
- (488) Speaking in harsh words thus the Lord provoked Uddhava to be more earnest and ardent in his quest of the Brahman.
- (489) For example, if a poisonous black cobra is already angry and some one puts his foot on it, the cobra becomes quick in biting him!

- (490) Uddhava was already repenting and the Lord Shri Krishna admonished him. This provoked him more to make all efforts for attaining the absolute freedom, which meant his being merged into ParaBrahman.
- (491) The dialogue between Uddhava and Lord is in the next chapter which contains the signs of a Guru and a disciple. The clever listeners may please listen to that dialogue.
- (492) Eka of Janardana says "The speech of Lord Krishna is very deep in its meaning. Though I am not able to convey it totally, the mind becomes satisfied by its natural sweetness.
- (493) Even if sugar is given a shape of a bitter fruit, it does not lose its sweetness. Similarly even if the dialogue is described in Marathi, there is bliss and joy completely filled in that dialogue.
- (494) Even if gold is given the shape of a stone the gold cannot be sold at the cost of a stone. Similarly though Bhagawata is taught in Marathi, it does not lose its self-knowledge.
- (495) People dive in the ocean for pearls but if the same pearls are found in the domestic well, it will be foolish to throw them away.
- (496) Similarly by learning Sanskrit language with great efforts a person may perhaps understand something of the spiritual life. One must not neglect or disregard the same knowledge if it is available in Marathi.
- (497) A rich and expert jeweller and valuer will definitely pick up a real diamond if he finds it hidden in a heap of dust. He will not miss it.
- (498) Similarly those who are really intelligent people should not disregard this Marathi description but they should study and examine properly and try to understand the divine meaning.
- (499) A person of narrow mind and prejudiced opinion may find fault with the epics written by the Lord Vyasa Himself; compared to that this thesis is only in Marathi language. So you are requested to have no grudge or crooked view while reading this poetry.
- (500) Those who have real interest in joy, the bliss of the self, will not, it is hoped, find fault in this Prakrut Marathi language but receive and enjoy the sweetness of the secret knowledge, because they are interested in the spiritual way of life.
- (501) Only those who are thus fond of spiritual bliss are worthy to read and understand this book and he who has devotion to the Bhagawata Purana will enjoy the self-bliss.
- (502) But those who have no such devotion and are only erudite in language but do not laugh at this Marathi language will also find the essence of devotion in it later on.
- (503) Those who continuously criticize others never get higher stages in heaven. Gossip is an evil greater than many other sins which have no such destructive force.

- (504) Even by uttering the name of a person who is a habitual gossip our speech becomes tarnished. So, in order to purify the speech one should repeat the name of Shri Ram.
- (505) In a way there is implied goodness in the gossip because the man who blames others spoils his own character but tries to point out the vices in others by which exposure the man becomes aware of his short-comings and may wash out the sins.
- (506) Therefore, the listeners are requested to disregard the good points as well as the vices and remain quiet. Further is it necessary to announce purposefully the sweetness of the narration which is spoken by Lord Shri Krishna Himself?
- (507) So this dialogue between the Lord Shri Krishna and Uddhava definitely destroys ignorance and, therefore, Eka of Janardana requests that it may be listened to with rapt attention.

This is the end of Marathi commentary by Eknath, on the 9<sup>th</sup> chapter

of the Eleventh Skandha of Bhagawata Mahapurana.

Dedicated to the Lord Shri Krishna

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# Chapter 10

Om! Salutations to Lord Shri Ganesha!

Om! Salutations to Lord Shri Krishna!

- (1) My salutations are offered to Satguru who is the divine doctor Dhanwantari, whose sight removes our ailments and makes us healthy. Without Satguru, we cannot remove the ailments of the worldly life, by anybody else.
- (2) People are harassed by calamities of all the three types viz, belonging to our own body, belonging to other beings and things but affecting us, and thirdly those attack us through destiny! They are always chattering, using the Vedic terminology. Taking the concept of I and Mine really leads a man to disaster.
- (3) They suffer from the disease of duality which leaves a bitter taste on their tongue. That is why they always use bitter language.
- (4) In the prostration due to the disease they kick off the sense of propriety and discrimination, they throw away their courage in the fit of mad pursuit of worldly things and begin to roam aimlessly in the jungle of passion.
- (5) They are caught in the mud of mental projections of hope, cry due to frustration, drown themselves in the mirage of future planning and when they try to climb the hill of heaven, they fall down, their feet slipping on the steps.
- (6) They are scratched by the thorny bushes of Maya; the thorns of the berry tree of greed pierce the worldly way of life. They tenaciously hold on and never move away even if beaten.
- (7) See how madly they play mischief due to illusion and fantasy caused by the fever of mundane life. They eat what should not be eaten, they commit what should not be done, and enamored by women they run after them.
- (8) They tremble by fear about money and its loss, and having a shock their minds are shivering and they are sweating. They hide themselves at some secluded place living in their private dream!
- (9) When they are sullen with pride, they become so restless that they cannot relax on a bed or anywhere else. They throw away the body-covers of code of good conduct. They do not get a moment's shut eye!
- (10) They cannot concentrate their mind even for a moment. Their intellectual capacity becomes weak and they lie down lazily and in their thirst for pleasure, they are always hankering and panting for water of sensual pleasures through outer objects.

- (11) If this water is given to them in the proper limited quantity, they find it not enough and lamentingly cry "This is not sufficient. Please give us more water!"
- (12) They suffer from chronic fever due to continuous breaking the rules of proper intake etc and later on the body becomes a prey to consumption.
- (13) There is severe emaciation and as there is great anxiety due to inward maladies, there is absolutely no iota of happiness.
- (14) This disease is so powerful that the spiritual life tastes bitter and the tasteless objects appear to be sweet.
- (15) To eradicate this disease, we have to take the decoction of God's stories. What happens? In the mouth of "Listening" there are teeth of "faith" but they are fixed upon each other like lockjaw and we do not like to hear them.
- (16) If the juice of Tulsi leaves and nectar are given to him to put in his nose, he does not accept it. On the contrary he turns his head in abhorance. Thus he is permanently down with the fever of Sansara, or worldly involvements.
- (17) Seeing this malignant and stubborn disease, Satguru who is an expert doctor comes forward and by kindly looking at the man, cures him immediately.
- (18) As that doctor is very intelligent, he does not allow him to be destroyed though his sense of being a separate Jeeva (which is the root cause of the malady) being destroyed. He maintains the man's life without the Jeeva, the separate entity. Such is the wisdom of the Satguru!
- (19) It is the great good fortune of the man (the disciple) that the Guru looks at him with the benedictory gaze of a tortoise, which becomes for the man like sipping of nectar and he is rejuvenated.
- (20) Then the seeker starts taking the appetizer of discrimination very carefully.
- (21) But his hidden fever does not subside by that medicine, nor the symptoms of consumption disappear. So the Satguru begins to give him the elixir.
- (22) He gives the patient the elixir of half-syllable of Om. Then the consumption is no more and the seeker regains his health, as he becomes again the indestructible Atman.
- (23) Then Satguru keenly scrutinizes the patient by vision of acute ascetic attitude and imposing upon him the regimen of constant awareness of the Atman, thus curing him of the malady of worldly life.
- (24) When the patient is completely cured, he eats eagerly the mental worries by roasting them.
- (25) The four castes are black and white grams which he roasts in the fire of four Ashrams, applies the jaggery of Ajapa Japa to them and gulps them.

- (26) He also ate the opium poppies of "Hope" together with the desire for fruit.
- (27) He began to eat the Laddus of action and inaction, mixing them in the liquid sugary malt.
- (28) He saw the delicious dish of "I am Brahman" and started to chase the Maya out!
- (29) Then that Maya ran away through fear and disappeared by being a totally false thing. Then self-bliss became very sound, as the malady of the worldly life was eradicated.
- (30) When I thought of surrendering myself to you who are such a doctor, I experienced that I saw you alone everywhere and in everything.
- (31) To think myself as separate from you is also impossible, and to surrender myself is also not possible, because you have destroyed the ME and YOU the separateness of identities.
- (32) Those who have become Atmanrama by destruction of the knot of the sense of Jeeva are also the desireless devotees of you! So, such is the state of mind of those who have attained the wholeness of life.
- (33) Those who think that Freedom is greater than the devotion of Guru are also foolish, because very few know that Freedom is the servant of the feet of Satguru.
- (34) The fact is that due to the kind gaze of Satguru we are very healthy, we are honoured because Satguru has blessed us; we are lucky because we serve the Satguru and we have attained all our worthiness by our act of praising our Satguru!
- (35) The name of the Satguru is worth all the Vedas for us and we consider the name of the Satguru greater than any mantra, anywhere and any time.
- (36) The sacred water touched by the feet of Satguru makes all the sacred Teerthas really sacred. The feet of Satguru is our work-field and we are the owners of this property.
- (37) O Satguru! You may perhaps say that this praise is not necessary, so I should stop, but I swear that I am not at all satisfied while praising your greatness.
- (38) In undertaking the work of commenting on this Bhagawata, my main purpose was to be able to praise you. I was guided on the path of devotion and Keertana by you only.
- (39) O My Satguru! You are the lion who destroys the elephant in the form of worldly life! O Janardana! Victory be to you! I by myself, being alone have come to your feet.
- (40) I got this Bhagawata by Guru's blessing. Please listen to the main theme of it. The Lord Shri Krishna will now give this teaching about spiritual way of life to Uddhava.
- (41) By listening to the twenty-four teachers and their exemplary teachings contained in the dialogue between the King Yadu and Avadhoota, Uddhava was merged into the state of seeing and experiencing Brahman everywhere.

- (42) Uddhava thought Brahman is omnipresent, it is in me and outside me, but I do not yet really experience this! What should I do about it?
- (43) The Lord knew this worry in the mind of Uddhava, and He started to tell Uddhava what can be done in this matter.

### श्रीभगवानुवाच - मयोदितेष्ववहित: स्वधर्मेषु मदाश्रय: ।

#### वर्णाभ्रमकुलाचारमकामात्मा समाचेरत् ॥

- The Lord said You should follow in your practical life, taking refuge in me in your own duties, keeping close to what I have expounded just now, and remaining free from all selfish desires, perform your family duties according to your caste and stage in your own life. (1)
- (44) I myself taught in the ancient times through Vedas, the religion according to the framework of Varna (social classes) and Ashrama (status in life according to age and duty). I have taught the secret of my worship as given in books like Narada Pancharatra, which is the code of conduct of Vaishnavas.
- (45) Man should follow the code of conduct, the rules of behaviour and duty according to his age, family status and the social caste to which he belongs. If he follows other's duties, he has to suffer much.
- (46) O Uddhava, remember, well that every one must be always very alert in doing any action! Wise people know the signs of this alertness.
- (47) Duty or Action is of four categories- (Routine, Occasional, Selfish and Purificatory)
- (48) Our attention must be acute while performing any of those actions. I am going to tell you in very novel way, the key to do all actions properly.
- (49) The routine and the occasional duty must be performed. It should be done properly without desire for fruit.
- (50) As the routine activity increases the occasional duties also increase and when the selfish action increases, it becomes prohibited action.
- (51) So without selfish desire for fruit the daily routine and the occasional actions should be done for being offered to Lord Shri Krishna.
- (52) Selfish action must be totally given up, just as people do not take back the food vomited.
- (53) But the selfish action should be given up only when first selfish desires in the mind are killed. It is not possible to give up selfish actions while passion and desire are still very strong in the

mind.

- (54) It is the most ridiculous state of mind when a man has tremendous dormant urges of passions and only outwardly he makes a show of desirelessness. O clever Uddhava, this cannot be called renunciation at all.
- (55) When desires become strong, even prohibited actions are committed but when desire itself is killed totally, there is no likelihood that one will commit wrong actions.
- (56) When one is confronted with necessity to commit wrong actions one should get away from that place shouting the name of Hari! Then such sins run away to all the quarters of the Earth. To utter the name of Hari is equal to millions of purificatory rituals.
- (57) When there is great din of the name of Hari taken with love, sins are burnt. Prohibited action attacks only the persons who are not devotees. It dares not touch the devotees.
- (58) The Lord protects his devotees! How can blemishes come near them? Therefore, the selfish and prohibited actions never come near the devotees.
- (59) Please do not reveal to anybody in the world, who is not worthy, the secret that by the uttering of the name of God millions of purificatory rituals are done.
- (60) I have explained you how the selfish and prohibited actions should be renounced and now I will tell you about the routine as well as the occasional actions.
- (61) The main effort in the spiritual way of life is to offer every routine and occasional duty to God, which cleanses the mind.
- (62) Some people say that to perform our own duty is fruitless but those stupid people do not know the essence of religion. To observe our own religion and duty is the direct means of the fulfillment of the aim of life which is liberation.
- (63) When gold is to be purified it is subjected to heat of fire and then only it becomes more shining.
- (64) Similarly when a man offers his routine etc action to me that action is really worthy. But these foolish people do not know it and therefore they are deluded in the matter of action.
- (65) It may appear to be difficult to mentally offer actions to me, but he who really loves me has his whole attitude offered to me.
- (66) He whose mind is surrendered to me, has all his actions dedicated to me, automatically. He is merged into me though he does not actually say so.
- (67) The man who is sitting in a chariot may be sitting still, but when the chariot moves, the man also moves with it, though he does not walk himself. Similarly the actions of the devotee automatically become an offering to me.

- (68) Becoming selfless one should happily perform one's own duty. In that way, people go beyond the qualities of Tamas and Rajas, and reach the Supreme Person by the help of Sattwik quality.
- (69) One should recognize me, as the root support of Varna and Ashrama. (Class and personal stage in life) and according to one's own nature, only the Lord Shri Krishna myself should be the object of worship, through the worship of family deities.
- (70) I am the source and base of the four castes. In the Purushsookta, it is said Brahmins are His mouth, Kshatriyas are His Arms, and etc. Similarly the stages in life e.g. bachelorhood, house-holder, dweller of the forest and the renouncer, the monk are also born of me which fact is emphasized by the Vedas.
- (71) Duties both male and female, and the family and the family tradition of worship and code of conduct, are all supported by me and I am the house where all these reside. While doing any action, thought should be held as the base.
- (72) O Uddhava, listen to the secret of this. I preside over every action and while doing anything as duty, I should be the goal, the final goal to be reached. In the action also one should see me as that very action.
- (73) When I am seen as the indestructible God in the beginning, the end and the middle of all actions, as presiding in one's mind and heart, all actions are turned into non-actions. O Uddhava, this should be perfectly understood by you.

#### अन्वीक्षेत विशुद्धात्मा देहिनां विषयात्मनाम् । गुणेषु तत्त्वध्यानेन सर्वारम्भविपर्ययम् ॥

Meaning of Verses:

- Having purified his mind, he should observe how the actions of worldly men who are attached to sense-pleasures thinking that these are real, produce disastrous results. (2)
- (74) The sign to recognize the persons whose mind is purified by performing their own duties, is that they are very much disinterested in sense-objects.
- (75) They are not attracted towards pleasures, but there are many others who, by being slaves to the pleasures of the senses, look at all karmas (actions) in quite a wrong colour!
- (76) Though lakes of water of mirage are full, it will not be possible to reap the crop of paddy or banana, arising in that water! Similarly those who have their intellect directed only to the pleasures of senses will never pluck the fruits of self-bliss.
- (77) Just see how these people, at the beginning of their actions, declare their purpose in performing their worship or actions as "For the welfare of their own life and attainment of desires, or for well-being, for gain of money and grains," etc.
- (78) As this is the purpose of their intended actions these actions are not proper and good. By the

seemingly ordained duties, they wish always to fulfill their aspirations for worldly comforts and pleasures.

- (79) If one tries to milch a bull, not a spoonful of milk can be got. Similarly if efforts are made only for the gain of what the mind desires, one will never get the bliss in the Atman.
- (80) Such activity is not Action and it does not result in any attainment. It is fraught with calamities and wrath of the gods.
- (81) Stupid people think that rituals and Yadnyas are the best actions because they give worldly and heavenly pleasures, and foolishly undertake lot of troubles and misery.
- (82) Persons who know all the three Vedas and have become skilled in the Yadnya, rituals, desire for heavenly joy and pleasures, but actually they fall down towards lower stages of life-categories.
- (83) He, who sees this as non-sense becomes shrewd enough to discard the heavenly pleasures as an insignificant grass blade, finds himself endowed with the rare quality of ascetic dis-interest in all objects, which always resides in the house of his mind!
- (84) He is the maternal home of desirelessness, the rest-house of the quality of rest, and the quality of discriminatory wisdom is as if manifest in the body of that man.
- (85) When one sees with such acute discernment and discretion, all the worldly objects including the heavenly pleasures are seen evidently as useless and unreal. O Uddhava, the greatest devotee of the world, I shall now tell you about the unreal nature of things. Please pay attention.

# सुप्तस्य विषयालोको ध्यायतो वा मनोरथ: । नानात्मकत्वाद् विफलस्तथा भेदात्मधीर्गुणै: ॥

- As the dreams of a sleeping person and the fancies of a person preoccupied in his reverie are of no substance or value, being of a diversified character, so is the notion of separateness produced by the Gunas, illusory by nature. (3)
- (86) To dream and to project some ideas are both the mental games. Dreams appear real while man sees them in his sleep, but they prove to be false when he is awakened.
- (87) Similarly the mind adopts a stupid and false fever, by the force of desires and attachment to sense-organs, about the worldly comforts and heavenly pleasures.
- (88) The oyster-shell is silvery bright and it is its natural luster but a foolish money-minded person thinks that there is silver on that surface. Similarly a man creates illusory differences by his desire to enjoy things in the world.

- (89) One experiences in one's dream that one is dying but when one wakes up one declares that it was a false thing. Similarly when one realizes that one is Atman, one does not see birth or death.
- (90) So long as the soul and the God Shiva are seen as separate life-units, there is birth and death applicable to that consciousness, but when that separateness is proved to be false, that botheration ceases to be in the non-duality of existence.
- (91) How that division disappears and how one meets one's self, shall be told by me now. There is a very good means to achieve that state.

# निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् । जिज्ञासायां संप्रवृत्तो नाद्रियेत् कर्मचोदनाम् ॥

- My devotee should perform daily duties and occasional duties, but discard all selfish actions. If one is keenly interested in knowing about the Atman, he need not attend even to the prescribed duties. (4)
- (92) As there are many pollutants in the mind, there is apparent division. So, purer and purer actions should be practised in order to cleanse our mind.
- (93) The action which is called the obligatory daily and occasional duties is in fact free action, i.e. "action without the circumference or limits of selfishness". The seekers should perform those duties with this attitude.
- (94) He who worships me must totally drop all selfish actions and should not harbour any desires in his mind. This is already told by me earlier.
- (95) When the strong intention of offering every action to me, is the strength at the back of all activities, the pollution of the mind is quickly removed.
- (96) (Eknath gives here an example. "When a farmer reaps the crop grains and pays to the king the taxes which are due, not fearing the villains of the village that is the nature of karma which is offered to Lord Shri Krishna."
- (97) When the mind is clean, the man meditates on what is "eternal" and discards the worldly as well as heaven, the things which are not durable, by the strength of his desirelessness.
- (98) Due to ascetic attitude, his life becomes pious by Sattwa quality and then only, his mind becomes capable of knowing anything about me.
- (99) When he meditates upon me, he forgets his desires and his anger. He is totally hungry for me and he never remains without thinking about me even for a moment.
- (100) When a man has no liking or tendency to do anything, he should renounce all actions and

plunge himself in the Eternity of wisdom of the Brahman.

- (101) If in the listening to and thinking about me, if my devotees are short of some intensity etc, that does not prove detrimental to them because they are not slaves to karma and it is not a compulsive thing to them.
- (102) What is the result of the performance of one's own prescribed duties? It removes the dirt from the mind; but as my devotee is purified by his devotion only, the duties performed by him do not bind him.
- (103) In short, my devotees are not affected by the laws of action. As they are perfectly engaged in my stories and songs of my praise, they are not bound by the actions.
- (104) Those who are keenly interested to know about me as the Brahman are not bound by action and its results. The main thing is that they are eager for knowledge of the Brahman. This is further explained by the Lord –

#### यमानभीक्ष्णं सेवेत नियमान् मत्पर: ववचित् । मदभिज्ञं गुरूं शान्तमुपासीत मदात्मकम् ॥

- My devotee should, practise austerities and observe the sacred vows too. He should serve his Guru of tranquil mind who has realized me as identical with himself. (5)
- (105) The code of conduct viz. non-violence, truth, etc should be followed strictly in such a way that they will not jeopardize the main routine of obligatory duties.
- (106) When the disciple observes these vows he becomes so refined that he loves his Guru very earnestly and he begins to meditate upon Him day and night.
- (107) That is because he knows that the Upanishads have proclaimed that without the grace of Guru the knowledge of the Brahman is impossible.
- (108) For example, even though we have eye, we will not be able to see anything without the help of the Sun and we will be as blind as ever.
- (109) It is the fact that a boat takes us to the other shore but though great pandits and righteous persons are sitting in the boat it will not be possible to go to the other shore without the help of the boatman.
- (110) The soil is humid by rains and the warehouse is full of seeds, but if a wise farmer does not sow the seeds properly it is useless to talk about crop.
- (111) Suppose a man suddenly finds a gem but if he does not know its value he has to find a person expert in that matter and then only the gem is known to be precious.

- (112) Similarly our Atman, our Self is always present with us but the persons who are wise take the advice of the Guru and then only realize it, because the Guru is complete and whole bliss itself.
- (113) People who are pious and keen upon self knowledge approach the Satguru and serve him because the Guru is bliss incarnate.
- (114) O Uddhava, you may say that Guru is just one of many means for attaining freedom. That person who says this will be wrong in his concept and will totally lose the chance of self-knowledge.
- (115) If one says that one has approached the Satguru who is just a means to reach the Brahman and that the aim which is Brahman is quite different from Satguru that also is a disastrously wrong concept, leading to the doom of the aspirant.
- (116) I say this because the Satguru who is always rich with the experience of the joy of spirit and whose satisfaction is only in the spirit cannot be different from the spirit, the cosmic energy.
- (117) Salt becomes the sea only when it merges in it. A small flame of a lamp becomes the wild forest fire when it touches that fire.
- (118) Similarly he who understands the spirit cannot remain separate from it. Similarly the Guru and the Brahman were and are never different from each other which fact is asserted by Upanishads.
- (119) Suppose a doll is made of ghee. It is the ghee only which is in the form of a doll. Similarly Guru is not only a person but Brahman in the form of a person.
- (120) He is the statue of living spiritual joy or we can say that he has purposefully embodied himself in order that people can visually see the festival of the spiritual joy in his body.
- (121) We may say that millions of heaps of merit are required to be lucky to see such a person but it is not easy to definitely see him by such praise.
- (122) There is rain of joy wherever the Satguru looks and the great wisdom of the self is present wherever he may so desire.
- (123) When we see the lotus feet of the Guru, the hunger and the thirst disappear, any type of concepts and ideas never arise and so we can say in short that the joy of the Self resides at the feet of the Guru.
- (124) The words are thwarted while describing the signs of ideal Satguru. What signs can be thought of in respect of the Guru who is the eternal Brahman?
- (125) But I dare to tell about only one great sign, that is that there is total peace with the Guru but I must say that except this sign no other signs are there to know from outward appearance that a certain person is Satguru.

- (126) Peace is contentment. Peace is knowledge of Brahman, and please understand that peace is definitely complete Brahman.
- (127) The disciple heard about the greatness of Satguru and his devotion greatly increased.
- (128) He set out to find the real Satguru. His eager heart would not allow him to rest. He started to think about the signs of Satguru continuously, day and night.
- (129) He said to himself "When would I become lucky enough to see the great and powerful Satguru? When will my bondage be broken? When will my mind be peaceful?" In this way he became crazy for a glimpse of Satguru.
- (130) He said "My life is coming to an end. Still I have not met my Satguru. If this body is finished, then everything will end."
- (131) Even if he utters the name of his Guru, he runs faster than mind, and he clings to the very idea of meeting the Guru. His eagerness becomes so ardent.
- (132) In the absence of Guru, he offers worship by his mind only, and at that time his love cannot be contained in his heart.
- (133) In order to find his Satguru, he travels from one place of pilgrimage to the other and one forest to the other; while doing all His daily routine, he does not forget his Guru even for a moment.
- (134) With a hope that perhaps, Satguru may happen to be any of the various persons he comes across, he bows before each and everybody and worships them. He honours and pays respects to all Brahmins so that perhaps his Guru may meet him.
- (135) He utters 'Guru Guru' like a bear, remembering his prospective Guru and does not think anything else.
- (136) He remembers and thinks about the Guru, without a break, while sitting, taking food, sleeping, while dreaming and while he is awake.
- (137) See! Even by remembering his Guru for a moment, he forgets his thirst and hunger. He puts aside the comforts of his home, and turns his face towards finding his Guru, and the spiritual way of life.
- (138) When a person has so much love and longing for his Guru and his concern about meeting the Guru goes on increasing, I myself meet him in the person of that Guru.
- (139) The more he is eager, the earlier this meeting takes place. Among all the means of reaching me, Intense Eagerness is the most important one.
- (140) Even after employing millions of ways and means, not a farthing of Self-knowledge can be gained, but if only half an hour is spent in the worship of Guru profound self-knowledge will

arise in one's heart.

- (141) When one devotes himself to the Guru, even the liberation comes and lays itself at the feet of the devotee, but the devotee does not accept that freedom, because he is totally engaged in the worship of the feet of the Guru.
- (142) The fondness of the devotee for the feet of the Guru is so acute that it makes one forget the great mountain of happiness which the liberation offers. Only those who do not like to serve Guru suffer from the bondage of worldly life.
- (143) In order to break through the bondage of this worldly life, it is necessary to worship the Guru. The worship of the Guru is my worship, because we are not different from each other.
- (144) So, I have thus explained to you very clearly how great is the love and devotion in the minds of the disciples.
- (145) The Lord Shri Krishna said to Uddhava 'Now, in this context as a matter of course, I shall tell you the qualities of good disciptes.

#### अमान्यमत्सरो दक्षो निर्ममो हढसौहृद: । असत्वरोऽर्थजिज्ञासुरनसूयुरमोघवाक् ॥

- He should be free from pride, jealousy, sloth and attachmentl; he should be firmly faithful to his Guru and being cool and a seeker after self-knowledge he should not be fault-finding and not indulging in useless talk. (6)
- (146) A good disciple becomes very uncomfortable when people propose to felicitate him. His pangs and pains are as severe as those of a fish hooked by the fisherman.
- (147) Just as a child is afraid if there is talk about a phantom, he is afraid as soon as somebody says that he should be honoured.
- (148) Just as a banana tree is disturbed by strong winds or just as by waves of water the reflection of the Sun is disturbed.
- (149) So, he cannot tolerate the very idea of being felicitated. Social status is a thing he abhors and he never accepts applause.
- (150) Fearing that the pride about the physical body would be stronger if he accepts public acclaim, he does not hold in his mind any idea of honour or pride and remains meek and unnoticed.
- (151) He tries to find such ways and means by which people would not notice him, honour him or take his name with respect. He remains incognito as far as possible.

- (152) He is dejected by the idea of ceremonious felicitation. He becomes disinterested in his body and home! He prefers to live in solitude and does not harbour affection and attachment to division and duality.
- (153) He frequently wishes not to be seen by anybody, recognized by anybody and nobody should be annoyed at him.
- (154) Just as a rich man fears if a robber is chasing him, he hides himself behind the tendency of "negligence of his body" as soon as he finds that he is about to have any honour.
- (155) He tries not to be noticed by anybody or seen by anybody with respectful eyes, and cannot tolerate publicity and recognition.
- (156) He does not even mentally imagine himself to be publicly honoured and for achieving this, he leaves aside the concept of "I and Mine", because honour will result in egoistic attitude being strengthened.
- (157) Only they expect public applause, who have a great conceit about themselves. He who drops all conceits would never expect public recognition.
- (158) He, who accepts honour, cannot tolerate insult and this itself is a sign of increased selfconceit. He therefore, abhors public honours.
- (159) Really if we see, we find that a man of knowledge and learning wishes to be applauded and appreciated and, therefore, he shows off his learning. There is the sense of "Me and Mine" barking behind his desire, always on the lookout for some material gain.
- (160) So, the main sign of a disciple is that he has no wish for publicity or appreciation. Now I shall tell you what the quality of non-jealousy is. Please listen.
- (161) Even men of knowledge become each other's enemies because they are jealous about the knowledge of each other. The pride of one's own physical body makes its home within the consciousness of the Jeeva.
- (162) The pride about being a knowledgeable person cannot be fully described! The sage Vishwamitra was creating a world parallel to the original world, only became he was proud of his knowledge. For this he wasted lot of his power developed by penance!
- (163) The sage Durvasa was also proud of his knowledge, due to which he in vain cursed Ambareesha and I went through many incarnations for that devotee of mine, because otherwise I would have been subject to "Pride".
- (164) The God Brahma became proud of His knowledge and power. That is why he had taken into hiding the cowherds and the cattle, and I had to take various apparent forms of all of them, due to the fear of pride.
- (165) O Uddhava, pride of power of knowledge is very subtle. The sages Vasishtha and

Vishwamitra were quarreling with each other due to their pride only.

- (166) I adopted the role of a cowherd because I am afraid of the pride of even being the Almighty and All-beautiful God. The Brahmins, who were engaged in performance of Yadnya, took me to be a stupid cowherd because they were proud of their rituals and particular knowledge.
- (167) When I went through so much trouble to avoid pride, what can we say about others? The tight bondage of the pride of knowledge is seldom discarded even by the learned!
- (168) This pride never even goes near an ignorant person. This pride develops enmity between the intellectuals and makes them jealous.
- (169) So, he who wants to be free of jealousy should give up pride of knowledge. Otherwise that pride creates jealousy in the mind of man of knowledge.
- (170) Now please know from me what the jealousy entails. There is increased pride in the body, and that pride becomes strong by being knowledgeable. Greed for money also enters the mind.
- (171) He, who has all these evils, bears jealousy with hatred also, in his mind. A pure-minded disciple cannot tolerate all this. He simply drops all sense of jealousy.
- (172) Consider the peculiar tendency of jealousy. It always affects the men of knowledge. The jealousy of scholars is very powerful. They hold on to it till their death!
- (173) All pandits are as a rule, very jealous. Outwardly they humbly talk sweet words but the intention and the content of their mind is full of taunts and fault-finding.
- (174) By jealousy, Pandits get angry with others and curse them by making mischievous charges against each other. Such jealousy does not even touch the mind of a good disciple.
- (175) When jealousy does not spare even the men of knowledge, what will the ordinary persons do? But a good disciple does not become jealous and hateful about anybody.
- (176) The good disciple must always remain free from jealousy. I will tell you an example.
- (177) Even if somebody takes away from him, something of benefit which he is about to get, he does not allow anger and hatred rise in his mind. As he is having Faith that in everything the God Almighty is dwelling, there is no place for hatred in his mind.
- (178) He does not get insulted or offended by any bitter and abusive words uttered by bad persons, because he thinks that this abusive language and insult are really helpful.
- (179) He thinks that the person who blames him is like his own mother, who takes care of his welfare, and she has washed the sin in his mind and made him pure.

- (180) By such attitude, he does not allow hatred to touch his mind. This is freedom from jealousy and this is the second sign of a good disciple.
- (181) Now I shall tell you the third sign which is alertness by which you will know how alert a disciple must be for his own welfare.
- (182) Alertness means awareness. When the Sun of wakefulness arises, he makes the darkness of lazy respite disappear and the day of constant concentration on the Guru begins. Shortly, the midday of courage brings a state of balance.
- (183) As soon as such a day arises, the group of shama and dama start to walk on the path of devotion and they never stop even for a moment on the path.
- (184) On this path, drinking water of self-wisdom is available on every other step which quenches the thirst of the travellers and even the thirst of the thirst is removed.
- (185) On this path when the saints, who are his own villagers meet him with a common feeling of Soham, there is no fear of being misguided and all of them walk straight towards the self-realisation.
- (186) O Uddhava! Please note that in the state of constant alertness, the mind is never lazy or depressed. This is the third sign of a good disciple.
- (187) Now, he has left the sense of possession of many old things. By the virtue of the experiencing of the Atman, he does not even remember that renunciation.
- (188) If one thinks that one is only body, and becomes proud of it, the sense of relationship with the kith and kin increases, but if the mind is not touched by the pride about the body, the sense of mine immediately disappears.
- (189) He evidently sees how the body is very dirty and perishable. So, the idea of "I am body" disappears and is replaced by the concept of "I am Brahman".
- (190) He develops the concept of Soham, and has left me and the mine. This is the quality of unattachment or the lack of the sense of possession (Nirmamata). This is the fourth sign of a good disciple.
- (191) In the matter of achieving the welfare of the disciple, his Guru becomes his mother, his father, his relatives, his brother and his friend.
- (192) The disciple has service of the Guru as his routine duty, service to Guru is his religion; Guru is his God as Atman or Atmaram, and Guru Himself becomes the friend of great respect.
- (193) O Uddhava! Disciple must think that his Guru is everything to him, and his only relation. This is the fifth sign of a good disciple.
- (194) This disciple does not allow his mind to wander. By all means and by all efforts, he remains

steady in his Atman.

- (195) Though his body is active and moving about, his mind is always fixed at the feet of his Guru, and he does not budge even for a moment though any number of calamities and distractions may attack him.
- (196) Though his body is functioning, his mind is not wandering. He is the real follower of spiritual life who takes refuge at the feet of his preceptor.
- (197) He is not the real disciple, who has no steadiness of mind and only he who is so steady can be called the true seeker of the freedom.
- (198) He, who desires to have his own welfare of final liberation through such fixed mind, becomes worthy of spirituality by the advice received from his Guru.
- (199) Just as when a lamp is lighted by another lamp, they look similar, so also a disciple becomes similar to the Guru as soon as he meets his Guru and becomes steadfast in his devotion.
- (200) Thus the steadiness of mind is a very great quality of this disciple and that is the sixth sign of the ideal seeker by which all the six Vikaras or disturbances are destroyed.
- (201) These belong to the body, but the disciple is not attached to the body, and, therefore, they are destroyed by the blessing of his Guru.
- (202) He, who achieves such steadiness of mind, and having desire to know the main principle of Brahman begins to walk, on the path of liberation, and worships his Guru and thus goes far ahead.
- (203) But he who has no desire to understand the finality, obviously does not approach any Guru, and if at all he serves his chosen teacher, it is generally for some material gain.
- (204) Desire to learn is the sign of a good disciple, which means that he is not any selfish goal, but is really interested in the essence of spirituality.
- (205) By having such desire to know the truth of spirituality, the disciple increases his fondness of the higher way of life, and in the intensity to know, he does not take rest or relaxation even for a moment.
- (206) Great love for spiritual way of life and ever increasing concern about it is thus the seventh important sign of an ideal disciple.
- (207) `This seventh sign becomes capable of climbing the higher ground of spiritual way of life, only on the strength of this desire to know.
- (208) Guru is the mother of many disciples and a shed of rest of many people. He who is jealous of the Guru will be hindered on the path of self realization.

- (209) So, whosoever is taken care of by the Guru is considered by the disciple as equal to the Guru. He is never jealous of anybody and he behaves very humbly with all.
- (210) On the contrary a bad disciple behaves differently. If there is any co-disciple who is younger, poor but has many good qualities; this bad disciple does not appreciate those good qualities but finds faults in him which are not there. This is jealousy.
- (211) Jealousy involves the finding of fault with the other man who is virtuous and criticizing that his knowledge is wrong and inadequate.
- (212) It also consists of praising a person in his presence, leniently holding his feet with respect but when he turns away, to criticize him at his back.
- (213) The behaviour of a good disciple is quite different and very pure. He does not allow feeling of jealousy to touch his mind. He salutes everybody, without considering whether the man is great, mediocre, or ordinary. He does not know to harass anybody.
- (214) The Guru has taught him to see everybody with equal respect as if he is Brahman. The good disciple remembers it and looks upon all with equal respect. He never gives trouble to anybody.
- (215) Thus lack of jealousy is the eighth qualification of a good disciple in which he does not harm anybody.
- (216) This is a garland of eight big beads and he who holds it very dear to his heart reaches the state of constant company of his Guru. How can one describe fully the greatness of that meeting!
- (217) There is the ninth sign which is also quite unique. The good disciple never chatters in vain but speaks very few words which are true and sacred.
- (218) He bows before his Guru and if any questions are to be asked he speaks very tenderly and when the Guru answers, he takes those words as the truth of all the truths. This is his devotion of his Guru.
- (219) Some disciples find out various arguments, put forward many other opinions and contradict the Guru in a loud voice; taking the help of atheistic doctrines they babble nonsense.
- (220) They play on words twisting them to their benefit and laugh hilariously upon their own pun. But such things never touch the mind of a good disciple.
- (221) He knows that it is a sin to talk loosely before the guru and puts aside all useless talk and does not put forward wrong opinions.
- (222) How should the talk of a disciple be? It should be like the nectar in the form of mature language. He asks questions to the Guru in private in words which are saturated in the juice of love.

- (223) The sour and contaminated fruits of mischievous talk are already fallen from the tree. He talks very softly and with all humility.
- (224) He does not know to pass bitter remarks with nasty cunningness, and never touches anybody's weak point. He does not talk anything which may hurt the other person or it will be not according to good ettiquette.
- (225) He never raises unnecessary doubts, and keeps quiet in the matter of blaming others. He does not know how to deceive anybody it may be a child or ignorant person or a scholar.
- (226) He cannot speak harshly and cannot ridicule anybody. He never keeps thinking of his benefit or hoping for selfish result. His talk is an example of desirelessness and disinterestedness.
- (227) He does not use twisted words with naughty and insulting language. No caustic remarks come out of his mouth. He is afraid of talking at length. Generally, he is cool and silent.
- (228) He does not like quarrel or arguments. He does not like to speak with anybody without reason nor does he cut jokes directed at others. He does not use vulgar or common place language.
- (229) His talk is never crooked. There is no ulterior motive. He does not break his promise and does not tell lies.
- (230) He never falsely promises that he would do the work of other person, if he really does not want to do it. That deception is not in his nature. He always whispers to himself the sweet name of Hari.
- (231) If the windows on the western side of a house are kept open, the panes frequently shut with force of the wind. He does not chatter like this and does not make jarring noise.
- (232) When one is having a dialogue on the subject of Vedic terms and their meanings with somebody, one gets angry if the other disproves one's argument by logic. This is a usual occurrence, but he does not talk assertively to contradict the other man, because anger is very detrimental to the progress of the seeker.
- (233) He neither shows off his vocabulary nor adopts silence which irritates others. He never boasts about his oratory, but is always engaged in remembering his Satguru.
- (234) He never becomes a bore by his talk, does not show over eagerness to talk, does not speak with vehemence, and if at all he talks, he takes care not to annoy the listener.
- (235) He tells the stories of the Lord Hari in very pleasant sweet, truthful words; and does not annoy anybody.
- (236) Even, while asking any questions to the Guru, he uses brief sentences or very few words.
- (237) These are the good signs of the disciples. Eknath says "These are the jewels in the

ornament of the mother earth, the words which are given by the Lord Narayana very kindly for His devotees.

- (238) The Lord Shri Krishna further said "A disciple who will offer these gems of virtues as a garland to the Guru will surely sit on the throne of Sayujjya freedom".
- (239) The disciple on whose chest the pendant studded with these nine jewels is borne will definitely become the disciple, enjoying full confidence of the Guru.
- (240) The disciple who offers this bouquet of the novel gems to his Guru will himself become the jewel in the crown of the king Atman.
- (241) O Uddhava! Here you will ask a question that how can a disciple who is a family man living with his wife and children, his money and property become so free of desires?"

#### जायापत्यगृहक्षेत्रस्वजनद्वविणादिषु । उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥

Meaning of the Verses:

- The disciple is disinterested in the wife, the children, the home, the rice fields, the relatives, the money and he looks upon everybody with the same attitude as if they are his own beings. (7)
- (242) In this matter, please listen carefully. The disciple employes his power of discrimination as a means to achieve the discarding of sorrow and attainment of the bliss in the Atman.
- (243) If we consider the bliss in the Atman, we find that in all the bodies, whether they are belonging to men or women, it is the same. It is not different.
- (244) The Atman is not male or female though it is in such separate bodies, and, therefore, the bliss in the Atman is self-evident in everyone's body.
- (245) All are clinging, to the objects only for pleasure, but only one lucky to get the knowledge direct from the Guru, about the self, can enjoy that highest bliss in the non-dual state.
- (246) When the greatest joy of the Atman is at hand by the understanding of unity of the whole life and that is eternal as well as flawless, who will be so foolish as to fall in the duality?
- (247) Had there been real happiness in the worldly life, why did the Sanaka and others leave that life of duality behind? So, please understand that whenever there is duality and division and a sense of separateness, there is definite sorrow.
- (248) As the seekers of liberation have learnt this lesson about the perishable nature of mundane life and possessions, they become apathetic towards wife, children, relatives, friends, money etc and all their attention was riveted towards the state of non-duality.

(249) In that state, he thinks - "Whose is this house? Whose is this field? Why should I care for

wife and children? Who are they? Though he has lot of property, and plenty of possessions, he does not say – "These are mine!" This body is mine" etc.

- (250) O Uddhava, listen. As my devotees are concerned about the essential principle of Brahman, they become detached from the house, other properties and the worldly life itself.
- (251) They sweep clean the worldly, family life, when they hold tight the feet of their Guru, who is the source of real bliss in the self.
- (252) Such a disciple renders all service to his Guru throughout day and night, and places his heart at the feet of that Guru, with all the ardent devotion.
- (253) O Uddhava, you will ask here "What thing other than his own body does a disciple see, and experiences this bliss in the Atman, and how does he experience the bodylessness?"
- (254) Please listen, how the disciple achieves a state beyond the body, and the state of non-duality even while outwardly functioning in the worldly life.

#### विलक्षण: स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वहक् । यथाग्निर्नारूणो दाह्याद् दाहकोऽन्य: पूकाशक: ॥

- As a burning fire that shows things is different from the piece of wood which is burnt and illumine, so is the self manifest soul, the witness of all, distinct from the subtle and gross bodies. (8)
- (255) Atman is quite different from the visible physical body and the subtle invisible body. In such aloofness only, the Atman functions in the world.
- (256) When the Atman is functioning in both the bodies the beings are always yearning intuitively for a life beyond bodies but they are not clearly aware of it.
- (257) A man says "my eyes are paining" but he does not say " I am paining," He says "my leg is fractured"; but he does not say "I am fractured".
- (258) Thus while living in the body he always clearly makes his statement implied in the words that he is separate from the body. The confused people however do not understand their own existence as being outside the body.
- (259) The observer i.e. one who sees things will never be the thing which is seen. The object, the thing which is seen is inert while the observer is the knower of that thing. He gives the quality of life to those things. That is how the Atman is different from the body.
- (260) Atman is having this quality of being separate from the object in two ways. One factor is he is the observer and the second factor is that he is self-illumined. Thus Atman is different from both the bodies.

- (261) You may say here that the Atman must be the mind but it is not so. This is the opinion of the materialistic doctrine. Atman cannot be "mind".
- (262) The reason for this is that mind is called the eleventh sense organ. As all the sense organs are subject to control by the moving principle which is energy; mind is also without its own life. It is Jada. Therefore mind cannot be called Atman.
- (263) In our life mind seems to be very alert but that is not its own quality just as even the king cannot see all his riches unless he is living.
- (264) If by a sharp weapon the steel armour is cut into two parts, it is not the strength of the weapon but it is the power of the holder of the weapon.
- (265) If a big ball of iron is put into fire, it becomes red hot but it is not power of the iron. It is the result of the power of the fire.
- (266) Mind is similar to that iron ball. It is given the light of the intelligence by the quality of knowledge only and it directs the mind to function.
- (267) If very sweet tunes are produced by playing upon a flute, it is not the merit of the flute but the skill of the player.
- (268) Therefore you should understand that the function of the mind is dependent. It is not free.
- (269) When the rays of the Sun fall on a magnifying glass the rays concentrate on the other side to create a flame. Similarly in the light of the Atman the mind is functioning very quickly.
- (270) The very quality of the mind is inertia and the Atman is total light by its own nature. Therefore the mind is the servant of the Atman and the Atman is self evident and selfenergetic.
- (271) A man says 'My mind', but does not say 'I am mind'. The Atman is therefore separate from mind and is only a witness.
- (272) In the case of disciple the sense that he is the physical body is destroyed by knowing that Atman is thus different from both the bodies.
- (273) Therefore it is evident that the disciples prove that the qualifying attachment of body which the worldly people take to be real, is totally false and the intellect which says that physical body etc are real is not a pure intellect.
- (274) Here you may perhaps say that if Atman is different from the mind, the Atman must be the God Brahma because he is the greatest God. But O Uddhava, have no such ideas!
- (275) At the beginning of the Kalpa (the great world-period) his mind being occupied with the creative process of matter he was not able to properly and intelligently create all the species, because he was dull.

- (276) At that time I awakened him to the knowledge of how to know the Atman by which He became clever enough to create the Universe.
- (277) The God Brahma is born in the Lotus of the navel and he is my son. He plays on my belly. He is not pure Atman.
- (278) All the hosts and categories of deities borrow from me only and I am the god who has no beginning and who illumines all. I am the self illumined Atman.
- (279) So Atman is quite different from the two bodies and the mind. Atman is different from Hiranyagarbha (the golden egg) which is the subtle body of the Universe.
- (280) O Uddhava, the great among the devotees! Please know that Hiranyagarbha is also not the Paramatman because I am the Atman of Hiranyagarbha, so, how can that possess my greatness, my power?
- (281) In short if one worships Hiranyagarbha one should consider it as a means, but as it is false, being within the field of Maya it is not equal to Atman at all.
- (282) This fact which is very strange will be explained by me to you so that all my devotees will be able to grasp it.
- (283) You know that fire is dwelling invisibly in the wood and when two pieces of wood are rubbed upon each other the fire becomes manifest and it burns the woods themselves.
- (284) Similarly Atman is in the body but it is not of the quality of the body and when by the realisation of the absolute Brahman it shines, it burns the identification with the body in that process only.
- (285) The thing which is burnt and the thing which causes the burning are separate from each other though they are seen at one place. Similarly that which gives light and the thing which is lighted are different from each other.
- (286) From the example of fire the permanency of the Atman and His supremacy is proved by self-knowledge.
- (287) It is by the wood only that the fire is born, it gets its name and form; and also by wood only the fire is finally extinguished. Similarly Atman also gets his apparent role and modifications.

#### निरोधोत्पत्त्यणुबृहन्नानात्वं तत्कृतान् गुणान् । अन्त:पूविष्ट आधत्त एवं देहगुणान् पर: ॥

Meaning of the Verse:

Just as fire burning a piece of wood assumes its qualities of destruction coming into being,

smallness or magnitude and variety, so does the Atman assume the attributes of the body when it enters the body. (9)

- (288) The qualities of various woods piled up for burning are identified as belonging to the fire but really fire is different from the woods.
- (289) When fire is kindled by rubbing two pieces of wood together we say that 'fire is lit' Similarly it appears to be small or big according to the shape of the wood.
- (290) It appears to be triangular, round, crooked etc but when the wood is completely turned into ashes we say that the fire is no more.
- (291) Similarly eternal birthless and deathless Atman is not having any modification of the body, such as birth, death, change etc
- (292) Thinking that Uddhava may not agree from the example of wood and fire that Atman is like fire which takes the form of a body like fire taking the form of wood, the Lord Shri Krishna started to explain the problem further.
- (293) He said "Uddhava, you may say that the kindling of fire due to friction of woods is a very evident fact, and, therefore, you will agree with my argument.
- (294) You may perhaps further say that Atman is existing per se, and it does not touch even the sky, and you may question, how will it be identified with the body, and will then be subject to modifications of the body.
- (295) Further you may say that the statement that Atman is identified with the body is itself totally false. This is impossible and if at all this impossible will happen, then only Atman will be caught in the limits of the body.
- (296) Further, you may say that if Atman is caught in the body limitations, it will surely become a wielder of the body. How can then it be free by giving up its own nature? That is perhaps your doubt.
- (297) Postulating and forestalling this doubt of Uddhava, the Lord Shri Krishna said "Perhaps you may rise this doubt, but you better put your attention in the deeper part of your mind, and listen to it."
- (298) O the great among my devotees in the whole world, the solution of this problem will not be at hand by clever verbalization. This is the most secret part of my teaching, and I am telling you only because you are worthy of that knowledge.

# योऽसौ गुणैर्विरचितो देहोऽयं पुरूषस्य हि । संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मन: ||

Meaning of Verses:

- The subtle as well as the gross body is constituted of the Gunas controlled by the Purusha, and transmigration of the soul is the result of identifying it with the body. This mistake can be corrected only by the real knowledge of the true nature of the Atman. (10)
- (299) O Uddhava, please listen. All the three Gunas of the Maya are controlled by the Purusha or the Supreme person, who is called Ishwara by the sciences.
- (300) This Maya of the Ishwara is created for the purpose of deluding the Jeeva by involving it in the worldly life.
- (301) The reflection of the spirit, which is apparent in the Maya, is called the Jeeva. This is as false as the illusion of a foolish person, who thinks that moon has actually fallen in a pond.
- (302) The moon does not touch that pond, but is free and aloof high in the sky. Similarly Atman is different from ignorance or false knowledge. Even to the Jeeva, ignorance cannot touch. How can it touch the main object?
- (303) The first illusion is the concept of separate "I". Attachment to desire creates and develops the subtle, emotional body. That body is naturally a slave to the influence of Maya and causes many disasters.
- (304) When this subtle body becomes strong it becomes the strong root of indulgence into the objects of senses. But, it being beyond physical field can not enjoy the physical objects by itself. So, the elements which are invisible and subtle become condensed and crude to be able to enjoy.
- (305) The five great elements create the physical body when they are pulled together by the force of divine Maya. Thus both the subtle body and the physical body come into being.
- (306) When the Jeeva functions in both these bodies, the concept that I am the physical body slowly develops within it and me and mine are the attitudes which become forceful with relation to that physical body, so that the Jeeva forgets its own real nature.
- (307) Jeeva is insensitive to the joy and the bliss in the Atman but it has a great habit and liking for pleasures of the senses. This accumulates the sins and merits in its consciousness and though the Jeeva is intelligent it suffers bondage of the fetters of passions.
- (308) When the idea that "it is the physical body" becomes strong in its consciousness, it starts to think that the qualities of the body, like the fatness or thinness etc. are belonging to itself, and it also adopts the duties of the tasks and the status in life to itself. It then behaves according to that pattern with a desire to get prosperity and money.
- (309) For example, a Sovereign King is asleep in his palace. He dreams that he is a beggar and that he has gone to a house of a low-caste man for a morsel of food.
- (310) There he praises that lowly man "O! You are really a king", in order to get some food, but in that dream he forgets that he is himself a king. In the dream he has a strong belief that he is

a beggar.

- (311) The Jeeva, though he is really the God of the Gods, forgets it and begins to pray for pleasures and fruits of his rituals from the smaller deities.
- (312) In the dream the king is shouting "I am poor, I am beggar" which is heard by the attendants in his hall and they laugh among themselves, and say that His Highness is chattering in his dream.
- (313) The king is fast asleep and not aware of the environment. In the sleep his body rolls over left and right. He is not aware whether his body is covered or not and he is snoring.
- (314) When the authorized priest awakens him by slight touch, he becomes awake and finding himself naked, hastens to cover his body. He is ashamed, when he thinks that in the dream he was a beggar.
- (315) Similarly, when the sleep of ignorance influences a Jeeva, he becomes identified with his body, and babbles "I am unfortunate, I am luckless or I am rich, I am intelligent, I am great etc etc.
- (316) In that sleepy condition, due to ignorance he spreads his hands and feet of Karma and Akarma. When one is so deluded, who will take care of propriety of any action?
- (317) A man is lazily relaxed in the greed and enticements. While he is dulled, he always shouts "I" and "Mine" in his mistaken identification.
- (318) By great luck he sometimes find the feet of Guru and takes refuge in them, when the Guru being very kind embraces him with love and enlightens him by self-knowledge.
- (319) When he listens to his great statement. I am "Brahman" from the lips of Guru, the sleep of ignorance disappears and he becomes wide awake.
- (320) He is surprised and becomes ashamed to call himself a body, abhors the idea of the body and Karma, and asserts that he is the Brahman, which is beyond all karma.
- (321) The ignorance is the only cause for bondage of the worldly life and the knowledge of Brahman is the only sharp sword to cut it. This should be properly understood by you.
- (322) Here you may say that "if the knowledge of Brahman discards the ignorance it should be definitely different from the Brahman and if is different, the state of non-duality is disproved and destroyed" but this argument does not stand to reason.
- (323) It must be understand that ignorance is wiped out by knowledge and then the knowledge also disappears as its purpose is served. It is like taking out a thorn from the foot by using another thorn and then discarding the other thorn also.
- (324) I have explained to you how ignorance binds the Jeeva and how the knowledge of Brahman

cuts that ignorance.

(325) Now, I am going to tell you how to attain that knowledge of the Brahman, as already introduced earlier. Please listen to it giving full attention.

## तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् । सङ्गम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥

- Therefore through enquiry one should gradually realise the transcendent and absolute Self, permeating the body etc, and the latter as unreal and different from the Self. (11)
- (326) O Uddhava, an enquirer should be always peaceful in his mind so that the mind can discriminate what is real and what is unreal.
- (327) Whatever is unreal in it is Avidya, or ignorance, which causes lot of trouble to the soul (Jeeva). One should have good knowledge (Sadvidya) in order to uproot ignorance and destroy it.
- (328) When one attains the Real knowledge, the Absolute Reality, the Brahman is not very far, because it is hidden within us.
- (329) Actually Brahman occupies the whole body and the organs but it is aloof and eternally free.
- (330) One should have self-knowledge and with constant concentration on the Atman, one should wipe out the tentacles of both the bodies.
- (331) The physical body is perishable and therefore, it is evidently unreal and the subtle body is an aggregate of emotions which are of imagination and of conceptual nature which are also unreal, so both are discarded. What remains is doubtless the Pure Brahman.
- (332) Great clouds gather in the sky and give torrential showers, but they wither away in the same sky in the dry season.
- (333) Similarly, the concept that one is his body only withers away as the discretion of what is real and what is unreal arises in the mind of the seeker.
- (334) How can the Sun see the tiny speck of the light of fire-fly? Similarly when the knowledge of Brahman becomes evident how can the wrong concept of I attached to the body remain?
- (335) For example, by illusion one felt that one was looking at a serpent, though it was only a rope, and when he saw the rope clearly the appearance of the serpent was no more.
- (336) Just as the illusion of serpent in the form of a rope is discarded when one sees the rope clearly, similarly when Brahman shines as Reality, the body loses its false reality.

- (337) The self-knowledge comes into being and develops in the body of human beings, so, you may ask How can that knowledge prove the body as unreal?
- (338) I shall explain this by using the simile of the creation of fire.

# आचार्योऽरणिराद्य:स्यादन्तेवास्युत्तरारणि: । तत्सन्धानं पूवचनं विद्यासन्धि: सुखावह: ॥

- The Guru is the piece of wood underneath, the disciple is the upper one, and the advice is the middle one or the churning rod, and self-knowledge is the delightful fire produced by friction. (12)
- (339) If fire is produced by rubbing two pieces of wood together, that fire burns the pieces of wood (which are its source!)
- (340) Similarly knowledge of Brahman is produced by the churning or the dialogue between the Guru and the disciple. Please listen to the elucidation of the dialogue.
- (341) Here Guru is the base, the lower piece of wood, and the disciple is the piece of wood which is held in the hands and rubbed upon that base. Advice is the act of churning, in which the discussion of the Guru and the disciple takes place. So, there should be such type of churning.
- (342) If one is lazy in the work of churning, there will not be proper fire of knowledge and all our efforts are as if wasted, and we as if deceived ourselves.
- (343) There is so much danger in being lazy in the dialogue with the Guru, in order to kindle this fire of knowledge. Yogis constantly work hard without losing a moment throughout the day and night.
- (344) Keeping the aim of our own welfare in view, one should have faith and trust in the advice of the Guru, and must do meditation constantly. Then only self-knowledge becomes manifest.
- (345) When once Self-knowledge is manifest the awareness that I have a body or that I am the body is totally absent. That knowledge in one sweep, merges together with the observer, the observation, and the object.
- (346) When there is attainment of the Reality, the three factors as the actor, the action, and the acting, and also the knower, the knowledge, and the thing to be known all disappear.
- (347) By self-knowledge, the suffering of the worldly life disappears; the man enjoys the bliss in which the good or the bad qualities of Maya are all destroyed.

# वैशारदी साऽतिविशुद्धबुद्धिर्धुनोति मायां गुणसम्प्रसूताम् ।

#### गुणांश्च सन्दह्य यदात्ममेतत् स्वयं च शाम्यत्यसमिद् यथाग्निः ॥

- The purest wisdom obtained from an efficient Guru dispels Maya which consist of three Gunas and those Gunas too and lastly the intellect itself becomes quiet as fire with its fuel is finished. (13)
- (348) In order to destroy the three Gunas of the Maya, the disciple should be very sharp-brained and qualified with divine virtues.
- (349) When such a worthy seeker gets the blessing of a really great Guru, by his hand on the seeker's head, the seeker is immediately enlightened.
- (350) When attention is fixed in that self-knowledge the effective activity of the Gunas becomes negated within themselves, because the Gunas swallow each other. Rajas gulps the Tamas.
- (351) When after gulping Tamas, Rajas gets very forceful, Sattwa overpowers that Rajas.
- (352) When Sattwa becomes highly active it does not tolerate any other type of manifestation and it eats up the Rajas.
- (353) By the very nature of Sattwa, one gets the experience of the bliss of the Atman and the wonder of that experience is that it is new every moment.
- (354) And one more thing results in this experience of the self-realisation. The minute particles of Rajas and Tamas which are responsible and a cause to build up all the creation are also burnt down.
- (355) The Maya, the mother of the three Gunas, also merges into that purified Sattwa quality and that Quality is the oneness, the unity, the wholeness, without a second.
- (356) At that state, the awareness that I AM BRAHMAN is also no more, and the expression I AM THAT, "Soham" is also no more.
- (357) The body is no more a body and there is no continuity for birth and death. No recognition of the world around him is there. Only Joy is pervading everywhere.
- (358) One may say that the entire world is nothing but joy and happiness. As the Atman embraces the Divine bliss, there is only the Supreme happiness all over the world.
- (359) Nothing is equal to that joy, and the consciousness reaches that stage where the Vedas cannot find words to describe it.

- (360) Duality is nowhere. There is no projection of thought at all. As the thought is merged into that delightful bliss, it never grows further.
- (361) Just as the fire remains in its abstract nature when the fuel is completely burnt, so the thought merges into the void of aloneness where duality has come to an end.
- (362) The Ganges does not remain a river when it reaches and enters the sea. It also becomes the sea. Or, when the salt meets water, it merges into water.
- (363) When a flame of one lamp kindles the wick of another lamp, the two flames are of the same nature. Similarly when the intentional thought dissolves itself, only the flawless self-joy remains.
- (364) At that point, the statement that Atman is a state of non-duality has also no place! Atman has no reference to duality or non-duality. Atman is timeless and Reality itself.
- (365) Atman is knowledge, light, flawless, indestructible, non-doer, non-enjoyer, dis-interested, unattached and without any special part within it truly the self!
- (366) It has no form, no family, no eyes, no ears, no mind, and it is all Mantras, and the meaning of all Mantras.
- (367) It has no birth. It is the origin, it is immeasurable, beyond logic, beyond the scope of vision, non-perishable, and it is beyond the name, the form, and also beyond the existence and non-existence.
- (368) It is not an object to be enjoyed, it is not the enjoyer, nor it is the enjoyment. It is not a worker, not the work or the working! The idea of active or inactive is not applicable to it.
- (369) It is non-perishable non-breakable, pure, enlightenment, itself un-attached, and it has no touch of the visible body as well as the subtle body.
- (370) Everything except the Atman is impermanent. When this is firmly understood, both the interrelative terms – permanent or impermanent are gone and only the Atman in its pristine purity remains.
- (371) When the awareness of ignorance is dissolved, the awareness of being the knower also disappears. The Gunas, the possession of the Gunas, and the state of "being" beyond the qualities all these disappear there.
- (372) O Uddhava, It is my firm opinion that it is the Atman about which so much is said in the Upanishads.
- (373) When this stage is reached, the worldly life is dissolved. This is the final goal propounded by Vedanta, and by the conclusion of the Siddhas.
- (374) When the self is actually realized, all the actions and duties are totally wiped out.

- (375) See the great wonder, how the consciousness reaches the Self, the Atman, through the meditation on the great doctrines of Vedanta, which assert the non-duality and also by definite grace of the Guru which illuminates the mind of the disciple.
- (376) O Uddhava, I am worshipped by all the gods, and I am very kindly giving you the most sacred treasure of all my knowledge
- (377) O Uddhava, In order that you must really withdraw from the binding worldly life, I have told you about the same subject by taking the support of various Shruties, because I love you very dearly.
- (378) Now, I advise you that you should not let your mind touch all that is unreal all that is deplorable and, all that is to be discarded. You must be aloof from all these things, and follow the path of liberation, the path of spiritual life.
- (379) No doubt, this is the greatest benefit you have gained; but to realise it, you have to work very hard. Many opinions and points of view will be presented to you by people, and you will be harassed mentally by them. Please listen, I am going to describe them to make you cognizant of them.

# अथैषां कर्मकर्तरॄणां भोत्तॄणां सुखदुःखयोः । नानात्वमथ नित्यत्वं लोककालागमात्मनाम् ॥

- If you admit the variety of souls as the agents of actions, subject to happiness and misery; if you maintain that the regions, the Vedas and the soul are eternal. (14)
- (380) There are many souls, who perform variety of actions having a desire and hope for variety of fruits, and suffering or enjoying sorrows or pleasures, accordingly.
- (381) They say that, opinion held by some people that all souls are one, is not true because if that would have been the case, all would have become happy by the happiness of one, and all would have become sinners when one commits a sin; but this does not happen.
- (382) The doctrine or the opinion of those who give all the importance to karma or action is that the souls are innumerable and all are permanent and that mainly, there is no God as such, our action is the only thing responsible, and the root cause.
- (383) They say that the egoistic concept which arises in the mind, because of the pride is different in the different bodies, and, therefore, the souls are also different, which is evident from the fact that the doer and the enjoyer are different from body to body.
- (384) Please listen to my considered opinion about this assumption. I maintain that the place, the time, the Vedas and the life are many in number, and they are not permanent.

- (385) O Uddhava! Perhaps you may accept the opinion of those who consider karma as the highest thing. But if you do like that, you will lose your own welfare and meet disaster in the matter of progress on the path of liberation.
- (386) As a matter of fact, the concept of these persons is only the primary thesis.
- (387) They do not agree that the Paramatman is without any flaws or modifications and that all existence is one big total thing. When one utters the word Sanyasa, they say that renunciation is a sin. Such is the meaningless babble of those opinionated persons.
- (388) They say that one who gives up or becomes a Sanyasi is not right in his actions. They consider the rituals and other performances as the main karma and the main purpose of existence and abhor the very idea of renunciation.
- (389) They say that one should perform right actions and pluck fruits that are the comfort and pleasures. They ask "How can those who give up all actions ever enjoy any happiness? They further say that renunciation is the cause of all misery.
- (390) They say that desirelessness can never be achieved. For this they put forward four reasonings. I am going to tell you about them. Please listen carefully.
- (391) They say that if at all there were some things impermanent; there would be some scope to give up something. But in this world, there is nothing impermanent. So, what is there to renounce?
- (392) The Meemansakas (the propounders of the theory of performance of selfish actions) say that renunciation is possible in four ways. They however take these actions as permanent; and, therefore, they are real. They are very proud of this opinion.
- (393) What are those permanent things? One is Veda which explains everything about karma, and is permanent and fixed. The second permanent thing is all the souls, According to them the enjoyment (perception and contact with the objects) is permanent and Time is also eternal, permanent.
- (394) They say that heavens etc are, according to dictates of Vedas, places where the souls enjoy pleasures. That declaration is not false. Thus all the four things are proved to be permanent.
- (395) O Uddhava! Thus according to them, there is nothing impermanent here, in this world; and, therefore, where is the possibility of giving up anything? So, they argue that monks are mistaken people.
- (396) They say Sirs! If the objects of enjoyment were impermanent or had there been something as unreal or Maya or illusion, desirelessness would have been meaningful. But, they say that this is not the case in point.

#### मन्यसे सर्वभावानां संस्था ह्यौत्पत्तिकी यथा । तत्तदाकृतिभेदेन जायते भिद्यते च धी: ॥

- If you think that all objects are permanent by their creation only, and knowledge is gained by various forms and it is ended also, due to that. (15)
- (397) These people say that the objects of enjoyment of man, viz fragrant things, flowers, fruits, women etc are continuous and permanent in their flow.
- (398) The situation is impossible in which Atman exists but world does not exist just as there cannot be sea without water in it.
- (399) The creation is always continuous and therefore, it is permanent. It is a chain perpetuating through "Father- Son" relationship. Karma is its cause. The world is always there. There is no end to it.
- (400) So, there cannot be a God who creates this world, because this world eternally exists. So there is no God in the whole scheme of things.
- (401) Vedantins hold the opinion that Atman is basic existence and its nature is knowledge, but to these people, this supposition is not agreeable.
- (402) They say that when knowledge at the time of considering the pot or the piece of cloth is definitely only temporary, how can the Vedantins hold that Atman is of the nature of knowledge? Are they not ashamed to contradict themselves?
- (403) In short, they argue that even in the minds of Vedantins, there is no fixed and confirmed idea about what is the real nature of Atman, and the idea of Liberation is also vague, without any substance- it is a false idea.
- (404) They argue that what Vedantins say "that the joy of liberation is different from the joy derived through the sense organs" is also not true, because though people are having direct joy through the sense-organs they foolishly deny it!
- (405) Who can have any pleasure or joy without the medium of the body? What Vedantins say about 'without body' is wrong! This is what the non-believers say.
- (406) They say that These Vedantins call the senses as false, the very sense-organs through which they derive the joy! The talk of these Vedantins is like advising to have vision by carving out the eyes!
- (407) When basically God does not exist the talk that God gives the fruit of own efforts which is the opinion of stupid Vedantins is totally baseless. These Vedantins propagate about Vairagya, but through that they are destroying the simple folk!
- (408) They say that these people hold a concept of God, who has no space to live, no particular status, no power, and make propaganda, that in order to attain that God, man should deny the fruits of action and give up the penance etc.

- (409) About the knowledge the Advaitis say that knowledge comes into existence in the body and that knowledge makes the body "false"! Has ever a fruit of a tree destroyed the root of the tree! The talk of the Vedantins is foolish like this,
- (410) They argue Vedantins say that "When knowledge becomes ripe, the whole worldly life is destroyed, but the world is a continuous permanent thing! How can it be destroyed?
- (411) If we accept the argument that by the knowledge in the heart of a man, the world is destroyed we will have to accept the ridiculous argument that by the light of the fire-fly, the moon, the Sun and the stars will be burnt.
- (412) In fine, if we accept Nivrutti or renunciation, all our efforts for doing it, are proved to be in vain because the Jeeva can never get any happiness without the help of sense-organs.
- (413) So, renunciation implies fruitless troubles. To be positively active in this world is the greatest thing. We should do all good works and enjoy their fruits which are also very good.
- (414) They are stupid who say that world and worldly life is illusory. Jeeva has no other happiness except through practical worldly life.
- (415) That is why gods hope and desire to take the human birth, but foolish Vedantins criticize that birth. How can we agree with their argument?
- (416) Vedas have authorized karma, but these Advaitis have called these Vedas as inadequate and stupid. So, he who will believe these people will definitely be destroyed!
- (417) The instructions of Vedas are greatest and the most ideal orders but these people say that their instructions are false! So these people must be living in a fool's paradise.
- (418) The Lord said The people who believe in rituals etc speak like this, (as explained in the foregoing verses). They pose and put forward arguments after arguments and try to establish their doctrine! But O Uddhava, all their arguments are false.
- (419) Now the Lord is showing, how, many disasters happen if the arguments of these people are accepted as guidance and he is establishing the greatness of the path of renunciation, with supporting examples.

#### एवमप्यङ्ग सर्वेषां देहिनां देहयोगत: । कालावयवत: सन्ति भावा जन्मादयोऽसकृत् ॥

- Thus, O dear Uddhava, again and again, in the course of time, all the creatures, because they are attached to their bodies, take births and suffer deaths. (16)
- (420) The Lord Shri Krishna said Dear Uddhava, please listen! All these opinions and views are not true, but if you ask me how one can understand their essence, I will tell you that you

should consider what they say.

- (421) They say that on the path of renunciation there are many troubles, but if you consider it, you will come to know that on the path of outward actions, there is more hard work, and the impending danger of death is really great.
- (422) Time as death is always working at its duty of destruction, beginning from the root of birth; and it is gulping slowly every second and minute the period of our life.
- (423) A thief in the sophisticated dress accompanies the traveller on the road and when solitary moment of unguarded listlessness is at hard, the thief loots the traveller completely, similarly death comes to a man at its appointed time.
- (424) Death does not spare anybody. He does not consider it whether a man is in the market, or on the banks of a river, or whether it is evening time or dawn, whether it is motherland of his victim or he is in a foreign country. He consumes anybody and everybody!
- (425) While a man is going through all kinds of hardships in his outward activities, death strikes so suddenly and so severely that the other people get the rude shock of their life! They cannot express their fear except exclamations of the pangs of pain.
- (426) As the urge of passion is very acute in the man, he utters pathetic cry at the time of death Save me! Help me! I am dying! Please hasten to save me!" but who can prevent the death? Nobody can counter the attack!
- (427) The suffering does not stop at death. It continues in the world after death and the man is put into the mother's womb where there is lot of hardship!
- (428) For nine months the soul is confined in the narrow sack of the womb, surrounded by fluids and all the intestinal contents of the mother! Mother's body heat is very troublesome to the child in the womb.
- (429) There are such things as blood, excreta, urine, bilious secretions etc around the womb in which the foetus is slowly developing.
- (430) The expectant mother has perverted taste for strange foods, bitter, sour etc. At that time, the effects of that food are very troublesome to the foetus which has not yet developed proper skin also.
- (431) Parents are not aware what suffering the child has to undergo in the womb. There is nobody there to save the child. The soul itself knows its suffering!
- (432) At last, the soul in the child-body comes out in the world through that opening of the mother's body, the name of which is not even uttered in public!
- (433) The soul comes out through that door which is near the urine-passing orifice, near the door of excreta and which has a constant flow of monthly menses!

- (434) By mixing of the dirty blood of the woman, with the semen thrown out by man, the child is formed in the womb and is born, but people call this human body as pure body!
- (435) Is there any more acute suffering than this state of the embryo in the womb? What the propounders say of the greatness of positive extrovert activity is wrong. There is no real happiness in the worldly affairs!
- (436) The suffering of birth and death is not over by one birth. Time makes a man take many births through the vagina! Many repetitions of this miserable existence are imperative!
- (437) The cycle of birth after birth and death after birth is going on and on! What joy is there? On the contrary it is series of miserable lives!
- (438) In the time from the birth to the death, there are tremendous calamities and vicious happenings, of which I shall presently tell you something.
- (439) It is like the example of robbery in which when a man runs away from possible attack by robbers, suddenly the robbers catch him in the very street by which he is trying to escape! Similarly six kinds of robbers waylay the soul during his life.
- (440) The faithful wives of the six vices are adhered to them, and they are the six urges like hunger, thirst etc. So, there is not happiness in outer activity or karma, there is only suffering.
- (441) According to the Meemansakas who uphold the karma as the main principle, Jeeva is free to Act, but that is a false statement because Jeeva is actually dependent and not free.

# अत्रापि कर्मणां कर्तुरस्वातन्त्र्यं च लक्ष्यते । भोक्तुश्च दुःखसुखयोः, कोन्वर्थो विवशं भजेत् ॥

- In this case, the doer of the actions is evidently seen as not independent, and the receiver of the fruits of actions as pain and pleasure is also dependant. So, what happiness will come to the doer who is himself not free? (17)
- (442) Had the soul been free, he would not have suffered pain, and would not have committed any sins, thus he would have been always happy.
- (443) The soul is poor! Always dependant, who acts and becomes influenced by actions and their results, but the dispenser of the result of actions is different from the doer, and please remember that he compels the soul to suffer or enjoy the results.
- (444) Thus the God has the Supreme power who gives the fruits of actions and the soul is the receiver of those fruits as pain or pleasure, being utterly helpless and dependent.
- (445) When we see this actually happening, we notice the utter dependence of the soul and that is

the reason of his happiness or misery.

- (446) Nobody desires to suffer from sorrow, but pain and sorrow come to him without invitation. This also proves that the soul has no free will.
- (447) Even if we consider the Vedas and scriptures, we come to the conclusion that the soul is not free, and because he is not free, he has compulsorily to suffer pain etc without his desire.
- (448) There will be counter-argument upon this. These people will say that only those who do not perform proper and accurate action have to suffer and those who perform proper actions accurately have not to suffer, but they are happy.
- (449) They will say that the expert persons who properly perform actions based on moral codes and Yadnyas etc rituals strictly within the proper method, will be surely happy here and hereafter.
- (450) Those whose sense-organs and organs of action are sound, alert and healthy perform rituals etc exactly as ordained and derive joy and happiness in both the worlds.
- (451) That is their argument, but my observation is that, even though a man of good moral behaviour, performs actions correctly, he is not sure to get happiness with guarantee! I will tell you in detail, about what I say –

# न देहिनां सुखं किंचिद्धिद्यते विदुषामपि । तथा च दुःखं मूढानां वृथाहङ्करणं परम् ॥

- Even if the doers of action are very clever, it is not certain that they will always be happy, and it is also not certain that foolish persons will always suffer. To assert anything proudly is useless here. (18)
- (452) We see here in this world that those who are wise in the matter of right action etc are having lot of discomforts and difficulties, and we also see fools who have not any idea about the action, are happy.
- (453) Neglecting the God Achyuta, who is the Supreme deity in Yadnya, people perform Yadnyas, Agnihotra (Fire-worship as a daily routine) and they get the fruits of their wrong actions- all is perverted.
- (454) Fire is one of my own manifestations and the mantras in the Vedas are all my own seed Mantras. The pure material and food articles which are sacrificed in the Yadnya ceremony are also my own manifestation.
- (455) The non-believers consider the all pervading me, the god, as nothing and perform sacrifices which give them the bondage!

- (456) They are well-trained in the proper arrangement of the pots, vessels and articles of worship and Yadnya, but as they miss the main Deity, their Yadnya is not sacred.
- (457) As a matter of fact, all things offered in the worship or sacrifices are meant for the omnipresent Me, but the ritualistic scholars do not think it proper, because they are petty-mined and have desire.
- (458) Whatever merit is earned without offering it to me is sin only and that is the sorrow. The merit which a man warped by selfish desire earns is like calling the poison by the name of nectar.
- (459) Not to come to me and to reach the perishable heaven is simply a nuisance and the enjoyment which a man gets from that heaven should be treated as a disease. This sort of activity of Yadnya –addicted persons is nothing but stupidity.
- (460) If there is some error or oversight while performing actions or rituals, the man should remember me. (Lord Shri Krishna), so that the defect in that performance is removed by my name only. That is the power of my name.
- (461) I personally went to those Brahmins who were performing the sacrifices with a request to give me food, but they did not give me. This is the narrow stupidity of the karma-addicted people.
- (462) Leaving me aside, they try to propitiate other gods like Indra, but they do not know that those Gods like Indra, Brahma etc are obeying me only. This is the lacuna in their ceremonies and rituals.
- (463) Please note that those who do not offer their actions to me the Lord Krishna are really having great bad luck. They suffer from poverty in this world and their heavenly enjoyment is spoiled.
- (464) If we do not sip the poridge and apply it to all our body, it is obvious that our hunger will not be satisfied, and further we will not feel that touch very comfortable, because of the stickiness.
- (465) Similarly, those who perform Yadnya by neglecting me, the presiding deity of all sacrifices are performing those sacrifices as futile as a young widow becoming pregnant; the fruit the result is as shameful as her plight.
- (466) If a man takes money from others saying that he is going to perform a Yadnya, the good result of hat sacrifice is taken away by the person who lends his money and one who does go through all the details of the rituals remains as empty as before and further the pride of that performance only troubles him.
- (467) Supposing a sweet paste of milk and sugar, is served to the diners by using a spoon, the spoon is smeared by that paste, but it is not able to enjoy its taste, while the diners derive the

joy.

- (468) When a sugarcane rich with juice, is put into the crusher, the pot is full of juice while the crusher is squeezing and crushing the dry fibers and making painful noise. Similar is the condition of such performers of Yadnyas.
- (469) They do the work while the doer earns the merit, and only the sin of killing the sacrificial animal is added to the stock of sins of the performer, because he is proud of the action.
- (470) In short, the experts of Yadnyas suffer in vain, while persons who do not know anything about these Yadnyas etc enjoy the happiness because there is no fear of mistakes and no pride of doing Yadnya.
- (471) They do not know the details and the hardships of ceremonies but have great faith in me, and therefore, they pass beyond all miseries and enjoy the self-bliss.
- (472) They do not know how to have respect about the performance of sacrifices, but have great love and devotion for me. These simple souls get all the happiness.
- (473) There were so many sons of cowherds with me in Gokul. What merits did they have in their lot? But they burned their past karma because of their devotion and enjoyed the great blessing of my friendship. Is it not a fact?
- (474) If we apply the rules of karma to the young Gopis, their action was improper, but as their heart was eager for the Supreme person, they could reach my highest abode. (474)
- (475) Further, even the animals, cattle, birds and serpents also reached my final abode, but as the Yadnick people were proud of their expertise of rituals, they remained having to suffer all types of sorrows.
- (476) Those who are attached to the performance of the ceremonies etc become too proud about their skill; and therefore, their mind becomes dull and they have the concept that they are the only clever persons; and therefore, they have to suffer.
- (477) A moth definitely dies by the touch of the flame, but it jumps into the flame with all its energy! Similarly, these action-mad fanatics really undergo many hardships, but because of their pride, they think that it is pleasure.
- (478) Really, because of their pride, they think that Jeeva is free, but if we consider carefully, Jeeva has no such freedom. I am going to explain this to you. Please listen.

#### यदि प्राप्तिं विधातं च, जानन्ति सुखदुःखयोः । तेप्यद्धा न विदुर्योगं, मृत्युर्न प्रभवेद्यथा ॥

Meaning of the Verse:

Even if they know how to overcome misery, and to win happiness, surely they are not able to

discover any Yogic method to avert death. (19)

- (479) These people perform specific rituals in order to negate sorrow and to gain happiness. They call themselves superior men of knowledge, but do not know how to end sorrow.
- (480) What is the type of sorrow, which is not avoided even by these actions? I will tell you about that also in the proper sequence.
- (481) There is no greater sorrow than death. The shock of death is so great that these poor people do not know how to go beyond that sorrow.
- (482) Just as boiling water, though quite hot and may scorch our skin, will not be hot enough to burn the house, so death cannot be averted by any action or any powerful means, because it is imperative.
- (483) These persons who are merged in karma do not know by what karma, they can bring end to the death. Those who are bound to performance of actions, definitely meet death.
- (484) Foolish people say to themselves "Anyway death is definitely destined for us, so why not enjoy all pleasures while we are living?" But what certainty is there that they will get happiness while they are living?

# कोन्वर्थ: सुखयत्येनं, कामो वा मृत्युरन्तिके । आघातं नीयमानस्य, वध्यस्येव न तुष्टिद: ॥

- When the impending death gives a man no sense of security or happiness, what pleasure can wealth or any sense enjoyment give him, just as convict being led to execution cannot enjoy any pleasure? (20)
- (485) O Uddhava, these people attach to actions do not get pleasure even while they are living. I will tell you the reason for it.
- (486) If good food is served with poison mixed in it, wise persons will not accept it,only because it is sweet, as they know that it is poisoned and they may die, and so, they will simply throw it away.
- (487) A wise man will not stay even for a moment more in the house which is burning, but run away before death.
- (488) If robbers stand in the door of the house, no person will cherish good food. Similarly, when one knows that the body is sure to die, how can one find pleasure in the sense objects?
- (489) Suppose the beard of a man is scorched and the face has become ugly. He does not say that he is beautiful. Similarly, when one sees that his body is partially dying everyday, how can

one find joy by contact of sense objects.

- (490) When the death is very near, and the severe death spasms start, all things such as people, money, food, woman or anything else, does not give any comfort or pleasure and these become useless.
- (491) Money and woman become a source of anguish at the time of death, because man's desire binds his life to them and thus his soul is attached to them.
- (492) When a man is being led towards the pole of being impaled on it, he is fed some sweets and good food and drink! He is garlanded! But he is not at all happy!
- (493) Similarly when death is always before one's eyes, how can a man feel happy! The wise people, therefore, give up sense satisfying objects, and only fools become attached to them! Please know this clearly!
- (494) Even if there are innumerable sources of pleasure at hand, they are useless when the body is acutely suffering even for a short while. So, they are ignorant who are working hard to get sensual pleasure. There is permanent happiness in a state of mind not occupied by any object.
- (495) In short, there is no real happiness in this world. Some say that in the other world after death, there is happiness but, O Uddhava, even there, happiness is not at all possible. Please listen to the reason.

# श्रुतं च दृष्टवद्रुष्टं, स्पर्धाऽसूयाऽत्ययन्ययैः । बन्हन्तरायकामत्वात्कृषिवच्चापि निष्फलम् ॥

- Just like the worldly pleasures, the bliss of heaven, is also spoiled by envy, jealousy, deterioration and ending. There are many impediments in attaining the bliss and it is sometimes as fruitless as unsuccessful cultivation. (21)
- (496) We hear that the heaven world is also there, as we have this earthly world, but the higher worlds are having many defects, and only foolish people desire for such defective things.
- (497) You will now ask what lacunae are in the pleasures of the heaven? Please listen. In that life, there is competition, jealousy and destruction. The merit is slowly spent up in enjoying the pleasures of the heavens.
- (498) When one looks at other residents of heaven who are more elevated by their penance, one starts to compete with them. When one sees others, having the same pleasures as he himself is enjoying, one feels pangs of envy.
- (499) When someone is seen enjoying higher position than one's own position, they find fault with

that man without any reason and criticize him. If in the heaven world also there is such state of envy and hatred, how can there be real happiness in that life?

- (500) So, even there, there are differences in pleasures, according to the merits earned earlier, and, therefore, no real happiness.
- (501) One enjoys the amorous mating with Urvashi, while some other has to be content with ugly Hidimba. In short the pleasures of heaven are subject to waning due to loss of the merit, and great fall from heaven.
- (502) More the man enjoys the heavenly pleasures, the weaker becomes the force of his penance and he is destroyed.
- (503) O Uddhava, there are errors in the performance of rituals done with the desire for heavenly pleasure and actually heaven is not reached.
- (504) Naming ceremony is not done of a still-born child. Similarly, if there is mistake in the performance, heavenly life is beyond reach.
- (505) You will ask what brings in the impediments? My answer is that the ritual itself contains the mistakes. Karma itself creates defects.
- (506) Karma itself is a realising factor and karma itself is detrimental to its success. People do not know this and they, therefore, get entangled.
- (507) There is a possibility of many type of defects in the performance of selfish rituals, The place, the time, the Mantra, the technique, the money, the amount to be offered to Brahmins, the pots, utensils and the procedure, all things are required to be proper in quantity and pure in quality.
- (508) Just as a little breach of diet regimen becomes disastrous to a patient of tuberculosis, so also, in the case of rituals even a small defect becomes detrimental.
- (509) If a little amount of unwanted food article is by mistake added to the milk in a big vessel, we get neither curds nor butter, but the milk is spoiled.
- (510) Similarly any ritual performed with a desire for fruit, becomes futile and also very dangerous for the performer.
- (511) For example, when a farmer takes all the troubles to cultivate the land and sow the seeds, take all the precautions to protect the crop, but by any calamity, the crop is destroyed (by heavy rain, no rain, hurricane, pests)
- (512) First, the land must be rich, the soil rich in fertility, the seed must be of high quality, rain must be at the proper time, there should be no pestilence, the agricultural instruments must be proper all these are basic requirements.

- (513) Even after sowing, the field is required to be protected by erecting compound wall of proper shrubs etc; or thorny plants, and it had to be keenly guarded day and night under proper supervision.
- (514) Even when the corn is ripe and grains are developed, the sky becomes overcast and the crop is spoiled, or some fungus blackens the grains or other grass grows around.
- (515) Similarly on the action, the red hot pride develops or by the pest of irreligiousness, the crop is completely destroyed.
- (516) If the crop is not protected properly, birds flock on the field and all the grains are eaten up. The birds are hope and envy!
- (517) If hypocrisy, the pest, attacks then the crop is definitely lost, because there are no solid grains in the pods. The rats of passion and anger have already eaten the roots.
- (518) If the Vikalpa the doubt attacks this spiritual cultivation, then the field is as good as barren and if there is the attack of locusts of evil desires, the whole field is totally destroyed.
- (519) Thus, there are many calamities in the way of rituals, just like the cultivation, the farmer does with so much hard work. The performers, without getting the fruits get drowned in the sea of calamities.
- (520) There is only one heaven; performers aspiring for it are many, gods try to prevent them and the king of gods, Indra definitely tries to disturb them, because He is afraid of losing His own throne and power!
- (521) For example, in the house of the prostitute, there are many men desiring her who is only one woman. They vie amongst themselves and even fight. Similar to them is the condition of the performers of the sacrifices etc,
- (522) To take another example, when a bitch is hot, many dogs gather and fight among themselves for her. That is what happens when sacrifices and rituals are performed by people.
- (523) The dog that enjoys the bitch becomes entangled in the sex and passers-by throw stones at that dog.
- (524) The bitch, being coupled with the dog, turns in the opposite direction and thus, being helpless in the sexual lock, the dog and the bitch are stoned by people! Such is the shame!
- (525) The attainment of heavens by ritual experts is of a similar nature. They consume their merits in enjoyments in the heaven, but fall down to earth again taking birth. Their attachment to the pleasures of the heavens however is dormant in them, which creates suffering
- (526) So, just like the difficulties confronting the cultivator, there are calamities in the way of attainment of heaven, which nullify all efforts as well as fruits.

- (527) There are some who say that they will perform the rituals very properly not allowing any errors to creep in them and thus they would enjoy the heavenly pleasures perfectly.
- (528) But, O Uddhava, that is not possible for them. I shall tell you why it is not possible .Please listen.

#### अन्तरायैरविहतो, यदि धर्म: स्वनुष्ठित: । तेनापि निर्जितं स्थानं, यथा गच्छति तच्छृणु ॥

Meaning of the Verse:

- One attains the heavenly region through proper performance of one's own religious duties, uninterrupted by any causes. Please listen how this is possible. (22)
- (529) Such ceremonies are generally not free from interruptions. If at all they are meticulously performed, the heavenly position attained by them is temporary.
- (530) O Uddhava, I shall tell you what positions and pleasures they attain and enjoy when they reach heaven. Please listen to them with attention.

## इष्ट्वेह देवता यज्ञैं:, स्वर्लोकं याति याज्ञिक: । भुञ्जीत देववत्तत्र, भोगान् दिन्यान्निजार्जितान् ॥

- The performer of Yadnya by propitiating the deities through those sacrifices may go to heaven and may enjoy divine pleasures, which he himself has earned. (23)
- (531) Though people are born in the highest human kingdom and are members of the best caste of Brahmins, they have desires and perform sacrifices meant to bring in cherished pleasures!
- (532) They learn all the three Vedas thoroughly. They are experts in all rituals but having learned so much, they are not wise, because they desire for pleasures in the heaven which are perishable.
- (533) It is painful for me to say by my words, the merit of such, by which I am not attained by these men. It is really not merit. As the ritual-experts are slaves to their attachment to objects of pleasure, they run after the pleasures attainable by reaching heaven.
- (534) They perform rituals which ensure temporary happiness by propitiating Indra and other deities, but they miss me totally.
- (535) A dog gets a bone which has been chewed earlier by other dogs and he also chews it, mixes it with its saliva and enjoys its taste. Similarly the Yadnyiks have a desire for pleasures which they earn by their so-called merits and think that they are happy in it.

- (536) Or, when many dogs find some food placed in a cemetery for the dead, they jump together and fight for it and snatch it from each other's mouth. Similarly the pleasure in the heaven is also like that.
- (537) They spend up their pure stock of merit and enjoy the stale and pre-tasted pleasures in the heaven, but they think themselves to be very lucky and laudable by that.
- (538) These pleasures are like the flesh of a dead crow already half-eaten by dogs! That is the misery!
- (539) So, know that heaven is already used by many souls for thousands of years. For this, these people pay very high price! It is not sure whether they can enjoy the things fully, because the souls there have a constant fear to lose it.
- (540) Gods and deities who reside in the heaven, are themselves fed up with those trite and repetitive pleasures! But persons who perform Yadnyas are foolish enough to be thirsty for them!
- (541) O Uddhava, I shall now tell you, what are the pleasures a man enjoys, when he reaches the heaven world.
- (542) My dear, it is not true that all persons going to heaven get the same pleasures to enjoy. Actually, they get according to their separate merits.

# स्वपुण्योपचिते शुभ्रे, विमान उपगीयते । गन्धर्वेर्विहरन्मध्ये, देवीनां हृद्यवेषधूक् ॥

Meaning of the Verse:

- He assumes a beautiful form, and he goes here and there blissfully, seated in a flying plane, earned through his meritorious deeds, beautifully dressed and surrounded by heavenly damsels, praised by divine singers in melodius songs. (24)
- (543) The man gets a beautiful plane, which is white and clean and decorated, which is earned by him because of his merits. The man sits in that divine chariot and enjoys many pleasures.
- (544) He gets a new beautiful body. His dress is also very beautiful. Angels hovering around him sing melodious songs of praise. Many ferries surround him, with whom he passes time in merriment.
- (545) Those heavenly damsels are very beautiful and captivating. He is attracted to them and goes from place to place in the heaven, in that plane according to his desire.

# स्त्रीभिः कामगयानेन, किङ्किणीजालमालिना । क्रीडन्न वेदात्मपातं, सुराक्रीडेषु निर्वृत: ॥

Meaning of the Verse:

- But while merrily sporting with those ferries in a heavenly chariot, adorned with small bells, directed by the rider according to his will, he does not notice his approaching fall from heaven. (25)
- (546) Accompanied by those damsels, and seated in that heavenly plane, he goes from place to place as he wills. I am going to tell you, how beautiful that plane is!
- (547) The plane has many small bells hanging to the roof etc, and there is a large beautiful girdle of gems around that plane. Many small bells are studded all over the plane. The plane has a strange way of moving about.
- (548) He takes that plane to the paradise or to the garden of angles and passes his time there having merriment with those divine courtesans.
- (549) There are various colourful beds of flowers and fragrance of those flowers is spread throughout the garden. The cuckoos and the blue-beetles are making all sorts of sweet music which fills the place.
- (550) There is very delicate, refreshing, cool breeze with good smell; and he is having amorous sports with the ever willing celestial damsels, laughing and teasing each other.
- (551) The merit of that man however gets exhausted just as a piece of camphor is suddenly burnt out by the touch of a flame.
- (552) He is not at all aware that in a very short time he is going to see the end of all that merriment and would have to descend to the mortal world.
- (553) Just as a moth does not know its death, when it jumps suddenly into the flame, his mind is so merged in the urge of desire; he does not become aware of his impending down fall.

# तावत्प्रमोदते स्वर्गे, यावत्पुण्यं समाप्यते । क्षीणपुण्यः पतत्यर्वागनिच्छन्कालचालितः ॥

- He enjoys in the heaven world while his merit lasts and when his merit comes to an end, he, being driven by Time, falls down to the mortal world though he is reluctant. (26)
- (554) He enjoys the heavenly pleasures while the stock of his merit endures and when merit is finished, he falls down immediately.
- (555) A prostitute serves her customer while he has enough money with him but if his money is spent, she does not entertain him any further.
- (556) Know that the stay in the heaven is like this. Man enjoys at the cost of his merit, in heaven,

and when there is nothing in balance, he, perforce, has to descend to the mortal world though he does not like it.

- (557) With a hope to derive pleasure in heaven, people perform rituals and sacrifices with great hardships, but at last, they come down with their faces downward!
- (558) All the merriment in the heaven comes to an end and then, according to the scheme of things, they have to become a foetus in the womb, later on, to be born again. What worth is such a joy of persons who are really deceived by Yadnyik performances?
- (559) O Uddhava, those who perform rituals with a hope of future happiness, thus, actually suffer instead. Only thoughtless people think high about heavenly pleasure but that path is not free from defects.
- (560) There is great suffering in the rituals, even if they are performed according to the standard procedure. And do not suppose that rituals not performed like that, will result in heavenly happiness.
- (561) There is one method of doing rituals according to the proper procedure and there is another way of doing rituals without following any scientific procedure.
- (562) I have just now talked about the proper procedure only which is sanctioned by Vedas and which is honoured.
- (563) I have also described for you how a man falls again to the mortal world when his merit for living in heaven is finished. Now listen about rituals done improperly.
- (564) I shall tell you about the people who follow a way of performing the rituals, quite opposite to the sanctioned method, and in the company of evil persons they work quite the other way.

# यद्यधर्मरत: सङ्गादसतां वाऽजितेन्द्रिय: । कामात्मा कृपणो लुब्ध:, भ्रैणो भूतविहिंसक: ॥

- If a man, occupied with wrong notions, either with the company of bad persons, or himself without control on his senses, he is a miser, avaricious, desire-driven, man who is slave to women and a killer of living beings. (27)
- (565) Souls are naturally driven by their passions and desires and they become enslaved to the things by which their desires are fulfilled, and get dejected and frustrated if they are not fulfilled.
- (566) If such a man remains in bad company, he has faith in anti-religions way of life and he is provoked to do wrong things.

- (567) Mind is as fickle as a monkey. If it gets drunk by the wine of bad company and if Scorpio of desire stings that mind, what wonder is there that the man starts babbling meaningless words!
- (568) If a burning torch is given in the hand of a mad man, he will surely start putting everything on fire. Similarly, in the company of evil persons, they burn down the religion.
- (569) If a small boy is given a sharp weapon, he will thoughtlessly hurt himself or anybody else.
- (570) Just as a woman who creates a false show of being possessed by some deity has a tongue which knows no control or just a mimicry artist has not an iota of desirelessness, if he makes a show of being a monk.
- (571) Similarly, this man being influenced by bad elements in the society hypocritically shows false religiousness, where there is no control of description. He simply indulges into amorous activities.
- (572) Being attracted to the love-sports, he is a slave to lust and carnal desires, becomes antireligious and consequently commits many wrong actions and sins.
- (573) Attractions towards sexual enjoyment etc or money are the main causes for committing sins and in it evil as well as immoral activities proliferate!
- (574) He then uses all types of tricks to grab the money of others and also the wives of other people.
- (575) He becomes very pitiably subservient to the woman, by constant thinking of women; he becomes a womanizer and in order to infatuate woman, he starts to show off his adventurous spirits like hunting, killing animals etc.

# पशूनविधिनालभ्य, प्रेतभूतगणान्यजन् । नरकानवशो जन्तुर्गत्वा यात्युत्बणं तम: ॥

- By unlawfully killing animals, by performing sacrifices to please and invoke the dead and the ghosts, the man goes to hell and afterwards falls into the darkest purgatory! (28)
- (576) They behave strangely flouting the dictates of Vedas, disregarding the sanctioned procedures and neglecting what the shastras and law books say, and commit any actions according to their own whim!
- (577) They practise black magic, insinuating, influencing killing, displacing, constricting, hypnotizing and mesmerizing or inventing medicines of miraculous powers by using which they attract to themselves wives of other people or young girls.
- (578) Such a man, who is of Tamas nature, uses soft, mustard and marking nut and other materials

mixed with honey and starts offering them as oblations into the fire uttering wild shabar chants and mantra.

- (579) In order to practise debauchery or killing unwanted persons such Tamas people burn in the sacrificial fire any animals like goat, foxes, monkeys, chameleon, frog, fish, alligator, vultures and kites etc.
- (580) They worship such low class of demons, and deities like naked Bhairav, Phantom, ghost and kankala (skull), marko, mesko, mairal, etc.
- (581) They sacrifice black sparrow, cranes, kites, crows, owls, etc. Black-cat is also brought ceremoniously and using Shabar chants, they burn it to have their evil intentions fulfilled.
- (582) They steal oil from oil-crusher and, bathe in the evening on Saturdays. They offer oblations to Dakini and Shakini at midnight.
- (583) They keep a jar full of wine, offering it to lower deities. They worship a woman of Maang caste. They chant Mantra of mesmerizing power and filling blood in the skull of man, they offer it to evil demons.
- (584) They smear their body by turmeric and their forehead by sindoor. In order to have more sexual power they invent some rejuvenating medicines by doing all sorts of weird penances.
- (585) They cut down Peepul tree for throwing it into the sacrificial pit and for putting under their seat; they uproot herbs and shrubs which are having flowers and fruit.
- (586) They procure fresh skins of deers and bears for sitting on them while repeating the seed-Mantras, and never feel afraid of sin.
- (587) They thus harass and kill cruelly so many animals, birds and fish etc Not only this, they procure blood of a Brahmin and utilize it for achieving their evil aims of debauchery or killing.
- (588) They give trouble to cows, domestic animals and innocent persons, Brahmins, and also kill women, rob others of their property, land or possessions.
- (589) They steal the money offered to gods in temples, or the Lord Shiva in His temple, and also, eagerly grab the food offered to gods! So great is their tendency to commit evil actions.
- (590) In short, he is down in the hell, just as the Moon is in darkness on the last night of the month.
- (591) Wrong action has very bad effect because there is strange power in it. It makes the man foolish, destroys him totally by throwing him in hell.
- (592) The conditions in that hell are very strange. Even if one goes deeper and deeper for millions of years, one may not find its limit. How can a man who falls in that hell, come up again?

- (593) It is called "Andhatama" hell, which means that, man becomes blind when he sees this hell and he cannot find the way out. He continues indefinitely to suffer in that hell.
- (594) Thus he is in hell till his bad karma is wiped out. Then he becomes like a stone, insensitive to everything.
- (595) He thus becomes completely dull, inactive, dead weight. He does not get any solace, even in dream. There is continuous suffering!
- (596) Thus, you should understand that wrong actions do not result in any happiness. The man is absolutely bound to suffer pain and misery.

# कर्माणि दुःखोदर्काणि, कुर्वन्देहेन तैं: पुन: । देहमाभजते तत्र, किं सुखं मर्त्यधर्मिण: ॥

- Being born in a body man commits actions which bring in misery to him, and by those actions, he again takes another birth in another body, and thus, the man does not get any happiness in this mortal world. (29)
- (597) O Uddhava, please know that Jeeva in any body is subject to death. He never gets any happiness. He lives in misery only.
- (598) People, being born in the human race, commit many wrong and cruel actions, which create a chain of ever-increasing pain and sorrow, which are the fruits of those actions.
- (599) They suffer pain, misery and tragic condition even upto death, and when they are born again, they commit similar sins, by which they are caught in the whirlpool of miserable conditions, being their own destroyers!
- (600) Further you should know that those who are averse to surrendering themselves and taking refuge at the feet of the saints, will never be happy even in their dream. People who are having many desires are always busy in doing bad deeds and thus they become more and more miserable.
- (601) In short, positive commitment of any intentional actions coupled with desire, may be according to the sanctioned procedure or not, they invariably bring in disasters and difficulties.
- (602) If selfish rituals are performed according to ordained procedure, heavenly pleasures are attained but eventually the person has to fall down on the earth, and if these are performed by disregarding the rules, the man goes to hell. So, man has no real happiness in actions such as rituals etc done.
- (603) You may now guess that the eight regents of the eight directions may be having permanent happiness, because they are supposed to be having no birth or death, and it would suffice for

us to be beyond births and deaths.

(604) And may think that the positions of these regents are of eternal nature, regents are eternal and therefore, the happiness in those conditions must also be permanent; but those who imagine like this must be ignorant!

#### लोकानां लोकपालानां, मद्भयं कल्पजीविनाम् । ब्रूह्मणोऽपि भयं मत्तो, द्विपरार्धपरायुष: ॥

- The regions of the Universe and their rulers who live till the end of Kalpa (Long world period) are afraid of Me. Even Brahma who lives for two Parardhas is also afraid of Me. (30)
- (605) Indra is the king of all gods including the Sun, Moon, Varuna, Kubera, Yama, Marutas, and they all respect him.
- (606) He enjoys the honour of sitting on the Divine throne in the celestial city of Amaravati, riding on the Airawat Elephant, and he had the horse Uchhaishrawa in his service.
- (607) Urvashi, Rambha, Tilottama and other divine courtesans are in his service. There are gems Chintamani, strewn at his feet.
- (608) The eight occult powers are in his store and gem-studded palaces are in his possession, and swings of fragrant wood hung by golden chains are decorating all these palaces.
- (609) There are big trees of Vaidoorya Jewels, and cows Kamadhenu are roaming there in great number. There are many wish-trees in that heaven, making a canopy!
- (610) There are Lokapalas standing with folded hands before him and the whole army of gods is his military force. This is his glory and he is the monarch of heaven!
- (611) Even he is eaten up by my power of Death as Time, by the end of one day of the life of the god Brahma. During one day of Brahma, fourteen such Indra's come into existence and die! Why talk of all other Beings?
- (612) The life span of the god Brahma is said to be very long! He lives for two Parardha years! But all this boastful long period is praiseworthy only as long as My Time, the all-consuming power has not grasped it!
- (613) My power grasps and gulps even that Brahma, who is worshipped by all and who is the creator of all Lokapalas (regents like Varuna, Kubera etc).
- (614) I am the father of Time whose scepter is feared by all. I am the controller, the Atman, the ruler, the Almighty God dwelling in the hearts of all creatures, and I am impossible to be accosted in my all-pervading power!

- (615) The upheaval of My Time is very dangerous and very fearsome! Dharma, Artha, or karma cannot avoid the attack of Death as Time.
- (616) My great power controls that Time and his power as death. I am the cause of fear in all the creatures. How can the Lokapalas like Varuna, etc find solace?
- (617) Fearing me, the Sun travels in the heavens by digits of minutes and seconds. The Life-breath functions in the body by obeying my orders, and the wind also obeys me and blows.
- (618) By my power, the fire functions in the stomach of every creature and digests variety of food.
- (619) Fearing me, Indra, the rain-god, pours down the rain regularly and death annihilates according to my schedule.
- (620) Being afraid of Me, the sea does not move beyond its limits. All the three worlds tremble, being afraid of Me.
- (621) I am the ruler and the god who controls all the three worlds! Saying about all these facts, the Lord defeated all the arguments of atheists and materialists.
- (622) He has earlier shown how disastrous is the belief in ritualistic supremacy in the path of liberation, and he has now shown the unquestionable importance of desirelessness.
- (623) He has at length shown the nature of His glory and established in his argument that He is the Almighty God. He is continuing his explanation, to defeat and disprove the doctrine of philosophers of Karma.
- (624) Those philosophers believe that there are many souls, soul is the Actor, the doer, and the receiver of the results of action. The Lord is counter-arguing to disprove those beliefs. Please listen. (So says Eknath to his audience)

# गुणा: सृजन्ति कर्माणि, गुणोऽनुसृजते गुणान् । जीवस्तु गुणसंयुक्तो, भुङ्के कर्मफलान्यसौ ॥

- Gunas create the actions and one Guna brings forth other Guna. Soul, when attached to these Gunas, (Sattwa etc.) receives all the results of actions. (31)
- (625) The Lord Shri Krishna said to Uddhava O Uddhava, all the eleven organs have separate functions, while Atman is witness to all.
- (626) When a lamp is lit in the house, inmates start doing all their duties. The light does not say " Do this, or don't do this". Similar is the status of Jeeva.
- (627) You may say The farmer takes in his hand an axe and cuts down trees, so also, Jeeva uses

organs and does all actions through them.

- (628) In this matter, I will say that it is no inspiring factor of organs. I will tell you the real reason. Please listen.
- (629) The Sattwa etc modes (facets of Nature) are the ones which inspire and urge the organs in the body. Jeeva is only a witness of both the modes and the organs.
- (630) The magnet moves the iron piece only by vicinity, not even touching it. Similarly Jeeva, is here only a witness.
- (631) Or, when the Sun rises, people begin their routine activities, but the Sun is not the actual provocator of their actions. He is only the witness, the seer, the observer!
- (632) Jeeva is also not doer of any action; whatever is cursorily seen as taking place or happening is only an illusion.
- (633) A man having jaundice looks at the moon and says that the moon is yellow. Similarly, they who have no insight and are dull-witted, say that Atman (or Jeeva) is the doer, because they feel like that. They do not understand that Atman is not moving.
- (634) When clouds appear to be floating speedily across the sky, small children see the moon apparently moving and say Oh! See how the moon is running in the sky! Similarly ignorant persons say that Atman is the doer. That is illusion caused by identification with secondary qualities.
- (635) There is no idea in the Atman that "He is the body and His is the action." It is as of "the mirage has drowned in itself the whole kingdom!
- (636) So, there is no role of a doer to the Atman. You should also understand that the idea that "Atman is the enjoyer of the fruits of the action" is false.
- (637) If we collect a thousand cows in a dream and if we are awake, not a single cow can give us milk in our waking consciousness. Similarly it is false that Atman takes the fruits of action. It only appears so, due to illusion.
- (638) If the Sun whose reflection seems to be in the muddy pond can be said that He is eating mud, then only one may say that it is true that Atman is the receiver of fruits of actions in the "town" of the body.
- (639) If the fish in the mirage can eat the moon in it, then only Atman can be said to pluck the fruits by identification with the body.
- (640) In short, what people say about the Atman being the actor and the receiver of the fruits, should be known as true in regard to the things with which Atman seems to be united, and identified. Thus it is proved thoroughly that Atman does not do anything nor does He receive the fruits!

(641) Now, the Lord disproves the contention of people that "Jeevas are numerous".

#### यावत्स्याद्रुणवैषम्यं, तावन्नानात्वमात्मन: । नानात्वमात्मनो यावत्पारतन्त्र्यं तदैव हि ॥

- There is multiplicity of Jeevas so long as there is inequality among the three Gunas and while there is this multiplicity of Jeevas, the Atman, the Jeeva is in bondage. (32)
- (642) While there is disturbance among the three Gunas and their activities the Jeeva feels real the illusory multiplicity of the Jeevas.
- (643) So long as the Jeeva has the notion that he is the proud soul or the body with its organs etc, he thinks that variety of souls is real. But O Uddhava it is actually unreal.
- (644) Just as the mirror shows us our own face as a duplicate and creates an illusion that the re are two person, similarly Maya creates an illusion of duality by the force of ignorance.
- (645) Though we see our reflection in the mirror we do not become two people because that is only apparent and not true.
- (646) When that illusion appears before our consciousness there is apparent variety though the observer is alone, which is because of the disturbances of the Gunas.
- (647) When we see our reflection in the shining sword, in the mirror, and in water all the three reflections are different. One is elongated, the other is fixed and the third is flickering, because of the media.
- (648) So because of the effect of various media in which reflections appear we see our face in three different forms, but it is false and similarly the variety seen in the outer world is false, being caused by the disturbances in Gunas.
- (649) In the cloth there is thread everywhere and even there are plaits of the same thread and lines criss-cross throughout. Similarly there is only one thing which appears in various shapes in the world.
- (650) Supposing we mould sugar in the form of the sugarcane is it necessary to crush it and have juice by throwing away the thick skin and the dry fibres?
- (651) Similarly the Paramatman Shri Hari is one without a second permeating in the whole world and we see the apparent differences due to the imbalance among the Guans.
- (652) A mimicry artist takes various roles and makes it appear that they are different persons but he is alone.

- (653) Similarly the God Shri Hari appears to be many Beings and forms in the world but he is one only as the Atman. This is the non-duality in the duality.
- (654) Question We agree that Jeeva is alone but we have got a doubt here.
- (655) You yourself say that Jeeva is dependent and not free, but now you say that Jeeva as one non-dual entity is independent and free. This is contradiction. How can we say that it is truth?
- (656) You try to prove the non-duality and earlier you have said that even the Lokapalas (Varuna, Kubera etc) are afraid of you. To this we cannot agree because where is the scope of fear when everything is one?
- (657) O Uddhava if this is the doubt, do not allow it to touch your mind. You
- (658) see, as soon as there is an experience of duality by identification with things there is dependence and then only the power of God becomes the controller.
- (659) Though there is a large army it is not useful unless there is General, in command. Similarly though mangoes are ripe we have to take care so that they would not be spoiled.
- (660) Similarly so long as the Jeeva experiences and perceives variety, there is a necessity of God who generates controls and destroys and the Jeeva is dependent.
- (661) The dependence is created by the variety and there God is the controller and the Jeeva who thinks that they are different from God because of their pride of their position, there is fear of God in them.
- (662) Even the God of death is afraid of me, and even Brahma nurses fear about my punishment! What of Gods including Indra?
- (663) My power of total annihilation is a cause of concern to all who have concept of duality, because I am the cosmic time, who finishes all the dualities.
- (664) Please know, therefore that so long as there is variety in the world and there is unavoidable fear of death, and when this state of multiplicity ends, what can death destroy? There is nothing.
- (665) In short, the fear of death due to the great power of the Almighty is always hanging on the head of duality, and the sense of separateness, so, Uddhava, the Jeeva is dependent and bound only because of the sense of variety in the world.
- (666) When there is no other, and there is –only one total existence, time comes to an end, and then if there is no anybody different or second, there is no fear, no dependence on somebody else and the state of oneness is itself the bliss.
- (667) When there is no shade of tinge of duality at all, the seeker looks at the whole world as one

including himself, and he is the single enjoyer of himself in that unity.

- (668) The seeker then has the great fortune of having the happiness, which knows no limits of time or space.
- (669) However those who believe in the supremacy of Karma become deprived of the great happiness in non-duality, and foolishly desire for various higher planes in the heavens.
- (670) Earlier the God has referred to the believers in Karma and rituals as the greatest way towards happiness, who professed to perform rituals and be worthy of best sensual pleasures here and here-after.
- (671) Now, the Lord continues same argument to convince Uddhava that the way of rituals is not proper, and the non-duality is the supreme fact.

#### यावदस्यास्वतंतूत्वं, तावदीश्वरतो भयम् । य एतत्समुपासीरंस्ते मुह्यन्ति शुचार्पिता: ॥

- While the Jeeva is not dependent and free, there is fear of God, and those who follow the path of duality become greatly disturbed, given to sorrow. (33)
- (672) Know that only those who are having imbalance in the three Guans are attached to the objects of pleasures etc, and they perform the sacrifices and attain place in heaven where all pleasures are available.
- (673) But there is surely the fall from that place eventually and even the ruler of that place is unhappy, knowing that his place and position are also doomed to dissolution.
- (674) That position ends, that place also gets destroyed and the enjoyment consumes the objects of pleasure. They become very miserable when they fall down at last!
- (675) Just as a wounded person suffers acute pain if he is whipped, so, the man who loses his heavenly position and falls down, being thrown in the cycle of births and deaths, suffers very much.
- (676) The pots on the water-wheel are filled in the well and emptied at the top, similarly this man is undergoing rounds of births and deaths.
- (677) A man may already be suffering acute pangs due to Scorpio bite, and over and above, his beard may be burnt-similar is the suffering of the souls undergoing the ordeal of birth and death.
- (678) These souls suffer because they do not realise that all positions in the Universe are perishable. As they are caught in the whirlpool of worldly life the suffering is their only destiny.

- (679) It is also not correct to say that the position of enjoyment and the pleasures are temporary, because had these been real, then one could say that they are temporary.
- (680) As illusory serpent only appears on the rope and has no real existence, so are all the fourteen worlds of the Universe, which his game of Maya! How can there be a iota of happiness on that place?
- (681) How can there be real joy where everything is false, illusory? People proud of their rituals are truly stupid and that is why they aspire for illusory objects!
- (682) If a lake is full by the water of mirage and we could have rice boiled in that lake, we could be happy by objects of the senses! But those who are deluded do not know this fact.
- (683) You may say "This world is actually visibly seen, full of all types of activities, and how could we call it a game of Maya and false?" That will be presently explained to you.

# काल आत्माऽऽगमो लोक:, स्वभावो धर्म एव च । इति मां बहुधा प्राहुर्गुणव्यतिकरे सति ॥

- In the disturbed state of the three Gunas, I am called by different names viz Time, Atman, Shastra, the Loka (world), Nature, and Religion (Dharma) etc. (34)
- (684) The world is completely an illusion, a concept, and by nature only it is false because it appears only because of ignorance. Man calls the one by various names in various apparent forms, due to the wrong notion or Vikalpa in his mind.
- (685) Just as a sane man also becomes mad when he eats the seed of Dhotra, and he sees by hallucinations, various animals such as a hare, fish, cow, cobra, etc;
- (686) So, when there is illusion due to the influence of Maya, the mind begins to see the different object which difference does not exist in Reality. For example, by concept of our imagination we see in the clouds various shapes like Forts, or well-planned towns!
- (687) Or when in darkness when he sees unclearly a rope, he asks Is it a serpent? Its it a stick? Is it a garland of flowers, or has some lady dropped the pearl necklace and forgotten it?
- (688) Similarly though as the Atman, I am alone the Supreme Person in the whole Universe, people ignorantly conceive for me many forms, names and functions and call me as Time, (being the death of all), Vedas, Nature inherent in everything or the Dharma!
- (689) I am called Time as the factor which creates disturbances in the Root Maya, "Atma" as the controller of Maya, "Veda" as the illuminator of karma, and "Dharma" as the indicator of the unknown!

- (690) I am called Dharma because Dharma makes manifest what is unmanifest. Now please listen the reason why I am called "Swabhava"
- (691) It is "Swabhava" that Atman is the enjoyer of the result of Actions. I am the God of all Gods and as "Atman", I am the receiver of all fruits, of all action. That is why I am Swabhava or Self-existence!
- (692) Why I am called the Loka? Loka means the higher worlds. To attain various higher worlds is the fruit of merit, the Dharma, which is invisible. So, people foolishly call me only by various names, which is again improper.
- (693) For example if a wall is painted by various colours and a mural painting is drawn on it, the wall seems full of various colours, but it is essentially only one wall.
- (694) Similarly I am alone always, though various forms, functions, names and actions are attributed to me, the Supreme, the Atman!
- (695) There is not any place where I am not. I am the hidden Atman always living in all the bodies, permeating everywhere!
- (696) On Me, this world appears as if waves on the sea. But what is "this?" "This" is not the world! It is me alone, the embodiment of flawless happiness!
- (697) I am pure, enlightened, free by Nature! I am called by many names! O Uddhava I am exactly as the devotee conceives me by his faith.
- (698) The non-believer can never find me anywhere, and for the man who believes in me, I am readily present anywhere as he desires.
- (699) I am there where the devotees look for me. You see! Meeting me does not require much hard work!
- (700) I am alone, Atman of all, pervading all, and he who believes this firmly is the dearest devotee of mine and the honour of my knowledge.
- (701) He is Atman and I am his body. I am meditator and he is object of my meditation. I am the knower and he is the pure Brahman. This is the level of my love for him.
- (702) O Uddhava, this is what is called the devotion in unity. Wise devotees of self-knowledge worship me in this way. There is unity and love in them and me. You should also be such a devotee!
- (703) Paramatman is alone, eternal and pure. It has no bondage of worldly life which is the making of Maya. Mark you! All the relationship of the body is also false! This is the self-knowledge which I teach.
- (704) Jeeva is caught up in this false relationship and it stagnates the Jeeva. Then he is liberated

by self-knowledge, which fact I have already told you, and after disaproving other doctrines, I have confirmed this.

- (705) Eknath says The Lords' argument disproving the doctrine of Meemansakas is contained in the verses from the 14<sup>th</sup> verse upto the 34th verse.
- (706) Thus disproving other theories and opinions the Lord established firmly the doctrine of Advaita, which is the real self-knowledge, which is the highest in all the world.
- (707) Listening to this simple pure highest doctrine of self-knowledge, Uddhava was very happy and with eager enthusiasm he looked at the face of the Lord.
- (708) His love knew no bounds while his mind forgot to think! Tears filled his eyes and began to flow down! He was not on his bodily senses for some time!
- (709) For a moment Uddhava swooned but somehow coming to his sense, he stood still in front of the Lord.
- (710) The Lord loves only those devotees who remain in unity with the Lord and still remain his devotees and knowing this, Uddhava set about to ask Him about the way by which he could have that kind of supremely blissful devotion!

# उद्धव उवाच - गुणेषु वर्तमानोऽपि देहजेष्वनपावृत: । गुणैर्न बध्यते देही, बध्यते वा कथं विभो ॥

- Uddhava asked, O Lord, though associated with a body and Gunas etc why should not the Jeeva be bound by actions done by the body? Or, having no connection with them, how does the Jeeva get tied to them? (35)
- (711) Uddhava said O Krishna-Nath! Does the Atman get bound while in the body or does he not?
- (712) Is liberation possible when Gunas are associated with the Jeeva or is it possible only after function of the Gunas is gone? Please tell me definitely about this with clarity.
- (713) It is irrelevant to imagine that there is liberation though the Gunas are active, because to take an example, there is no health so long as disease prevails and a plant will not grow well if there are pests on it.
- (714) Who can swim in sea, while he had a heavy stone tied to his body? Similarly while the three Gunas are active in life, how can real freedom be?
- (715) Body is made up and consists of the Gunas viz. Sattwa, Rajas and Tamas (pious nature, active nature and lazy nature) which are active in it and the body has but to function

according to these qualities.

- (716) The fruit of that action, in the form of pain or pleasure, sorrow or happiness has to be received without fail and wise people say that while Gunas are prevalent, there is no freedom for the soul.
- (717) If you say that there will be freedom after dissolution of Gunas, that also is not possible. O the ocean of compassion! Please listen to my request in this matter.
- (718) The organs of the body are the result of the Gunas. If we say that the body still survives at the end of Gunas, it will be like saying that tree is there without the basic land! It will be absurd!
- (719) Is it possible to say that even when the cause is absent, the effect continues to exist? When Gunas are gone, even the body will go! Then how is the man who is free going to live and function?
- (720) So, there will be no freedom, either with Gunas or without Gunas! That is what I think, O Krishna-nath. I wish to get the truth of it from you.
- (721) O the Maser of the world! Further I posit that it is not possible that Gunas and the Atman will be together.
- (722) Even if the lake is filled with the waters of mirage, there will be no reflection of the Moon in it. Similarly Atman cannot be bound by Gunas, because it is the very nature of Atman not to be touched by Gunas.
- (723) Gunas are equal to the dark night of ignorance and Atman is self-illuminant Sun. How can the Gunas come in front of him, and how can they affect him?
- (724) If darkness could swallow the Sun, if crow can reach mount Kailasa, if phantoms could encounter Hanuman, and if mosquito could eat the elephant.
- (725) If the sky could be thrown up by the wind of the feathers of a fly, if mount Meru would be drowned in a pond, if a ship would sink in the waters of mirage then only the Atman would be bound by Gunas.
- (726) Just as the sky cannot be caught in a net, the Atman cannot be entangled in the Gunas. Then how can Atman receive the fruits of pain of pleasure in the interplay of Gunas?
- (727) When we think along these lines, actually Atman is never bound. Then why talk about freedom, without reason? Therefore, tell me, O Shri Krishna, to whom is there bondage or freedom?
- (728) In short, what is the cause which creates bondage and what are the signs of a free man? I request you to tell me the signs of a man in bondage as well as a man, who lives in freedom, with all the details.

#### कथं वर्तेत विहरेत्कैर्वा ज्ञायेत लक्षणै: । किं भुग्जितोत विसृजेच्छयीताऽऽसीत याति वा ॥

Meaning of the Verse:

- What are the signs by which a free man can be known to be free? How does he behave? How does he walk? What does he eat? What does he drop? How does he sleep, or walk? (36)
- (729) O Shripati! Please tell me about the state of mind of the man in bondage, and man in freedom. How can both be recognized by various signs?
- (730) How they, having achieved the state, beyond the body, function in the body? How do they function in the field of Gunas having become free from the Gunas?
- (731) How do they enjoy the objects of senses available through the body, when they have achieved the state of freedom? What is the sign of their giving up all the possession? O Shri Krishna, please tell me about that also.
- (732) How do they sleep? How do they sit? What posture do they take? How they go and come from any place, when they have realized the totality as Brahman?
- (733) Please be kind enough to tell me, O Narayana, the signs of recognition in he case of both the free man and the man in bondage.

# एतदच्युत में बूहि, प्रश्तं प्रश्तविदां वर । नित्यमुक्तो नित्यबद्ध, एक एवेति में भूम: ॥

- O Achyuta, please tell me the answer to my question. You are the greatest in capacity to know the nature of questions. I am confused, whether Atman is always free or always in bondage? (37)
- (734) O Vaikuntha, I am very eager to know the answers to these questions. You are very great in giving proper answers to the questions.
- (735) The Gunas are always there from eternity, and Atman is always bound by them. Thus the term eternally free, used for the Atman seems to be not appropriate.
- (736) If Atman is always free, then there is no necessity at all to talk about any condition of bondage. If the same Atman is called bound and free, it seems to be confusion.
- (737) O Shri Krishna, if Atman is alone, how can the state of bondage and also freedom be applicable to it, simultaneously?
- (738) How can we say that a man who is satisfied is hungry, the man who is awake is asleep or the man who is alive is dead?

- (739) How can we say tat black is white, one who sees is blind and what is half is full? How can bananas be obtained from some other creeper?
- (740) How can we say that what is salty is tasteless, what is dry is water, what is cool is hot fire, and one who is mute is talkative.
- (741) How can we say that a Sari is naked, and ashamed, or food is hungry or freedom is having a famine of liberation or camphor is not getting fragrance?
- (742) Can you say that a saint is not a saint or non-duality is duality, what is desirable is undesirable and not good for welfare? At least I am going to feel like that.
- (743) You have said that Atman is permanently free, pure, and the knowledge itself, but you are at the same time saying that Atman becomes bound by association with Gunas. This is quite confusing to me.
- (744) O Lord! How can there be freedom and bondage to one thing at the same time? O Ananta! You are very kind! Therefore, please tell me what the truth is.
- (745) If you say that freedom is a happening in time, it will mean that freedom is temporary or bound by time. If you say that bondage is a happening in time, it will mean that bondage has a beginning.
- (746) If we say that originally there was no bondage, and today it has come into being, and we will thus say that it has beginning. That will be contradictory to the scientific doctrine.
- (747) Now it is a scientific fact approved by Shruti, Smriti and sciences that the freedom as well as bondage is beginning- less; but you say that Atman is free as well as bound; both the conditions are simultaneous and contrary to each other. What a strange statement it is!
- (748) It will mean that if bondage is powerful, it will discard freedom, and if freedom is powerful, it will swallow the bondage. How do these mutually contradictory states remain in the Atman at one and the same time?
- (749) If there will be dawn in the evening, then only knowledge will be ignorance, and if the Sun can tie together the heap of darkness, then only both the states will remain near the Atman.
- (750) It asefoetida will have the fragrance of camphor, then only ignorance will fall in the state of knowledge, and if a rabbit can attack the lion, then only the conditions will be in the presence of Atman.
- (751) I firmly believe, O Krishna-nath! That freedom will be easily at hand if we understand the nature of both the states.
- (752) Uddhava again said "O Lord Shri Krishna! You are the bestower of real freedom. So, you should please tell me clearly what these states are". So saying Uddhava put his head on the feet of the Lord.

- (753) Having heard this pointed question of Uddhava, the Lord was very happy, and knowing that His disciple Uddhava has become a man of wisdom, he began to nod in good mood.
- (754) Seeing the eagerness of Uddhava about the spiritual way of life, and considering the importance of his question, the Lord was in a grand mood of pouring down His very soul upon Uddhava.
- (755) The Lord never disregards the wishes of His devotees. He opened wide the door of his secret store of his divine knowledge. Really, when God is pleased, he is very graceful to His devotees.
- (756) The question of Uddhava was so accurate that the Lord, who is the Life of the world, became very soft-hearted. Eknath says that Janardana who is the cloud of bliss, had turned all his grace towards Uddhava.
- (757) The rain of blessing will cause the river that is the disciple to be in spate of joy and that river will finally reach to the ocean of knowledge.
- (758) Only he who has given up the interest in the mundane affairs, and has begun to take steps on the path of devotion is really worthy of the knowledge of Bhagawata and he is the bonafide customer of spirituality.
- (759) In the mind of the man, however who is worried only about the worldly life, there will arise quite a different emotion, because mind becomes that object of which it is constantly thinking.
- (760) One will not understand anything of the Bhagawata Purana so long as one's mind is not steady, and alert. Similarly, without the guidance of the Guru, nobody can really understand the significance of the knowledge in the Bhagawata.
- (761) Only he who is having no desires in the world, and who is completely devoted to his Guru, will be able to achieve the spirituality, and his study of Bhagawata will be fruitful.
- (762) Merely by looking at the face of the Lord, Uddhava was having ever fresh joy of Samadhi, but his eagerness for knowledge was so powerful that he wanted to listen with faith to the Lord with ever increasing attention.
- (763) The Lord Shri Krishna is the Paramatman, the very knowledge propounded by Vedas. Uddhava wanted to listen to the inner knowledge of that Paramatman again and again, and that is why he asked really a very deep question.
- (764) Now, the next chapter contains the teaching given by the Lord about the discarding of the ignorance as well as knowledge, which is a very interesting subject, and I request the audience to pay attention.
- (765) The further part of the dialogue between the Lord Shri Krishna and Uddhava is very refreshingly interesting and naturally, there will be higher knowledge and bliss manifest in

the mind of Eknath, the disciple of Janardana Swami.

This is the end of the tenth chapter of Marathi commentary by

Saint Eknath on the eleventh Skandha of Shri Bhagawata Purana.

Dedicated to the Lord Shri Krishna

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# Chapter 11

Om!Salutations to the Lord Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! Salutations to Sadguru, who is the solidified Truth and Energy. He showers upon all like a cloud of self-bliss. The families and groups of the seekers then dance with joy as the peacocks in the rain, jump and fly in ecstasy.
- (2) Seeing that cloud full, they mew like peacocks with the sound of "Soham", open up their feathers of "goose-pimples" and start dancing with the "Sattwa" quality.
- (3) They dance in the bliss of the self and eyes are manifest on their entire body and these are like the eyes, which being very beautiful, the Lord Shri Krishna, puts in his crown.
- (4) Looking at the cloud, the Guru in front of them, the forlorn seekers who are like the birds Chataka, open up their mouths as soon as the drop of nectar-like advice falls in their mouth, they become happy and permanently flawless!
- (5) The thirst of those seekers is readily satisfied and they become satisfied with the water of selfbliss, and they celebrate festivities of happiness and bliss.
- (6) Those clouds pour rain of benediction after selecting a good fertile soil and a good auspicious time. When this heavy shower takes place every place is inundated by waves of water.
- (7) By that shower of Guru's grace, the river called "disciple" is overflowing and all the dirt of doubts is swept away in that spate.
- (8) Then the river being cleansed by itself reaches the sea of spiritual energy, and mingling with it, becomes still in the waters of the sea of Atman.
- (9) The soil is properly scorched by burning on it the leaves etc., of Desirelessness. That soil is itself humidified and softened by virtues. When there is constant rain of grace of the Guru, it becomes very muddy but there are no rank vegetations and marsh grass there.
- (10) By constant rain, the hard lumps of earth are broken, the dampness of good faith increases and vapour of self-knowledge begins to be emitted from the soil.
- (11) Without sowing the seed of Atman, many sprouts come up and the field is full of joyful crop, the grains in it being solid naturally!

- (12) By nourishment received due to the divine grace, the corns of equalizing vision become well-fed. The environment there is unity between the soul and the over self, Jeeva and Shiva.
- (13) The famine of sorrow and misery is long back finished and the festival time of happiness is at hand. When the cloud of grace begins to pour the rain of blessings, there is high tide of joy in the minds of the worthy disciples.
- (14) When there is rain of self-knowledge, there is also hail-storm of various divine incarnations. They take forms suitable for the planned activities and at last dissolve in the formless totality.
- (15) If some water of the rain is by luck sprinkled on a simple ignorant soul, and if even a drop of that self-knowledge falls in the mouth of that simple soul, he becomes honoured in the group of saints.
- (16) The person on whom, the great cloud which is Satguru or Shri Hari showers his blessings becomes famous and honoured in the Gods as well as men.
- (17) The word Guru has a meaning that the thing is very heavy, but this Guru is so strong and light that he himself goes beyond the ocean of the worldly life, and helps his disciples to do so. His limits cannot be known clearly by the Vedas also.
- (18) Shri Janardana, my Sadguru who is the cloud of joy has ended my separate unitary consciousness as Jeeva, and has thus purified me.
- (19) Further by giving me the knowledge of Atman, he has definitely taught me that what is one is the many, and also the many are one.
- (20) He taught me to be one with him and through that knowledge; he made me capable of walking some steps on the path of devotion. In order that in other terms, I should write in his praise, he gave me orders to comment upon the Bhagawata Purana.
- (21) In that Bhagawata, at the end of the tenth chapter, Uddhava has asked the Lord Shri Krishna about the signs of persons, who are free and persons who are in bondage.
- (22) The question of Uddhava was quite deep and was related to difficult subject. Having listened to that question now, the Lord Shri Krishna is going to tell him the secret knowledge from the innermost recesses of his heart.
- (23) (Eknath says), "If you listen to these questions and answers, the life and death will be usurped from their throne, the account book of mundane life will be torn and the credit and debit of the various objects will be closed.
- (24) The pilgrims on the path of liberation who have suffered tremendously by undertaking various hard penances should come here and join us quickly in order to be used in the tug of war between the bondage and freedom.
- (25) Further, they should also come to the path of devotion, if they have upto now executed the

penances and the vows, bothered about meditation and the aims, so that they can dissolve both the knowledge and the ignorance by one single way of devotion.

- (26) This story is very complex and deep, and the listeners should be very attentive. I, Eknath say that today the Guru Janardana who is the very heavy cloud of self-bliss has been pleased.
- (27) In this eleventh chapter, the Lord Shri Krishna will tell the difference between the person who is bound and the person who is free from all attachments. He will also tell about the salient virtues of the sage.
- (28) In that narration, there will be the details of the various characteristics of devotion, and the eleven main places where God can be worshipped.

#### भूभिगवानुवाच - बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुत: ।

#### गुणस्य मायामूलत्वान्न में मोक्षो न बन्धनम् ॥

- The Lord said "The bondage or the freedom is not actual for me, but it is according to the Gunas, and as Gunas belong to Maya, there is neither liberation nor bondage for me. (1)
- (29) O Uddhava! You may say that the state of bondage and the state of liberty are real, but no! These states are not at all real. How? I shall now tell you how.
- (30) Actually, in me there are no such states as bondage or freedom, It is all the effect of the action of Gunas, and they are not related to me.
- (31) In my own Atmic Nature, there is no bondage and no freedom. By the action of Gunas, the Gunas seem to be bound or to be free.
- (32) Gunas are within Maya and I am totally distinct from Maya. If at all unreal can nullify the Real, then we can say that people get drowned in the illusive waters of mirage!
- (33) If by the fire painted in a picture, towns will be burnt, or people will have monetary transaction exchanging the heap of money seen in a dream.
- (34) Or if the reflection of the Sun would swallow the Sun, or if shadow would tie a man, or the sea will be sunk in the mirage then only, by the three Gunas I could be bound.
- (35) If the tongue would have hair, if trees will grow on the palm, if a mountain would go into an eye, only then I would be bound by the Gunas.
- (36) If sky would be hidden in a bag, if ointment would be applied to the forehead of the wind or if

people can tie wedding decoration of the bridegroom on the head of the lightning.

- (37) Or the sky will fall into the sea or the Earth together with mountains would be blown away by wind and if the Sun would stumble while walking in the darkness, then only I would be caught in the Gunas.
- (38) Suppose there is a lake up in the sky and there are many lotus flowers in it the fragrance of which flowers is enjoyed by the beetles, when this will really happen, -
- (39) Then only the Atman will enjoy various pleasures from the objects of the senses, through the three Gunas and then, being addicted to them will be tied by Gunas.
- (40) If a man starts acting according to the provocations of Gunas he becomes identified with the activities of those Gunas and that person experiences the delusion that he is either bound or he is free, which is not real.
- (41) Now you will say that though we accept that Atman is different from the Gunas it is natural that if Atman is functioning within the Gunas he will be suffering from their modifications and Vikaras.
- (42) But my dear, consider one example. By contact with fire a pot becomes hot, water boils by contact with the hot pot and in the hot water rice is boiled. Similarly Atman does not get any modifications by Gunas, just as the fire which is the root cause is distinct and unaffected.
- (43) Also please consider that the sky does not become hot due to fire. Similarly Atman is not modified though it is seen with the Gunas.
- (44) An actor acts out the role of a blind man but, he is personally not blind. Similarly though Atman is seen to be functioning with the Gunas he is eternally beyond forms and qualities.
- (45) The actor does not become blind though he acts like a blind man. Similarly Atman is not bound by Gunas. This is because Gunas are the qualities of Maya while Atman is really pure. The Gunas and the Atman have no relationship with each other.
- (46) Atman is vast and Gunas are limited by the nature. From that point of view also Atman cannot be bound. How can a small jar drink the whole sea?
- (47) If mustard seed can contain the mountain Meru in it, if in a fist the whole Earth can be held, if an ant can swallow the Elephant and if a small fire-fly can eat the Sun.
- (48) If a housefly can carry the Universe in its hands, if a moth can gulp the wild fire, then only Atman can be tied in the bunch prepared from Gunas.
- (49) So it is absolutely impossible that Atman can become bound and when bondage disappears the sense of freedom also disappears. So I as Atman am really beyond the states of bondage or freedom.

- (50) If there is a man who is very pious or a villain in the dream he does not remain so in the waking state similarly in the Atman the state of freedom or bondage have no place. They are unreal.
- (51) So it is not true that the Jeeva is bound. I am Paramatman, then how can I become bound or free?
- (52) For example in the face of man and in the reflection of that face in the mirror no dirt exists but the surface of the mirror has the dirt which creates an impression that the man's face and the reflection have that dirt.
- (53) If that dirt is to be removed it is the mirror which needs cleaning and you have not to rub the reflection on any grinding stone. It will be absurd.
- (54) Similarly there is no defect in the Jeeva or Shiva. The defect is in the mind and if that mind is purified then both the bondage and freedom are given a send off.
- (55) Similarly, all the defects which arise due to the activities of the Gunas are belonging to ingnorance, but foolish people using their crude intellect, think that these defects belong to the Jeeva.
- (56) When the defects so far developed are withered away by the power of Sattwa, the defects caused by ignorance disappear, and ignorance itself becomes pure wisdom; and Jeeva does not remain Jeeva, but it becomes Shiva, the cosmic God.
- (57) When both the names, viz., Jeeva and Shiva become united in me, then nothing except myself alone exists in the universe either in the human kingdom or in the other Kingdoms.
- (58) If I am looked at as Jeeva, then I am Jeeva; and if I am conceived as Shiva, then I am Shiva. Really, I am not one, and I am not many. There is no other to experience me. I am my own experience as well as the experiencer.
- (59) Here, you may raise a doubt that "if you say that you are everything i.e. Jeeva and Shiva then why is it that only Shuka and Vamadeva are declared to be free? Why others are called jada (bound) Jeevas?"
- (60) "If you are yourself Jeeva also, then why is this discrepant division? The free state of Shuka and Vamadeva is declared to be valid by the Vedas."
- (61) Your statement, therefore, seems to be controdictory to the Vedas which are accepted as the highest standard of knowledge." If you argue like this,
- (62) I will say that it is all right. What Vedas say is truth; but mind you, Vedas are called to be my breath, while what I say now is in my waking consciousness. So, why are you objecting to it?
- (63) You seem to be really overwise, because you are telling me that my talk is wrong, while I am the God, who directs the Vedas to speak.

- (64) Vedas have three subjects, which are ritualistic actions, the action contained in Upasana in search for God, and the third division is the consideration of the importance of knowledge. A person, who is atheist takes the support of the statements of the Vedas, and puts forward faulty but attractive argument.
- (65) It is a fact that there are many opinions and contradictory doctrines which develop from Vedas, but Veda is nothing but indirect description of Me and not experience itself. How can that description create an inner understanding of philosophical truth?
- (66) The knowledge presented and manifest in words, and the actual knowledge of Brahman appear outwardly to be equal. For example, the measure of one gram and gold weighing one gram are of equal weight.
- (67) But the measure of one gram is not so valuable as the gold of that weight, and similarly, the arguments in the Vedas are not equal to the actual experience of Brahman.
- (68) You are not accepting my statement, though I am honoured by all the Gods. This is simply pride of your knowledge. You should drop even this pride.
- (69) Take it from me that what I say is the final truth and the only truth. Then only your spiritual aspiration will be fulfilled. My word is the WORD of Brahman.
- (70) O Uddhava! From my point of view, there is no difference between any man in bondage or Wasishtha and Vamadeva etc who are supposed to be free.
- (71) From the point of view of persons who are free, the whole nature is free. They do not see any bondage anywhere. So, distinct mention of Shuka or Vamdeva has no place there.
- (72) I am Paramatman, the total spiritual energy. Now, if you say that Jeeva is in bondage, that also is not a fact.

# शोकमोहौँ सुखं दुःखं देहापत्तिश्च मायया । स्वप्नो यथाऽऽत्मन: ख्याति: संसृतिर्न तु वास्तवी ॥

- By the force of Maya there is sorrow, enticement, pleasure and pain and the birth of a man in his body. The word is as unreal as our experience in the dream. (2)
- (73) Dream is of a short period but in that duration a man experiences that he has taken many births in many kingdoms of nature. As that is unreal so is the perception of this worldly existence unreal.
- (74) This false appearance is dissolved immediately and in the body there is great havoc! When people say, "Gone! I am dead, No no etc that is the sorrow.

- (75) There is a pot which is slightly having a hole. There is reflection of moon
- (76) in it. A child thinks that it is a shining diamond and picks up the pot. What happens? Water in the pot oozes out with the reflection of the moon. The child begins to cry. That is sorrow.
- (77) Or otherwise when the child tries to hold that reflection of the moon in his hand it is not possible. When the child begins to cry that is called sorrow.
- (78) When a man begins to break the mirror in order to catch the reflection in his hand the mirror breaks and the man thinks that he is dead, that is sorrow.
- (79) What is enticement? When there is pride and a sense of belonging about a thing, which is not really existing, it is called enticement. At that moment, the sense of 'my' arises.
- (80) A foolish man sits guarding the waters of mirage with a hope that he will get a good production of bananas from that water.
- (81) If anybody just saunters nearby he gets up to fight with that man and thus there is hallucination by which the man loses common sense.
- (82) Similarly parents are hoping that they would enjoy some happiness when their son will be adult and earning, but that son simply deserts them! This is false hope and enticement.
- (83) By seeing in the clouds a whole city appearing as an illusion a king may think about assembling a great army to conquer that city.
- (84) Similarly the pride about our body is false and the attachment to the body is very difficult to get rid of . Somehow every animal is proud of its body. This is indicative of attachment.
- (85) In short 'I' and 'Mine' are the parents of the enticement and by that attachment people are completely deceived and deluded.
- (86) A poison may taste sweet. Similarly people are attached to the objects which are very much liked by them and when those objects are continuously available for enjoyment it is called pleasure.
- (87) The ecstasy which people feel in the contact with those objects is called pleasure and when those objects are not available it is called pain. That is the absence of pleasure.
- (88) Sorrow, enticement, pain and pleasure are the causes for birth and formation of body for the Jeeva and because of the pride of that body the soul has to take many painful bodies.
- (89) The Jeeva is born by the force of his acute desire at the time of death. Either by his attraction or by his dislike or hatred the soul receives another birth with the same tendency.
- (90) The serpent and the mongoose maintain their hatred of each other even in death and are born as the very images of that hatred. So, the desire which is prevalent at the time of death decides the

next birth.

- (91) The Vedas and Puranas also declare this fact that a man gets his next birth according to his prominent attraction or repulsion at the time of his death.
- (92) As regards Maya, please understand that just as the shadow of a man is dependent upon his figure but it is false, Maya is unreal though it appears on Brahman.
- (93) Just as there is only one mind in the dream which adopts various forms, so the very different perceptions of one spirit, the manifest creation of animate and inanimate beings.
- (94) In short, since the whole world has no real existance, where is happiness? And where is sorrow? You see, there is no shadow when there is no body!
- (95) How can we tell whether it is black or fair which actually has not been born? Everything is like a dream. The world is not existing at all.
- (96) (Eknath says) In these two verses the Lord has counter-mined the argument about the separateness of various things. Now he is telling about the recognition which arises out of experience which is not detrimental to truth.
- (97) For instance, when we press the eye by our finger we see two objects, two Moons; but there is only one Moon in the sky. Similarly there is false appearance of forms in the formless Reality.

#### विद्याविद्ये मम तनू विद्ध्ययुद्धव शरीरिणाम् । मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥

- O Uddhava! Know that the liberating knowledge and the ignorance are my two bodies or potencies, specially brought into being by my Maya and have existed without begining and they cause the bondage or release of the Jeeva (bearing body) (3).
- (98) That is called liberating knowledge or Vidya which is experienced by self knowledge only and by which our mind is always in the state or in the sense "I am Brahman", and this knowledge dissipates ignorance.
- (99) That state of mind is Avidya or ignorance where a man always feels that he is a sinner, he is damned and it always breeds doubts.
- (100) One of the two puts the Jeeva in bondage and the other cuts the bondage. O Uddhava, both these are my own potencies which are eternal.
- (101) You may ask me "O Lord, you are the total spirit and thus there are no projections or attitudes in you. You eternally exist without any qualities or duties. So how can there be any powers or potencies as your attributes?

- (102) There is no need to raise such question because that Maya of mine which is beyond all Gods and Men gives birth to all these powers.
- (103) If we call it real it is destroyed in a moment and if we call it unreal it is actually felt and it is that Maya which has created the name and form with which all people get involved and play!
- (104) So we cannot call it real or unreal and therefore it is called indescribable. That means it cannot be told in words. It is taking all the care of the Vidya and Avidya as if they are chicks under her wings.
- (105) Vidya and Avidya are not created today. They are beginingless and are the two facets of Maya which create the apparent bondage or freedom.
- (106) You will ask Who is this Maya? Your imagination is Maya. In that imagination the ideas of bondage and freedom come into existence.
- (107) Now I shall tell you about the states of bondage and freedom. Please pay proper attention.
- (108) Avidya, the ignorance is in full power in the man who does not know what it means to worship me and also does not know what is my devotion.
- (109) And he is the maternal home of the self-knowledge, who is merged all the twenty four hours in my worship and is very alert in the matter of devotion to me. The self-knowledge is always increasing in his mind.
- (110) Ignorance leaves the place where there is great enthusiasm about devotion to me. The devotees are confident that the knowledge of Brahman enters their life only.
- (111) I have so far described, for establishing the faith and devotion what is the cause of bondage and what is the means to attain freedom.
- (112) On this Uddhava said If you say that the two powers of bondage and freedom belong to Maya, it follows that it is Maya who is the giver of freedom. But O Krishna! How is it possible?
- (113) Because if liberation is bestowed by Maya, why should one do devotion to you? Why should one worship you? So, O Lord! What is the truth in this? Please tell me definitely.
- (114) Upon this, the Lord said to Uddhava, "Please see! Shadow has no separate existence of its own. Similarly, Maya has no existence of its own. So, how can it liberate anybody!
- (115) The Lord Vishnu, who is the controller of Maya, is the only giver of the freedom. It is He who cuts the bondage of Jeeva, and bestows final freedom. (Sayujjyata)
- (116) You may argue "All the Gurus definitely teach that due to ignorance and through the selfish actions, creating a heap of karma there is bondage to the Jeeva, and that bondage is cut by

self-knowledge and the state of actionlessness. This teaching is based on the Vedas.

- (117) Is the Lord Vishnu a responsible doer? No. Then How can He be the giver of freedom! But O! Uddhava! Do not at all give place to such a doubt.
- (118) Because it is the Lord Vishnu who is also the Guru and the meaning of Vedas is also Vishnu Himself. Not only this but Vishnu is also the penance, the maintenance of peace and control of senses etc.
- (119) Over and above this, please note that the knowledge which the disciple learns by his intellect is also another form of Lord Vishnu. Please remember this, then you will know that it is the Lord Vishnu who bestows liberation on the devotees.
- (120) The Lord Vishnu is also the state of trance which is equal to and the result of liberation. It is also Lord Vishnu who takes the form of the bliss and joy in the state of trance.
- (121) Please also note that I am that Lord Vishnu who is the Eternal Brahman, the wholeness of Paramatman and I myself by my kindness release my devotees from the net of worldly life.
- (122) Eknath says Now the Lord is categorically denying the claim that, based on the term who bears the body '912120114,' it is implied that the Jeeva is bound as a normal fact. (The term occurs in the verse No.3 above)
- (123) He is specifically answering the question implied in the query of Uddhava, whether only one Jeeva is bound as well as free at one and the same time. (So says Eknath)

#### एकस्यैव ममांशस्य जीवस्यैव महामते । बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतर: ॥

- Though I am one, O highly intelligent one, it is in relation to the Jeeva alone, which is my reflection that bondage existed from time immemorial through ignorance and it is in that context only that the other state of freedom is possible through the knowledge given by me. (4)
- (124) In the case of fire, it is sometimes very small and sometimes large according to the fuel which is a little or more and a tiny spark of it may go up in the sky which is a small part of fire, but in the case of Atman, there is no such thing as decrease or increase; so, how can we conceive any division or part of the Atman?
- (125) Uddhava was endowed with that kind of intellect with which he was able to reach the knowledge of Brahman. That is why the Lord Shri Krishna called him "highly intelligent".
- (126) Calling him like this with love, the Lord said, "Listen, pay attention. The subject is deep. It must be properly grasped by you.

- (127) Thus, the Lord Shri Krishna patted Uddhava on his back, and said I have great love for you and therefore I am telling you this most secret thing.
- (128) By patting the back of Uddhava He infused His own power in the mind and body of Uddhava, and thus He made him capable of grasping the knowledge of non-duality.
- (129) He said O Uddhava, though there are many lamps, the light is one and the same, similarly throughout all the three worlds, there is one soul or Jeeva.
- (130) Two flames can become one by fusion, but two lamps cannot be united into one, because separateness is only possible with inanimate physical things, while there is oneness, there is unity in the case of spirit.
- (131) There may be many pieces of sandalwood but the fragrance is the same, similarly I, the Paramatman, the Universal spirit, become Jeeva everywhere.
- (132) Here you might say "If you, the Lord Shri Krishna, become Jeeva but it is only you, then we have to believe that all the bondage of worldly life is applicable to you only".
- (133) If you believe like this, please know that, it will never happen! It is like the vital breath which makes the physical body function but is not affected by any changes in the body, but remains aloof and independent.
- (134) It is by my reflection that Jeeva is apparently living in the subtle body, though it is independent, and to say that it is bound is a distortion of a false nature, imposed upon Jeeva by your ignorance.
- (135) There is partly enclosed space in a pot which is called "Ghatakash", but the space is not destroyed even if the pot is broken into pieces. Similarly as Jeeva, I am non-destructible.
- (136) Though there is a reflection of the Sun in a little pool of water, the Sun Himself does not come down and fall in that pool. Similarly I am unpolluted though I appear as Jeeva.
- (137) As the Sun is aloof though His reflection falls in the water in the pool, so also, I am only apparent in the subtle body, but I have no bondage of the false experiences which seem to be taking place there.
- (138) Now, no further explanations are necessary. I am Shiva, the principal and the reflection is Jeeva, the apparent secondary thing. This is the fact about the Jeeva and Shiva.
- (139) There are many reflections of the Sun in the various collections of water, such as a lake, a well or pools; but in the sky if we try to see various Suns, we can only find one Sun.
- (140) Similarly, the state of Jeeva which creates a sense of various articles, on the matrix of one single object of Shiva, is an unreal appearance. Now please know pure essence of the philosophy of this path of Bhagawata!

- (141) When there is reflection of the Sun in the water in the pool, various qualities like still, change, clear, unclear etc which belong to the water, are imposed upon the reflection.
- (142) Actually Shiva has no bondage at any time. That is the work of ignorance and it is imposed upon the Jeeva.
- (143) So, the division as Jeeva is actually false. Ignorance and knowledge show the bondage or freedom by their karma and Gunas.
- (144) The ignorance and knowledge show the state of bondage and freedom of eternal nature with regard to the Jeeva only.
- (145) When a reflection of the Sun falls in the water, it is only the reflection that is affected according to the movement or stillness of water. The Sun has absolutely no relation with these changes.
- (146) A fire-fly in the darkness can never see the Sun. Similarly the bondage or freedom of the Jeeva has nothing to do with Atman.
- (147) The sky seems to be drowned in the water but it is not wet. Similarly, Atman is aloof from ignorance and it is always free.
- (148) Only in the soul there is illusion that one is bound and the other is free. I shall prove this also. Please listen.
- (149) If one thousand pots are filled with water, so many reflections of the Sun are seen in all those pots, but the condition of water is not the same in all the pots. It differs from pot to pot.
- (150) The reflection of the Sun appears to be flickering in the pot where water is having some movement and the surface is not still, but the reflection in another pot, in the still water, is not affected by the water in the first pot. That is still only.
- (151) If by bad luck, one of the pots is having a small hole in it, the whole water in that pot oozes out and the reflection also disappears, while all other reflections are not affected.
- (152) Similarly one, whose subtle body is dissolved by the grace of the Guru, becomes one with the Paramatman, while others remain caught in the prison of their body.

#### अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते । विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥

- Now I shall tell you the difference in the states of the man in bondage and the man in freedom, though they are similarly placed in their bodies. (5)
- (154) I shall now explain to you the signs of the man in bondage and a free man which is the

subject of your query.

- (155) Both the souls are in the bodies but their nature is quite different from each other, one is always happy and the other is always unhappy day and night.
- (156) There are thus two types of differences in this case. One is the difference between the soul and the God; while the other difference is between two souls, which is the definite bondage of one and the freedom of the other.
- (157) First, I will tell you about the difference between the soul and the God and afterwards I will show you the difference between the soul bound by ignorance and the soul who is free.
- (158) (Eknath says) Uddhava was very fortunate because the Lord Shri Krishna told him the important difference between the soul and the God.

#### सुपर्णावेतौ सहशौ सखायौ यहच्छयैतौ कृतनीडौ च वृक्षे ।

#### एकस्तयोः खादति पिप्पलान्नम् अन्यो निरन्नोऽपि बलेन भूयान् ॥

- There is a pair of birds kindred and settled as companians in the same nest on the tree by force of Maya, the divine will. One of these partakes of the fruit in the 'peepul tree' of the body while the other, though going without food is superior in strength. (6)
- (159) The word Suparna means a bird. It flies from one tree to another tree. Similarly the soul who is having a body goes from one body to another body and therefore it is also called a bird.
- (160) The reason of calling the soul as a bird is that the soul also travels like a bird, in this case from one body to another.
- (161) In this way it is shown that Atman is different from the body and in that explanation, the doctrine of the physical body as the Atman is also discredited.
- (162) The Lord is emphatically explaining for Uddhava that Atman can never be only a body and it is totally wrong to think that Atman is body.
- (163) There are crores of births and deaths in that concept of 'Atman as body', and because Shiva thinks that He is Jeeva attached to and bound by the limitations of the body there is all the complexity of hell and heaven!
- (164) Both are same as spirit and they cannot be like the inert thing that is the body. Both are friends from the beginning of time and they love each other by their very life!
- (165) They are both never separated from each other whatever may be the time and the situation. They live with each other playfully, friendly and sincerely.

- (166) The lamp does not become separate from its light and the light does not become estranged for the lamp; similarly the dual existence of Jeeva and Shiva continues together by their own inherent nature.
- (167) Just observe how the God gives everything to the Jeeva as he desires and never says no to him.
- (168) Whatever the Jeeva desires at the time of his bearing physical body, God gives him completely and it is by the will of God that the Jeeva is functioning with all his being.
- (169) Actually the Jeeva completely and faithfully obeys the orders of Shiva and never says no to him. This is the wonder of their friendship.
- (170) Their friendship is extraordinary, As and when the Shiva gives orders the Jeeva acts exactly according to it and never goes astray.
- (171) Right from the time of the birth of Jeeva in the physical body, he totally complies with the will of God, Shiva and as there is friendship between the two, God is always helping Jeeva.
- (172) When the Jeeva is in great difficulty, he calls God for help and God also runs to succour help to Jeeva and save him.
- (173) In this way Jeeva obeys Shiva and when the state of separate existence of Jeeva comes to an end he becomes united with Shiva. Shiva also remains as Shiva only for the sake of Jeeva. Otherwise, there is no such Being as Shiva at all.
- (174) So this is the nature of their friendship. How can words describe it? Uddhava! I am the only one who understands the kindness and the purity of their friendship.
- (175) Thus the Lord proved that Jeeva is under the control of Shiva and at the same time he disproved the doctrine of atheism.
- (176) By disproving atheism he also discarded the belief of people that there is no God. Those who are of the opinion that Karma is the main factor do not believe in God.
- (177) They say that consciousness is one quality or attribute of God and not actually the spirit. The Lord discarded that opinion and established that God is nothing but pure spirit, pure consciousness.
- (178) O Uddhava, when there is thinking of various kinds, on various subjects it is called Chitta and when there is silence and stillness beyond thinking it is called pure Chaitanya or pure energy, spirit.
- (179) Some people do not give importance to proper and right conduct or morality and say that God bestows freedom. This is the opinion of a devotee who does not believe in righteous behaviour. The Lord also proved the importance of knowledge and then discarded that also.

- (180) The God Narayana does not liberate the man who wears garlands and other symbols of the cults and hypocritically dresses like a saint but blames the real saints and himself commits sins.
- (181) The Lord said further, 'I am the innermost principle who knows everything going on in the mind of men. How can I be subjected to unreligious behaviour by clever but empty arguments?
- (182) I am really the very image of knowledge, I am witness to all, I know everything. How can I bestow liberation unscrupulously to anybody? Never!
- (183) One who shows off by false dresses etc that he is a saint and a devotee but freely misbehaves is called hypocrite. The God never emancipates him.
- (184) The words सहशों and सरवायों mean respectively 'similar' and 'friends'. Using the meaning of these words the Lord has disproved the doctrine of non-believers.
- (185) The Lord Krishna has taken good advantage of these two words to defeat arguments of other systems of philosophy and to establish the main theory.
- (186) Both the birds together built a nest of the tree of this body. Now please also listen why this body is called a tree.
- (187) Here the womb of the mother is the trough, the semen of the father is the seed, the conception is the sowing and desire is the water in which the seed grows.
- (188) I am Soham or Brahman and the hidden sprout of this sense of being a Brahman is the triple factors of the observer, the thing observed and the act of observing, which grow in the soil of the three Gunas. The sprout has three little leaves of waking, dreaming and sleeping states. This sprout grows into the big tree of the body.
- (189) That tree has many branches of arms and legs; and nails and hair on the head etc which add to the shape of this tree.
- (190) That tree has the strong roots of the concept that "I am the body" and there are secondary hanging roots of 'doubts'. When they penetrate the soil further there are very delicate new spouts.
- (191) The thick foliage of right action and wrong action grows profusely on this tree and many branches of flowers of allurement and possessiveness, hang on the branches.
- (192) Large branches of pleasure and pain rise very high and they bear fruit by the weight of which some of the branches bend down to the earth.
- (193) In this tree of the body, Jeeva and Shiva have built a nest in the very secret place of the heart.

- (194) In that nest, Jeeva and Paramatman live. If you will say that when one accepts that both the birds reside in the body, then the body must be real! But the Lord discards that argument.
- (195) The Lord said The shadow of a man is unreal. It cannot be cut or broken. Similarly my Maya, the divine power, is inscrutable. It builds the nest by her own will.
- (196) The Jeeva's residence in that nest is unusual and only conceptual, as the fictitious family life of the dream state which a man experiences while he is sleeping.
- (197) [In this way, the Lord discredited the main argument of the Nyaya system of philosophy], by expounding the theory that the body itself is illusory.
- (198) This tree (of the body) is, every moment from the birth, being eaten by Death and the Time as death, destroys the stages of childhood, youth etc.
- (199) The fruits of this tree are called Peepuls, which are salty, sweet, sour, purgent, bitter, raw or overripe!
- (200) One of the birds which is called Jeeva, is the one who suffers from the bitter fruits, the result of good or bad Actions.
- (201) The fruits are not enough to satisfy the hunger, these fruits are not properly digested, and Jeeva has the vertigo like suffering of the rounds of births and deaths.
- (202) When one starts eating the fruits the other indicates to him, not to eat, but Jeeva being fond of the fruits continues to eat them and never listens to the good advice given by the other.
- (203) Though Jeeva eats the fruits day and night, it has no strength and then the death grasps it in its jaws.
- (204) He who enjoys the fruits of actions, is tied down by death. The second bird does not eat the fruits and the death fears him and runs away.
- (205) He who does not eat the fruits of the actions, soon becomes more powerful by his knowledge and being completely satisfied by highest blissful joy he is zooming in the ecstasy of self-bliss.
- (206) In order that Uddhava should have the wisdom of the self, the Lord explained to him very lucidly the difference between the Jeeva and Shiva and gave him the most valuable thing which is self-knowledge.

# आत्मानमन्यं च स वेद विद्वान् अपिप्पलादो न तु पिप्पलाद: ।

# योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो य: स तु नित्यमुक्त: ॥

- One of the two, the enlightened one who does not enjoy the fruit of the peepul tree, knows himself as well as the Jeeva but not so the one who partakes of the fruit. The one, who has ignorance, is in eternal bondage while who is all knowledge is eternally free. (7)
- (207) The Shiva who is not the receiver of the results of action is knowing himself and also knowing Jeeva and the worldly life. He is free because of self-knowledge.
- (208) Jeeva knows the worldly life, but does not know the Paramatman; and, therefore being tied down to objects, he suffers many troubles of the worldly life.
- (209) One who thus partakes of the fruits of the actions is virtually a blind person, a lame person, and mad. He does not know exactly what he is and becomes fettered in the limits of his body.
- (210) Every moment, he is as if killing himself, and as the cycle of births and deaths is unending, he is continuously sorry.
- (211) This attachment due to ignorance is also true in the case of wise and intelligent person, because he is mad after perishable things, and becomes bound.
- (212) The more there is attraction of Jeeva towards worldly objects, the more he is bound. And the more he is aloof from them, he is permanently free.
- (213) One who is always free, because of his self-knowledge is having the power of that knowledge; and because he is all-pervading and detached, he is called eternally free.
- (214) Thus I have told you the permanently bound condition of Jeeva, and permanently Free State of Shiv. Now, I shall tell you, how the Jeeva is bound and becomes free.
- (215) Eknath says "Now the Lord Shri Krishna is going to tell Uddhava the signs of persons in bondage and persons in freedom as also how to recognize them by their characteristics".

## देहस्थोऽपि न देहस्थो विद्वान स्वप्नाद् यथोत्थित: ।

#### अदेहरूथोऽपि देहरूथ: कुमति: स्वप्नहग् यथा ॥

- A Jeevanmukta is not tied psychologically to the body, though he lives in the body, just as one who is awakened from a dream, remembers that dream-body, though now free from the dream. A man of perverted intellect remains identified with his body, though not confined within it, just as one who is actually seeing a dream is identified with his dream only though not physically present in the dream-body. (8)
- (216) Eknath says "In the next three verses, the Lord will tell about the mixed signs of embodied men in freedom, and in the next seven verses, He will tell about the best qualities of free

persons. That description is very sweet.

- (217) The main characteristic of a liberated person is that though he functions in the body, he does not think that he is the body, and that is the reason, why he is called Videhi. (beyond body).
- (218) The kingdom in the dream and being a beggar in the dream are both unreal, when one awakes; similarly, the pain and pleasure etc in the body are unreal for the liberated persons.
- (219) A man who dreams, that he is cremated does not become ashes, when he is awakened. Similarly, only he is called a liberated person, who realizes that the worldly life is unreal.
- (220) Whatever was helpful or otherwise in the dream is remembered when a man awakes, but those things do not affect him now; similarly whatever is related to the worldly life does not affect the liberated man.
- (221) Now, listen to the condition of the man in bondage. In fact, he is actually beyond the body, but by perverted intellect he conceives that he is only the body, and, therefore, by identification with that body, he suffers.
- (222) A man looks at his reflection in the water, and is afraid with the notion that he is drowned and begins to cry out and call people "Oh! I am sinking! Please help me! Help me! You will earn great merit!"
- (223) A man in dream sustains the severe cuts by sword and when he is awakened, cries out "I am not going to survive from these wounds!" This illusion is the sign of his being in bondage.
- (224) Just as a man is lamenting due to the illusory suffering in the dream, so the man in bondage thinks that his body is himself and undergoes a lot of misery.
- (225) When one forgets about one's state of Atman, the attachment to outer objects increases, becomes stronger and there are complexities of thinking and doubting. This is the sign of bondage.
- (226) Now, I am going to tell you further signs of the state of bondage, and also about the state of freedom, where the man is not the receiver of any fruits or results of actions, though he appears to be surrounded by objects of pleasure etc.

# इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च । गृहमाणेष्वहं कुर्यान्न विद्वान् यस्त्वविक्रिय: ॥

Meaning of the Verse :

An intelligent person, who is not disturbed while his sense organs are functioning in relation to the objects, and the three Gunas are mutually interactive among themselves, does not say that I am doing anything. (9)

(227) The liberated man remains alive in his body even after his attainment of freedom, but only so

long as his past karma is not wiped out and particularly even in the three states of waking, dreaming or sleeping, he is not touched by the concept that he is his body..

- (228) The shadow of a man cannot control the man, while the man does not touch that shadow, while shadow moves according to the movement of the man. Similarly, the illusory identification with the body which is unreal, can never touch the man.
- (229) As a man cannot sit under his own shadow, similarly the man in freedom is not affected by the three Gunas and Maya, though these are near him.
- (230) These men conduct their physical life without being aware of or involved in the organs or their functions. They are not even aware, how their bodies are functioning. They have no recognition or concept of various objects.
- (231) The organs are enjoying their objects; I am a witness not committing anything; as I am spirit only, I am aloof from everything
- (232) They have a peculiar attitude or an understanding about the functions of the mind and the body. They know that the Gunas like Sattwa etc give support to each other. Such a man is not polluted or affected by the objects though he is functioning with the help of his organs among the objects.
- (233) Where there is tremendous attraction and desire, there is allurement, and where the desire is not fulfilled, there the anger takes over.
- (234) But as the man, who is liberated is without any desire; his passion is no more prevalent together with the anger and the greed. He is happy in himself, and becomes a resting place, a resort of happiness to the entire world.
- (235) Thus neither sin nor merit takes roots in the consciousness of a free man. He has no projections of any kind and remains the total spiritual energy which is Brahman.
- (236) When he comes into contact with any object, he looks upon the object as Brahman, and thus there are no sins or merits, and, therefore, he is free.
- (237) This is the condition of free man. Now, listen to the condition of man in bondage. Though actually he is a non-doer, he thinks that he is doer, and, therefore, he is completely caught in the tangle that is worldly life.

## दैवाधीने शरीरेऽस्मिन् गुणभाव्येन कर्मणा । वर्तमानोऽबुधस्तत्र कर्तास्मीति निबद्ध्यते ॥

Meaning of the Verse :

The ignorant Jeeva functioning in the body thinks that he is the doer and is tied down to it, though by destiny-directed action, Gunas are actually doing everything. (10)

- (238) The body is subject to the destiny. Even the gods Hari and Hara cannot do any change in it. This fact is also confirmed by the Vedas.
- (239) Action takes place according to the prevalence of nature in the body and mind. The organs are also functioning under the control of Gunas.
- (240) In short, body acts according to the destiny but he thinks that he is the doer and this concept becomes the cause of his bondage, and thus he is his own destroyer!
- (241) A monkey holds the gram in its fist but that becomes its bondage. Similarly the Jeeva is caught in his own pride and identification with his body, and enjoyments of pleasure.
- (242) He, who is actually beyond the body and a non-actor of Gunas etc, begins to emphatically say that he is the body and the doer of all actions! Thus he is enchanted and entangled by the sense- "This is mine!"
- (243) People beat the man publicly, when he says that he is the robber, while he has not done any robbery! Same is the misery of ignorant souls.
- (244) Karma is really the work of Prakruti, but he takes on his head the responsibility of all actions, dances with the notion of "Me and Mine", and by that pride, he suffers bondage even upto the end of the whole world.
- (245) If black cloth is kept on the ground and a white crystal is placed upon it, the crystal will appear not white but black only. Similarly, the Jeeva has become blind by attachment to the body.
- (246) Or a blind elephant has become wild; he does not know whether he would fall in a ditch. Similarly, this blind Jeeva starts doing actions without caring whether he would perish due to his committing bad deeds.
- (247) The pride, the attachment to the body, concept that "I am body". "I am the enjoyer of the objects" etc is the nature of bondage.
- (248) Thus the Lord told the signs of a man who is bound though actually free. Now He is going to tell the qualities of the totally free man.
- (249) The Lord had told to Arjuna, at the time of the war that "The man who is enlightened is His very soul".
- (250) The same secret fact is being told by Him to Uddhava, with love. To explain correctly the state of freedom in which an enlightened man lives is the secret message of Lord Shri Krishna.
- (251) The Lord was not satisfied fully while telling about the signs of a man of knowledge and that is why he is repeating them in the flow of the dialogue.

- (252) Only the Lord knows the value of devotees who have attained self-knowledge and only such devotees know the sweet taste of devotion.
- (253) This is the story of Free man; further, the speaker is the Lord Shri Krishna Himself, so, who can adequately describe the good fortune of Uddhava? Even the divine serpent Sheha will not be able to describe it.
- (254) We must say that Uddhava was equal to Arjuna, or somewhat more
- (255) advanced than Arjuna, because, we have to consider that Arjuna and Shri Krishna were Nara and Narayana and it was natural that the Lord told him the secret of devotional path, but now He is again telling it to Uddhava. Thus nobody seems so fortunate as Uddhava.
- (256) As Shri Krishna postponed His leaving the Earth for the love of Uddhava and keeping in abeyance his own plan and aim, He explained so many occult secrets to Uddhava; it is evident that He loved Uddhava beyond any limits.
- (257) Thus, the merit of Uddhava was really very pure. Blessed is Uddhava in the world, for whom Narayana condescended to extend His stay here!
- (258) The Lord cannot be pleased by many cumbersome penances, but he became kind to Uddhava like a cow to her calf, and began to give secrets from his heart!
- (259) He who became the destroyer of His own Yadava Race, became a wave of love and wisdom for his friend and devotee, and gave him divine wisdom.
- (260) So, if we utter with love the name of Uddhava, the Lord is pleased with us! He saves us from the net of Sansara! Such is His love for His devotee that by remembering the devotee's name the Lord uplifts us!
- (261) Eknath the disciple of Janardana is requesting the saints that they may please know definitely the signs of liberated men, by which, we can also attain liberation. That is why the Lord is describing those signs and the state of mind of those men!
- (262) The Lord said to Uddhava I am going to tell you the secret knowledge about the signs of men in Freedom. Please listen to the wonderful signs!

#### एवं विरक्त: शयन आसनाटनमञ्जने । दर्शनस्पर्शनघ्राणभोजनभ्रवणादिषु ॥

- The free man has no desire in the matters of sleep, sitting, travelling, bathing, seeing, touching, smelling dining and listening etc. (11)
- (263) Please listen to the details of the behaviour of persons who are free. This includes sitting, dining, sleeping, seeing, touching, smelling, walking, bathing which are done in the state of

freedom by them.

- (264) I have told you that by being proud about the actions which belong to the Maya, the man is tightly bound to the objects of the world but a really wise man who has self-knowledge does not touch that pride.
- (265) The man of self-knowledge is naturally without any pride in all his activities. I am going to tell you all about it. Please attend.
- (266) Just as a man is not disturbed, whatever may happen to his shadow, either being insulted or beaten or praised, so also the free man is not affected by the actions of his body.
- (267) Self or Swadhisthana is their seat. They are always seated on it. Pride cannot enter there. The mind which is fixed there is not at all disturbed.
- (268) There is strange quality of that seat. Forgetfulness disappears, aloneness never breaks into duality and this is the natural posture of men in freedom.
- (269) The satisfaction which is available on that seat is such that there is no such thing as entering into Samadhi and coming out of it. This is the moving seat of free men.
- (270) There is contentment while they are walking or moving which is so otherwise natural for a sitting position. They are not aware whether they are sitting or getting up or walking.
- (271) He is not conscious whether he may be walking fast and his Samadhi state is not disturbed though he is walking. So this is the indicative sign of a free person.
- (272) Compared to the clouds which are actually floating in the sky, we feel that the Moon is moving. That is not a fact. Similarly, the man in freedom may wander throughout the world but his mind is with himself.
- (273) A housefly sitting on the wheel of a potter moves when the wheel moves though it is not moving itself. Similarly the man in freedom is not moving from his state of stillness though he appears to be walking.
- (274) The body moves according to the destiny of karma but the man in freedom is not moving from the state of Atman. A man sitting in a chariot may go to sleep but even if the chariot is moving fast his sleep is not disturbed. Similar is the condition of the free man.
- (275) Thus in the case of such free men they do not walk though they walk physically. Now listen to the manner of their bathing while they are merged in the state of Atman.
- (276) Such a man bathes in the waters of Ganga but he actually does not touch the waters physically. The mind which is once purified is never sullied by anything.
- (277) Such a man is always extremely pure by being merged in the Atman. Therefore the waters of the sacred places beg for the sanctified water of his feet. Such is the pure bath of a man in

freedom.

- (278) He looks at water as energy or spirit and he has permanently taken a dip in that spirit. Other people say that he has taken bath but he is quietly merged in the Chit that is the spiritual energy.
- (279) The Earth becomes sacred by the touch of his feet and the wind becomes pure by the outgoing breath of such a person.
- (280) The rivers like Ganga get their water purified by the touch of his feet and fire becomes sacred when it functions to digest food in his stomach.
- (281) Space remains happily at ease in the space of his heart and it becomes sacred and without any anxiety.
- (282) Those who have attained the high position of Vaikuntha also hope for meeting such a man and the Gods come running in order to see him while Vedas hasten to listen to the stories of his glory.
- (283) He is always bathed in the spirit and has become worthy of respect by all. This is the nature of bathing done by the man in freedom. Now listen to the nature of his seeing.
- (284) Though he is looking at the whole world he is not the seer, because he is aloof from the vision as well as the object of vision. For him the object of vision is his own self or Shri Hari.
- (285) Though all the creation is full of visible objects, his eyes do not see any visible object at all. Though there is contact with the manifest objects, his eyesight actually embraces the invisible principle.
- (286) When we see in the mirror our eyes see our own eyes in the reflection. Similarly when he sees, the object becomes the observer and duality comes to an end.
- (287) Our eyes see the mirror and our eyes look at the eyes in the mirror. The looking of the free man is similar to this. He looks at the world as himself.
- (288) The trinity, the three factors of the observer, the observing and the object of observation is no more and only the seeing remains.
- (289) Though there is contact with varieties of objects, what is seen is not the visible but denying it and putting it aside, the only Atman, the principle is seen to be pervaded throughout the Universe.
- (290) O Uddhava only he who has the faculty of seeing like this should be considered as really sacred.
- (291) Those whose behaviour is like this are really the men gone beyond the relative freedom, and

those who look at me with this vision are great devotees and very dear to me. (291)

- (292) Such a man listens at the deepest level where sound and word have their origin. He becomes the listener, the speaker, the story and the story-telling.
- (293) His ears are constantly adhered to the words. The sky is as if dissolved in his ears. Thus he is completely satisfied in hearing.
- (294) Whether he hears ordinary words, or even Narayanopanishad, or the names Hari Govind etc the effect is only certain vibrations and no particular meaning is recognized by him.
- (295) The one, who causes the words to be spoken, becomes the listener also, and therefore, even though there is listening, only sweet silence prevails.
- (296) Every word falling in the ears is transformed into inarticulate unmanifest peaceful silence. In this way, there is self bliss even in hearing, in the case of Free man.
- (297) The Om with its three syllables becomes Brahman. This is the trance in the words also, in the case of Free man.
- (298) Though worded knowledge falls in his ears, the whole world of words disappears. This is the sign of joy of the Atman in the case of Free man.
- (299) The knowledge of free men does not change by hearing Upanishads or any worldly speech. Even in hearing, they have self-bliss.
- (300) The free man has realized the only Absolute Brahman, which is the most essential nucleus of Vedas and therefore they perceive only Brahman in words.
- (301) The words may be belonging to the ordinary mundane affairs or they may be from the Vedas. For Free men, there is only Brahman! That is the quality of their listening.
- (302) Now listen to the nature of enjoying any smell by their nose. Though their nose comes into contact with any smell, they do not classify it, but they experience only the Absolute Brahman in every aroma!
- (303) He himself becomes the nose, the flower or the sandalwood. Thus, dropping his sense of a separate entity receiving the smell, he enjoys the bliss of Parabrahman only.
- (304) With the smell the Almighty God becomes manifest for him. So he does not become particularly aware whether that smell is good or bad.
- (305) Whenever the fragrance of the Sandalwood travels in the world, there is present the nose of the men who are free.
- (306) There is no limit to the enjoyment of fragrance by free men, because they take the smell traveling on the wind, without actually being the enjoyers.

- (307) Thus he enjoys the smell which is the action of "taking smell" for the liberated man. Now listen to the way he enjoys taste.
- (308) Now listen to how they enjoy food and juice! The free man himself becomes the taste, the tongue and the action of eating. He eats without tongue and without using his hand.
- (309) Though he is sensitive enough to know the six tastes, he does not wait for analyzing them or choosing any of them. He does not become a separate entity taking food. Such is his permanent state of satisfaction in the case of dining.
- (310) He does not feel hungry but when he sits for dinner he does not abhor food. He receives food without actually eating, but there is no spoiling the food.
- (311) He does not feel that the dish, the food and himself are difficult things. He is enjoying total bliss, and not only the taste of food.
- (312) When his tongue is about to taste any food, Divine bliss and Joy become manifest and he therefore simply forgets the tongue and taste, but jumps into the divine state of self-bliss.
- (313) His mind is in love with the quality of sweetness which is the root of all sweetness in all things. Therefore, even if he tastes many food articles, he experiences that sweetness which is in himself, in the self.
- (314) He is the total inner sweetness and thus he finds his own sweetness, whatever other tastes he may be taking from things.
- (315) Consider again how the man in freedom looks at self-knowledge! He may set about to appreciate the sweetness of anything, what happens at the time is that the whole self-bliss becomes manifest instead of that particular sensation!
- (316) So, any taste he tries to experience becomes the taste of Brahman! This tongue of the man in freedom experiences the taste only in one single way.
- (317) Thus, please note how a free man takes his dinner. Now what is the sense of touch in respect of such man? That also I am going to tell you. Please listen.
- (318) When such men touch anything very cold, that coldness disappears, and if they touch anything hot, that heat disappears and they do not feel cold or hot.
- (319) Just as the fire burns the variety of defects or peculiarities of woods, either sandalwood or any other ordinary wood, and transforms all wood into fire only.
- (320) So, if contradictory influences attack the free man, their differences are merged into oneness, which is wholeness.
- (321) There is nothing soft or hard, cold or hot. He has become everything in every thing, the Atman! So, duality of experience does not touch him.

- (322) Summer cannot burn the fire. Cold does not make Himalaya shiver! Similarly the garland of duality does not fall around the neck of a man who is Free.
- (323) Golden ornaments if kept in a golden box are not covered though that box is closed, because everything is gold. Similarly dualities of all kinds become united in the Absolute Brahman.
- (324) Whatever touches the body of the man in Freedom becomes his body, and nothing remains separate. Duality in all things is broken and amalgamated into others.
- (325) If he happens to hold a lotus flower in his hand, the Lotus-ness disappears and even the God Brahma merges, because his separateness is no more.
- (326) The touch, the thing which is touched and the one who touches all the three things are dissolved into Brahman; or we can say that he himself remains alone becoming everything.
- (327) If he worships an image of God in the daily ritual, he feels himself to be that worship. Even if he plays with pebbles, he senses that he is the pebbles.
- (328) A wall is covered with pictures painted in various colours but the wall is the same underneath every painting. Similarly the man in Freedom touches Brahman, whatever thing he may come into contact with.
- (329) Thus the men in freedom experience the sense of touch. Now please listen to the way their speech functions.
- (330) If such a man tells an interesting story or talks about ordinary affairs of worldly nature, that does not create any disturbance in his Samadhi, or trance. His talk does not create a break in his silence.
- (331) Not to be disturbed in the inward trance is the real sign of internal experience. Only the wise man of self-knowledge can understand the quality of silence or wordless state, in the word.
- (332) For example, a man and wife while working in their house in the presence of other family members may be working silently. They are not openly talking with each other, but are they not in love with each other? Of course! Similarly, the man in freedom may not talk, but he is conveying something. The articulate words come to an end in their meaning, which is abstract and a matter of silent understanding.
- (333) The letters which he speaks (**3I&I2**) are really (**3IEII&I2**) not destructible, like Brahman and when we hear his words, the mind is astonished by their beauty of expression and sweetness of voice.
- (334) He is not at all proud that he is a very clever speaker, nor does he remember that he is expected to please or entertain the listeners.
- (335) Out of the silence, words are becoming manifest, but in the sound of the words still there is

silence! So, by such a speech we can say that he is mute, he is silent.

- (336) Though there are ripples on the water, there is only water in the ripples and nothing else. Similarly, all words come into existence from the state without words. So, words are also silence.
- (337) He drops the three factors, viz. the speaker, the speech and the speaking and then he talks sweetly. Or he may talk without any purpose. The silence prevails.
- (338) You see, he is not consciously mindful that he has to speak the truth, or he has to tell lies being under the influence of greed.
- (339) The division of true and false is as if swallowed by him. Therefore, though he may talk about various things in various ways, he is ever silent as naturally as can be.
- (340) He may shout, he may roar like a lion, his words are full of the basic silence only and therefore his silence does not leave him.
- (341) If he praises me, I am also in that praise or if he babbles, in it also I am present which he experiences.
- (342) If he is compelled by circumstances to quarrel, he may even quarrel, but in that quarrel also he sees me!
- (343) His lose meaningless talk or crooked talk is also Absolute Brahman. As there is no difference between him and myself, he finds me only, everywhere. Thus we live together.
- (344) If he says suddenly to anybody "God will save you!" I hold him high on my head and take him to the direct experience of Brahman.
- (345) Therefore, you should understand that I am completely obedient to such a devotee, who lives in freedom.
- (346) And, when I say 'he' and refer to me as 'I', know that this is just a manner of speech, and actually he is myself. This master-key is quite well-known to my devotees.
- (347) Thus, he is my life and breath, and I am his inner core! Please remember that there is no duality even upto the end of the world.
- (348) In short, he is totally in me and I am in and around him. He functions in the world with this total recognition of unity.
- (349) The words in his mouth are spoken by me. Thus I have explained to you, the nature of the speech of a person, who is free.
- (350) Now, I will tell you his action. If he holds anything, that holding, the act of holding becomes God, the me. If he gives anything to anybody, that thing also becomes Brahman.

- (351) So, the three factors viz the thing given, the giver and the receiver are seen by him as one, and he utilizes his hands maintaining his position as non-doer.
- (352) Whatever his hands do, whatever actions take place, the thread of inaction, the attitude of non-doing is always naturally inherent in it.
- (353) If he has got a weapon in his hand, and he knows how to use it, there is no ego in his mind that he is the user of the weapon.
- (354) Or if by chance he is playing dice, he does not feel that he is winning or losing. He is simply, naturally playing physically.
- (355) Supposing, there is an occasion for him to worship a Brahmin, and though he knows how to do it with right devotion, he simply performs the ritual without separate awareness, that he is the worshipper and the Brahmin is to be worshipped.
- (356) He knows how to wield a bow, and how to set an arrow, and throw it by stretching the string, and he also knows to hit the target, but he has no desire to attain fame by it.
- (357) How does action arise from him? Just as waves rise very naturally on the sea, so, many actions are done by him, but he is always steady, undisturbed, in his own self.
- (358) Just as the mirage is created by the sun, but the sun remains aloof, this man in freedom always functions without any focusing of his attention, and he is not proud of it.
- (359) By a magnifying glass, fire is produced and it is said that this happens due to the Sun. Similarly, all actions done by the hands of this man are not done by him.
- (360) The Sun is not at all aware that by his rays, fire is kindled. Similarly, the free man has no sense of pride or possessiveness about anything that is done by his hands.
- (361) Now, about his feet. When he walks, the earth below his feet does not remain earth for him, but it is himself upon whom he is walking in the blissful state.
- (362) Water bears all the waves without any willful motive. Similarly, he is in his own cosmic indifference and has no pride about his moving and walking.
- (363) One can say that he walks not with his feet, but by his wholeness because he has become totality.
- (364) Water is homogenous whole and its current is like 'walking without feet'. Similarly, the walking of the eternally free man, who is always alert on his own Atmic state, happens without feet because he has no sense of possessing his body.
- (365) Take the example of wind. The wind goes form one place to other, but it has no feet. Similarly, the free man walks without disturbing his blissful state.

- (366) So, this is the manner in which he goes to places, without moving from his blissful state, because he has no memory or cognizance of using his feet etc.
- (367) Now, I will describe, how such a free man functions while having an intercourse with woman. Basically, Atman is not male or female. So, he is not aware of the separateness of male or female gender. So, the intercourse happens due to destiny.
- (368) An actor who plays the role of a woman, dresses like a woman, and people see him as a woman, but he is having both the senses of being a male and acting like a female. The state of a free man living as a householder is like that.
- (369) In the God's being, both male and female principles are united. Similarly, for a free man, there is only one concept and that concept is of the Atman, may it be a male or a female body.
- (370) He enjoys his wife with the same sense of unity as a man who may embrace his own shadow.
- (371) Though shadow is very near to us, one does not enquire, "How do you do?" of her nor enquires, "Where does the shadow live?" etc. Similarly, the free man is not involved with attachment to the woman.
- (372) Thus, his state of Atman does not get disturbed, though the body is having passion either of a man or a woman, and though children are born of them by natural eventuality, he has no attachment because the children are also his own Self.
- (373) Thus the sentence that "The son is certainly you are yourself as Atman," proves to be true in this case, because this man who is free looks upon the children as himself.
- (374) He is himself father and mother, and he plays as son. He does not see anybody other than himself in the society as well as in the wild forest.
- (375) In short, the men in Freedom look upon wife and children as if they are ephemeral clouds floating in the sky. They also come and go according to the time.
- (376) That joy, which an ordinary man gets in coitus with woman, is being enjoyed every moment of life by the men in Freedom without outward object. That is why the liberated man has no special attraction towards women.
- (377) Now, Krishna tells about money. He said Just as a swan abhors cow-dung, the liberated man abhors money. He is never thinking of money. He is always very apathetic about money.
- (378) Just as a wild tiger does not relish vegetarian diet however nicely it may be prepared, the Free man does not like money, because he has no desire for it.
- (379) Just a s a crow does not even look at camphor, the Free man throws away even bejeweled garlands.

- (380) He who is mad after money can never be free, even at the end of the world. Similarly, he who has lust for women will never attain self-realisation or the righteous path.
- (381) How does a free liberated man sleep? Just as newly married girl becomes exhausted at her husband's house and comes to her mother's home for rest and comfort. Sleep of a liberated person is such that trance, desiring to have rest, comes to stay in that sleep's house.
- (382) Waking, dreaming and sleeping states are not touched by a liberated man, as he is staying all the time in the Atman, and he is as if resting there.
- (383) Thus there is no ground beneath him and no sky above, such is his bed.
- (384) Even while he walks or talks his sleep is not disturbed. Even while drinking or eating he is sleeping. In short he is so one with himself, so calm!
- (385) He makes himself asleep and he makes himself awake. Who else can be awakening? He is asleep with quiet mind in his own being.
- (386) He is asleep though awake and awake though asleep! As he is in his own Being, he does not become a slave to sleep.
- (387) Thus, a Free man becomes his bed, the act of going to sleep and the bedroom also. As he is the home of his own Being, he is always steady in his own self.
- (388) Thus whatever action he sets about to perform, there is Absolute Brahman manifest in it. There is no code of conduct or rules to be followed. This is the main sign of a Free man.
- (389) If you conceive any rules which govern the conduct of a liberated man, then automatically there is necessity for him to do penance and routine spiritual practices. If it is so, he cannot be a Free man.
- (390) The Free man has no attachment to anything at any time. Actions take place at his point of existence according to the remaining karma, and he has no expectations about anything.
- (391) He whose pride is dissolved is really myself in another form. There is no scope for doubt here. Vedas and scriptures are also of the same opinion.
- (392) He who is always free and without any modifications, functions in me only when he acts in the outer world. Just as there is only sea-water in and out of the waves, I am in him and around him also.
- (393) For a man who is, like this, only absolute Brahman, duty or prohibitions of any actions are as false as a dream. The actions of organs of the body also cannot bind him. It is a secret which he himself knows.

न तथा बद्ध्यते विद्वांस्तत् तत्रादयन् गुणान् । प्रकृतिस्थोऽप्यसंसक्तो यथा खं

#### सवितानिल: ॥

- Just as the sky, the Sun and the wind are undisturbed though they are within the whole universe, the wise man, though he functions within the Gunas and is within the five elements of Creation, remains unaffected because he is unattached. (12)
- (394) A wise man is always free though he is acting through organs, while a fool is bound by acting through the same organs.
- (395) The stupid man is proud of his actions and the wise is not proud, whatever actions he may be doing. Please note well that pride is the cause of bondage for the Jeevas.
- (396) To believe that "I am the actor and I am the enjoyer" is the tight bondage of a foolish person. But the wise man does not shoulder the burden of that bondage, because he has no idenfication and pride.
- (397) I have just now explained to you this lack of pride in the case of a wise man. He is always fully aware that he is not the doer when his organs are enjoying the objects.
- (398) For example, a man does not care whether his shadow falls in a decorated palanquin or on dirty excreta. Similarly the pain or pleasure of the body does not affect the liberated man.
- (399) The wise do not wish to get the pleasure from sense-objects, because they know that those objects are as false as money painted in a picture.
- (400) He, therefore who has no pride and attachment for the Gunas of the Maya, is beyond the body and free, though he is seen by others to be functioning in the body.
- (401) O Uddhava, you will ask "How can he be free from body when he lives in it?" I will give you one example to make this clear.
- (402) The sky is everywhere and it appears to be in contact with each object but it is not dirtied by the defects of any object.
- (403) Similarly a wise man, a liberated man is away and aloof from the actions of the body though he is living in the body.
- (404) Sky cannot be crushed by any stone. Similarly, the Free man cannot be disturbed or bound by the heaviness or disturbances of the Gunas of the Maya.
- (405) Just as the sky has no abrasions due to friction with the objects or persons, so a free man is not bound by the Gunas though he acts according to the nature of the Gunas.
- (406) Just as the sky is reflected in the water but it is not wet, so also, the wise man, the free man

is unaffected though he lives with his family members.

- (407) If one tries to smear the sky by black colour, it does not become black, but the man gets his fingers only blackened. Similarly, one who tries to find fault in the Free man becomes himself blameworthy.
- (408) The cold, the heat or the rain water do not touch the sky. Similarly, the man in freedom remains without any effect of various dualities, with his mind intact.
- (409) Many clouds with lightning and thunder gather heavily and cover up the sky but the sky is not touched by the clouds though it is in and out of them.
- (410) Similarly lust, attraction, etc attack the man in freedom and try to harass him but he is not affected by anything. He is totally free.
- (411) If one tries to put the sky on fire, the sky is not burnt, only the fire is extinguished. Similarly the three Gunas do not bind the free man. Instead they are destroyed.
- (412) By the soft wind of Malaya Mountain the sky is not blown away. All the wind is merged into the sky but it is not found even in the sky.
- (413) Similarly ignorance also cannot put the man who is free, in any bondage. On the other hand Avidya, by its name only is unreal and the man in freedom does not see it at all.
- (414) He is the real man of knowledge who remains aloof in all activities. Just as the Sun is aloof from everything else, the man in freedom is aloof.
- (415) The Sun creates reflection in liquid ghee or honey or water but the Sun is not wet due to those reflections. Similarly, the man in freedom is unaffected by the stages of life like childhood, youth or old age.
- (416) In the sunlight the good or bad karma is being committed but the Sun is shining independently and is aloof from those defects etc.
- (417) Similarly the man in freedom may act according to his Ashrama and perform the routine and occasional duties; he is not subjected to bondage. He is a non-doer though fully busy, because of his self-knowledge.
- (418) The Sun causes fire to be produced through magnifying glass but the Sun is not burnt. Similarly the man of self knowledge does many things but remains a non-doer.
- (419) There is reflection of Sun in the water but the Sun does not get wet. Similarly a man in freedom may raise a family but his bachelorhood is not spoilt.
- (420) So far, I have given the example of the Sun to show the aloofness of the man in freedom. Now I will show you how he is free though living within the body.

- (421) The vital breath is functioning in the body and the body moves because of that but any ailment or defects of the body do not disturb the Pranas or the vital breath. That is aloof from pain or pleasure.
- (422) Similarly man in freedom may do many activities of the family life but he is not affected by anything of that life.
- (423) The wind touches everything but nothing affects it and its freedom to blow. Similarly without touching the sense of pride the man in freedom lives in his body and in his house.
- (424) The wind goes anywhere and everywhere but it does not stop or get attached to anything. Similarly the free man receives all types of contacts but is not held up in any.
- (425) The wind has no one place to reside. Similarly the man in freedom is not tied to one place for his residence, and has no longing for body or house. The wind goes to rest in the sky and the free man is at rest in his Atman without any Gunas.
- (426) Shri Krishna says to Uddhava "This great depth of Being which is the quality of man who is free is the sign of his freedom. Discernment and Discrimination are the main qualities of the man in freedom.

## वैशारद्येक्षयासङ्गशितया छिन्नसंशय: । प्रतिबुद्ध इव स्वप्नान्नानात्वाद् विनिवर्तते ॥

- With all his doubts resolved by the sword of his penetrating intellect, sharpened by his detachment, he turns away from the sense of diversity, just as one who is awakened from a dream turns away from that dream. (13)
- (427) Intellect becomes sharp by discrimination, it understands what is permanent and what is temporary, but that understanding is not fully grown. Without austerity, that understanding does not become mature.
- (428) Even then, simple austerity or mere desirelessness is not enough. Without common sense of good and bad, it is blind. That man does not know whether he is going to fall or not. So, it is possible that though desireless, the man falls into dark well of ignorance.
- (429) If a blind elephant becomes mad, he runs amuck. He is not aware that he may fall in a ditch and be caught. Similarly without discretion, only desirelessness is rather lame.
- (430) Where discrimination and desirelessness are equally together, there the permanent is honoured and temporary is discarded. That is the sword of true wisdom. It is shinning by the brilliance of desirelessness.
- (431) The man who is thus well-armed, gives complete attention to what his Guru has advised him, and sharpens that sword by testing it by friction with that advice. This discards doubts

and uproots the decision-counter decision plant in his mind.

- (432) There is a perception of true thing with an illusion that it is not a true thing, but a false, unreal thing. This is called अत्रांभावना in the philosophical term, When one thinks that the body is Atman, that kind of perception and concept is travesty or विपरीतभावना. But all these feelings and concepts go away and then only one should consider that this man is awakened in his Atmic state.
- (433) He perceived many things as separate objects in the dream called Ignorance; he becomes awake in the non-duality state by kind slapping given by his Guru, in the form of Advisory Sentence.
- (434) Then the various-ness which is duality does not get any place. I and Mine are long forgotten, and as the misunderstanding due to separated vision caused by Avidya or ignorance is cleared he enjoys himself as Atman.
- (435) When one is awakened, one surely remembers the dream but one knows that it was false. Similar is the appearance of the world to the man who is Free and therefore he is aloof from the false concepts etc.
- (436) Please remember that the Free man acts but that action is also free from any bondage or defects. 'How does he act' was the question and I have told you the description.
- (437) Now the question is How does he behave? Shri Krishna knew that Uddhava was very eager to hear this. So he began to give him the secret knowledge which was dear to Himself also.

### यस्य स्युर्वीतसङ्कल्पा: प्राणेन्द्रियमनोधियाम् । वृत्तय: स विनिर्मुक्तो देहस्थोऽपि हि तद्रुणै: ॥

- He whose mental, organic vital and intellectual functions are free from deliberate thought, remains really unfettered by the three Gunas operating through the body though he is dwelling in it. (14)
- (438) When a man in freedom lives in a body he is not affected by the Gunas of the body. He is not aware of merit or sin; nor is he touched by pleasure and pain.
- (439) Just as vomit cannot be eaten by anybody, he does not harbour the mental projections which are once dropped by him.
- (440) The mind, the intellect, the organs and the breath of a free man, are without any premeditation. That is why sin or merit does not touch him.
- (441) Though the organs are busy with sense-objects the free man has no intention. The normal

qualities of mind are not applicable to his mind. Therefore he is without any focus of attention.

- (442) Children do not know the cost of ornaments but they look beautiful by wearing them. Similarly the man in freedom is a non-doer though his body and organs are busy.
- (443) One who functions without previous intention is the man in freedom. This I have explained to you.
- (444) The signs of a free man which I have told you can be recognized only by another free man. Others may intellectually try hard but they will not be able to recognize him.
- (445) A man may be well versed in Vedas. But he will not recognize a free man. One who is proud of his body cannot know what it means to be a free man.
- (446) A man may hold in his hand written list of these signs which I have told you and taking them as a guideline he may roam throughout the world, but in vain!
- (447) Really a man who recognizes a free man, himself becomes similarly free. By logic one cannot hope to know him.
- (448) One who sees the Sun also sees the world lighted by the Sun. Similarly one who recognizes a free man looks at the whole world and sees it in freedom.
- (449) To say that one is free and the other is not free is not proper. Those who differentiate are ignorant and blind.
- (450) When a man in freedom was said by Shri Krishna to be difficult to recognize, Uddhava was confused. Seeing this, Shri Krishna further said -
- (451) The signs of free men are known by free men only. Now I am going to tell you evident signs of liberated men which ordinary people can recognize.
- (452) Shri Krishna reassuringly said "Please listen. I am telling you the obvious signs of a man who is Free". Uddhava started to listen with concentration.
- (453) The mind of Uddhava was eager with the thought that he was going to know the easily recognizable signs of a liberated man, and knowing his eagerness Shri Krishna began to speak differently.

# यस्यात्मा हिंस्यते हिंस्रैर्येन किन्चिद् यटच्छया । अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुध: ॥

Meaning of the Verse:

He is the wise man, who is not disturbed either when his body is tormented or by chance honoured

at other places by some other persons. (15)

- (454) Though people may harass a Free man in different ways, either by hurting him, cutting his limbs, beating him, shouting at him, by calling him bad names.
- (455) That physical pain does not disturb the peace of the mind of the liberated man, nor is he affected though he is offered worship.
- (456) Though he is in the body, he does not belong to the limits of his body. He does not mentally suffer by the physical pains. That is why he is called a Jeevan-Mukta- "A living Free man".
- (457) Just as a man is accompanied by his shadow and it moves as his physical body moves, he has no sense of possessing that shadow and he is not bound in any way by that shadow.
- (458) Similarly, the physical body of a free man accompanies him but he is not proud of that body. That is the natural attitude of the free man.
- (459) Though he is severely punished, by calling him a robber, a pick-pocket or a spy, or though he is honoured by addressing him as a very great man.
- (460) Even then just as a person is not affected by insulting his shadow, he is not disturbed from his sense of aloneness, by being praised or being harassed.
- (461) He is not concerned even if his body is eaten by a tiger or it is sitting in a royal carriage, because by his peaceful mind, he is beyond dualities.
- (462) If he is being taken to a cross to be nailed to the cross, he is not afraid that he is now going to die, nor is he overjoyed if his body is garlanded and carried in the high seat on the back of an elephant with all pomp.
- (463) Pain, pleasure etc are sensations of a temporary nature and results of ignorance, which fact is quite definitely realized by him, and thus he is not sorry because of them.
- (464) He is not overcome by high respect given to him, nor becomes hurt by insults.
- (465) The body is subject to all sorts of accidents and diseases, but he simply remains passively aware. The man in freedom does not feel that he has his body and that he suffers when the body is suffering.
- (466) Such is the state of the man who is free of his body that he does not suffer by the diseases of the body.
- (467) Though he hears good or bad news of the world, or he is praised or blamed, this man in Freedom does not get disturbed by anything.

# न स्तुवीत न निन्देत कुर्वत: साध्वसाधु वा । वदतो गुणदोषाभ्यां वर्जित: समद्रङ्गुनि: ॥

- The sage who has gone beyond the sense of good and evil, and sees equality everywhere would neither praise those, who do or say anything good nor censure those who do or say anything evil. (16)
- (468) He does not mind even though evil persons pass pungent remarks, and the thought that they are evil persons does not touch his consciousness at all, and he never expresses any opinion about their vices.
- (469) If pious, good-natured persons praise him, saying that he is really a God-man, listening to these words of praise -
- (470) He does not think that he is some important person. He does not think that somebody is of great virtue, and somebody is not so noble or some people are gentlemen, and are really kind-hearted etc.
- (471) He may see a sage or a devilish person, but considers both of them as Brahman, because he has attained self-knowledge, and looks at everything as pure self.
- (472) As he has direct experience of his oneness with the world, he has no praise or blame for anybody. In his case, praise or fault-finding are both dissolved.
- (473) His rest is in the state of self-realisation, he takes resort in the Atman and having lost the confusion about a good or bad person the sense of discrimination, he remains himself as Atmaram.
- (474) He considers as Atman the person, who actually deserves criticism as well as the sage, who deserves appreciation of his virtues.
- (475) Nobody considers his left side as bad, and right side as good, because both the sides belong to his own body. Similarly, this man looks with equality at the man who is praising him, and the man who is blaming him.
- (476) So, he has no intention either to praise or to blame anybody, because by the realisation of the joy in the Atman, he has reached the bliss.
- (477) O Uddhava, this is the key to recognize a Free person. Now, I shall tell you some more signs.
- (478) I have told you the evident signs of a liberated person, but people generally do not agree with this. They have many doubts in their minds, which are difficult to clear.
- (479) By chance, one or two of such signs are seen in a particular person, but who will jump to the conclusion on that basis that he is a liberated person?
- (480) This is because a really liberated person never shows his real nature or declare his state. On

the contrary, those who make a propaganda of their attainment are generally greedy and cunning.

- (481) Shuka and Vamadeva, though free are not accepted universally as persons who are liberated. What of others? There are many, who do not agree that there are no bondages in my life.
- (482) I lifted up the mount Govardhan, I gulped the wild fire, I killed the demons Agha and Baka, and banished the serpent Kalia.
- (483) I am performing miraculous adventures while I am living. I have bestowed self-bliss very generously.
- (484) Even then those atheist Brahmans indulging in Yadnyas do not accept my divinity and the state of freedom. Why consider others? In short, I want you to note that generally people doubt everything.
- (485) So, only a liberated man can know whether a person is Free or not. Others will not recognize him, however clever he may be!
- (486) A man who is beyond the bondages of mundane life is sometimes seen as a wandering stupid or wayward mad man, or possessed by ghosts. I shall tell you about those indications also. Please listen.

## न कुर्यान्न वदेत् किञ्चिन्न ध्यायेत् साध्वसाधु वा । आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनि: ||

- The Muni, the sage should not do or speak anything, should not meditate. He should not be a good man or a bad man, but resting in his own Atman, he should live freely as a stupid person. (17)
- (487) A free man does not perform any action selfishly, either physically, mentally or by speech. It is happening by him naturally. This is called Purposeless or Selfless karma.
- (488) He does not look at virtue or vice and does not base his action on the praise or criticism by others and remains silent, without pride of his being silent.
- (489) If he is proud of his silence, he will not be Free but bound by that conceit. So, he has no intention either to speak or not to speak, but is quiet naturally.
- (490) He discards whatever is temporary and keeps on meditating upon that which is Reality, which is always here and now.
- (491) At that time he gets the grace of his Guru, and the three factors, viz the meditator, the act of meditation and the object of meditation are dissolved and awareness of Total Wholeness

of Cosmic Energy remains.

- (492) The great wall of discrimination between temporary and permanent which was erected by following the scriptures is then simply washed away in the spate of Cosmic Energy.
- (493) Then the awareness of a saint and a devil is destroyed. Cosmic Energy pervades everywhere, mind has lost its fickleness and it is without a ripple of thought.
- (494) The mind trying to meditate upon that Cosmic Energy becomes itself that energy and naturally the act of meditation is stopped. Not to meditate on any object is the chief sign of a liberated man.
- (495) O Uddhava, as the mind of a liberated man is merged into total cosmic energy, he appears to others as if he is a mad, stupid man, or a ghost, without normal reasoning power.
- (496) I am telling you about this sign because of this sign only a free man can be recognized in the outer world.
- (497) He has attained the state of Brahman which is "no-action" state. He is having the joy of the sweet bliss of self-realisation. Outwardly he appears to be as dull as a stone.
- (498) The mind which thinks, conceives, plans and then doubts, has gone into the Atman. Thus the mind is still wherever it is! That is inertia.
- (499) He has swallowed Vedas which are words of Brahman, and has become himself the wordless Brahman, and therefore, neither praise nor criticism gets any expression in his words, and he is ever silent by all his Being.
- (500) Brahman is such that nobody can show it by describing it in so many words. He shows it by sign-language. He does not praise or blame anyone. Therefore, he is dumb.
- (501) Uddhava, he has no greed of money. He does not touch money. He is thus called a mad man.
- (502) In his madness, there is miracle. The world cannot perceive and enjoy Brahman. He does it. He eats what cannot be eaten.
- (503) He goes to the unapproachable place where world cannot go. He enters in a state where mind cannot enter.
- (504) He does not think of what is right and what is wrong according to the code of conduct and does not worry about action or inaction. He enjoys whole bliss of self. That is why he appears to the world as a mad man.
- (505) These signs are apparent and real. He does not like to talk without purpose.
- (506) Further, you should note that a Free man is not given to insisting upon anything. One who insists vehemently about anything is definitely in bondage.

- (507) What I have told you about the signs of a liberated man is also true in the case of seekers. The Master, the Siddha is having these qualities already developed and the seekers are developing them in their character, with faith and efforts.
- (508) Both the liberated man and the seeker are deriving the benefit of the qualities in their life according to their development.
- (509) Many others to whom I have referred as pandits or professional scholars who are proud of their intellect, are kept out of the group of real Masters, just as a saint keeps himself free of jealousy etc.
- (510) He, who does not make any effort to develop these good qualities and simply becomes attached to money and fame, being proud of his scientific knowledge and efficiency in scriptures, never attains the bliss of self-knowledge. (510)
- (511) They say that they are expert in the process of the ritualistic performances, that they can recite Vedas fluently; that they are skillful in all performances of karmas, and they are always greedy. These men cannot also enjoy this peace and happiness.
- (512) O Uddhava, all the efforts and hard work which they have put in, in acquiring that scientific knowledge are fruitless because that does not lead to liberation, I am going to tell you about it. Please listen further.

#### शब्दबुह्मणि निष्णातो न निष्णायात् परे यदि । श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षत: ॥

- If a man is versatile in Vedas and is having no knowledge of the Absolute Brahman, his efforts result in efforts only, just as a person who feeds a cow which is barren! (18)
- (513) A person recites Vedas, learns the meaning of the Vedas and scriptures and becomes a Pandit. All the four Vedas are as if present in person on his tongue.
- (514) He can recite fluently the text with proper intonation, syllables, words, their sequence, the scriptures called Arana, Brahmana, Sootra, Nirukta, the complex method of reciting Vedas with changed sequences just like JATAA, Dhwaja, Ratha etc with their proper consonants.
- (515) He knows Ayurveda, Dhanurveda, (Medicine, Archery) all the Ragas and Raginis of the Art of Music and its Rules, he is an expert, knowing the nuiances in drama and poetry as also Vedas and subsidiary Vedas.
- (516) He is Master in grammar, in the philosophy of Sankhyas, Yoga, logic, he also knows the Vaisheshika philosophy; he knows thoroughly the details of the performance of Yadnyas.
- (517) He is equal to Brihaspati in explaining the meaning of Vedanta, he has knowledge of scriptures upto the details of Wartikas; the three main books of Brahmasutra, Upanishads and

Geeta are servants waiting for his orders.

- (518) He is expert engineer, a specialist in cookery, he has expertise in the valuation of gems, and he knows everything about horses.
- (519) He is master in the use of Mantras. He knows the secrets of Shaiva and Vaishnava initiation, he is master in many tantrik matters of Saura, Shakta and others.
- (520) He is master in amorous arts, knows music thoroughly, and has mastery in poetry. He is an astute politician.
- (521) He is able to recite Nighantu (Vedic vocabulary), knows very well the jugglery, he is famous in use of Mantras against ghosts, and is a well-known Vaidya and Chemist.
- (522) He is famous in preparing medicines, he knows past and future, being a good astrologer, he knows Sanskrit dictionary e.g. Amarakosha and knows by heart the eighteen mythological books.
- (523) He knows the astrological answers, and can direct self-studies and knows by heart all historical episodes. He also knows the signs etc of embryo.
- (524) Etymology is his pet subject, pros and cons of a statement are well-known to him. He has a good backing of prompt memory and he is as clever in talking as Brihaspati.
- (525) He speaks fluently on the subject of Brahman, but he is fully blind in the matter of direct experience of the Reality. He has no touch of that softness.
- (526) Just as the feathers of the peacock have illuminant eyes but they cannot see, similar is the plight of Pandits.
- (527) The cattle-louse sucks only blood from the udder though there is ample milk in the udder. Similarly, though Brahman is nearest to these scholars, they blindly run after carnal desires.
- (528) If milk is touched to the mouth of cattle-louse, it turns away and sucks blood only. Similarly scholars sell their knowledge in exchange of sensual pleasures.
- (529) A fly leaves fragrant sandalwood and goes to sit on dirty refuse; similarly these scholars neglect the self-knowledge and go for carnal pleasures.
- (530) Frogs are very near to the good smell of lotus flower, but live in mud only. Similarly, scholars do not pursue self-knowledge but run after blind use of their desire for mundane things.
- (531) They learn Advaita Theory and go to other countries to prove in arguments the truth about that doctrine and earn money. Stupid people ridicule the men of knowledge but they desire public applause!

- (532) When a speaker gives sermon about the knowledge of Brahman, pious people tend to turn to spiritual way of life, but the speaker desires money only. Such is the condition of scholars whose knowledge is turned towards mundane aspirations.
- (533) They talk of one thing and act in quite another way. What is the place of knowledge of Brahman there? Where money and fame are worshipped, the self-knowledge cannot exist.
- (534) If a man inwardly desires money and honour but goes on talking about the Brahman, he will not have self-realisation even after Ages and Ages of time!
- (535) Though a man may give different meanings of one word, or ten interpretations of one verse, how can he attain self-knowledge so long as he has pride and conceit in his mind?
- (536) They are doomed because of their conceit and arrogance about being a wise man, a pandit! A blind child may always be near its father, but it does not recognize him because it has never seen him!
- (537) Such Pandits do not realize Atman though it is nearest to them in the innermost part of their Being and they keep on giving lectures about the same Atman!
- (538) They discuss and give discourses on the subjects of the scriptures but that is only for selfish end. Their efforts are as useless as rearing up a cow which is barren.
- (539) A barren cow does not give a calf, nor milk. If let loose it runs away, it frequents the public gardens and compensation for any destruction she does, is required to be paid by the owner.
- (540) The self-styled scholars are in the same situation. They have developed and sharpened their speech but that speech always turns towards worldly objects and that Scholar himself cannot control it.
- (541) Just as gold in the hands of an unlucky man is useless, being worth a lump of earth, so also, the talent of the so-called pandits is wasted because of their being ensnared by mundane pleasures!
- (542) If an elephant is given to a poor Brahmin, in charity, that Brahmin finds it beyond his capacity to feed that elephant and then he sells it off for a farthing! Similar is the case of the talent of such Pandits.
- (543) It is a very great thing that these scholars have understood the doctrine of non-duality, but they sell that knowledge for monetary gain! Such scholars are really stupid!
- (544) A crusher squeezes sugarcane and the juice is filled in the utensils, but the crusher simply goes on crushing (eating) the dried up fibres! Similar is the condition of these erudite Pandits!
- (545) When scholars speak on the subject of Absolute Brahman, the pious listeners learn good things from that talk but the speaker goes on uttering dry words. He has no experience! So,

what taste can his words have?

- (546) Just as a beautiful woman of amorous character is married to a eunuch and she laments throughout her life, so the intelligence cries in the house of these pandits.
- (547) Uddhava, just see! If a man takes the initiation of Sanyasa without having any experience of Brahman but is full of word knowledge and if he does not practise meditation and concentration, that Sanyasa is worthless.
- (548) If a man does not actually live as he talks about spiritual life and is continuously indulging in carnal pleasures, he should be considered as if he has put dust in his mouth.
- (549) If a man is well-versed in Vedas and scriptures for filling his belly, he has no doubt, become great trader but surely has lost his capital.
- (550) The plight of such pandits in like giving up a jewel in exchange of husk or to give up nectar in exchange of soup. They really miss the essential self-knowledge.
- (551) Even the word-knowledge is obtained by very hard work and with the same hard work he could have attained the knowledge of Brahman. Only fools are sad if they get the magic-stone "Parees" in exchange of a brick!
- (552) These pandits go to the doors of rich people taking with them certificates with a hope to get some money or to show off their learning.
- (553) Just as a court-singer goes on chattering flattering words in order to fill his belly these scholars indulge in all sorts of arguments and dialogues about philosophical subjects with a hope to get some money.
- (554) If they try to explain the meaning of Vedas by their etymological knowledge and do not try to understand what is Brahman, then the result of their hard work is hard work only. If costly gems are put into a crusher,
- (555) There is no oil and no cake but the gems are wasted by pulverization! Similarly these scholars are mad because they do hard work and earn hard work only.
- (556) They labour and earn more Labour, they take pains and suffer more pains. Eknath says this is being explained by Shri Krishna to Uddhava with the help of some examples.

## गां दुन्धदोहामसतीं च भार्यां देहं पराधीनमसत्पूजां च ।

# वित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां मया रक्षति दुःखदुःखी ॥

Meaning of the Verse :

The man who maintains a cow which has already been milked thoroughly, a faithless wife, a body

depending on another person and an unworthy son, who guards wealth which is not given to worthy people and, O dear Uddhava, cultivates speech which does not sing in my praise, reaps misery after misery. (19)

- (557) If a barren cow is milked, not a spoonful of milk will be available. Over and above, the cow kicks the man!
- (558) The cow is adamant, violent, voracious, kicking and avoids any activity.
- (559) It will run away as soon as its rope is loosened, may perhaps go into the king's palace; does not move an inch even if it is beaten by a stick, does not behave docilely and goes anywhere grazing according to its own mind.
- (560) It gives no milk, it does not become pregnant, and if one tends such a useless cow, he will only get all the troubles.
- (561) Similarly a housewife is supposed to do house-keeping, but if she is not in love with her husband, he will suffer much and it will be a constant head-ache to him.
- (562) To blame the husband, to disobey his orders, to insult him, and selfishly to eat sweet things alone are bad qualities in women.
- (563) One who is docile if she is given good food and lot of money, but who quarrels with her husband when he is about to spend some money in charity or for religious purposes, is a woman of bad character.
- (564) One who does not care about sin or merit, who flouts the code of good conduct when some selfish desire prevails on her mind, is the sign of a woman who misbehaves!
- (565) How can the husband be happy in the company of such an evil person? The husband really becomes depressive by the behaviour of such a woman.
- (566) Further, one who has a body not able to live without somebody's support, becomes very pitiable while living. A person dependent on others does not get happiness even in dream.
- (567) One who is having no power and becomes dependent on others, will not be happy; even he does not have a dream in which he sees happiness.
- (568) 'Para' means Maya. One who becomes dependent on Maya is always in sorrow and he has no pleasure or comfort even in his dream!
- (569) He is a fool who sees happiness in the state of dependency. He has to suffer the highest pain of all the pains.
- (570) Now consider the happiness from sons etc. A certain person may have a good virtuous son or a bad son. Some children are so stupid that they are the cause of worry day and night for ever to their parents.

- (571) One who saves the parents from hell, who uplifts parents in evolution, one who is loyal and devoted to his parents as if they are his Gods.
- (572) One who does not wish to visit other sacred places of pilgrimage than his own parents and believes that by the sacred Tirth of their feet, tremendous sanctity is created.
- (573) One who thinks that his parents are like Lakshmi and Narayan, and does everything in his devotion to them and never becomes lazy in that service.
- (574) One who is essentially of pious nature, who obeys the orders of his father, and has discrimination about what is religious and what is not.
- (575) One who believes that in the service of his parents, his own emancipation rests, and who frees his fore-fathers is a 'good son' in this world.
- (576) Parents are happy in rearing of the son of this character. Being devoted to his father, he saves himself and also saves his ancestors.
- (577) When a good son is born, so much benefit is gained. Now I shall tell you what is the result of bad offspring.
- (578) The word is Asatpraja. This son is extremely shameless. I shall tell you about that also.
- (579) Such sons are interested only in their wife and money. These completely neglect their parents.
- (580) They are naughty, lazy, debaucherous, very shrewd villains, bad characters, evil persons.
- (581) To tell lies, to swear, to deceive parents, to harass pious persons is their regular habit.
- (582) They go to hell and take their ancestors also there. Those who bring up such bad sons are destined to suffer greatly. That is obvious.
- (583) If there is abscess in the stomach, it cannot be opened. Similarly, a family-life, where there are bad sons is a bitter thing, and compels one to suffer.
- (584) Such sons make your life miserable and take you to hell, when you die. And to enjoy in the birth of such sons is nothing but suffer extra-ordinary harassment.
- (585) Now, about charity; not to give money to anybody worthy of it, is the root of all misery. Thus a man greedy of money has to undergo much suffering.
- (586) One has to use cunning, play tricks and at times to use violence. And if at all one gets money through undergoing many calamities and sufferings,
- (587) First of all, there are difficulties in storing that money securely, then there is further trouble in protecting it, because even your wife and children may be ready to kill you for that money;

what of others!

- (588) One who stores money which is the property of Kuber, without giving it away properly, has to face many dangerous situations, as the religion is also not protected.
- (589) Thus when the money which was protected is lost, there is tremendous sorrow. In this way, rich people have to take many births and they have to undergo crores of calamities.
- (590) When a man does not utter the name of Hari, though he is born as a human being, and is having a flawless speech, sin is always taking resort with him.
- (591) When iron is buried deep underground, the earth eats it and it is thus wasted. Similarly, our speech becomes useless, if it does not utter the name of God.
- (592) The man who simply takes the name of Ram instead of going through the actions of adopting a proper posture, and meditation etc, experiences that the sins of crores of his past births are wiped out, and that speech is really the best one.
- (593) He, who repeats the name of Ram continuously and regularly should be considered equal to me as God, and he should be considered as having performed all the steps of Yoga, and he is the best of all the best man.
- (594) One who takes the name of Ram untiringly, may belong to any of the four classes, he is liked by me so much that there is nobody dearer to me than this man.
- (595) He, who does not like the name of Ram, should be considered as suffering from the disease of mouth, which is in the form of sin, and has missed his own welfare, and has become his own enemy.
- (596) The mouth which does not take the name of Ram is like a leather pot, and the tongue is nothing but a piece of skin, which is coated again and again by the layers of untruth.
- (597) Or the speech which is deprived of the name of Hari should be considered as having leprosy, and through it the pus of lie is oozing and the dirty odour of blaming others spreads from it.
- (598) In such a speech, the worms of irreligious nature thrive and they are hideously wriggling.
- (599) The man who confronts such a speech turns away disgusted and putting his handkerchief to his nose, utters the name of "Hara Hara" for protecting himself. All persons young or old, spit on it.
- (600) The bad smell of that speech is not bearable even to me. This is a sign of dirty mind of that man, and it brings in various kinds of miseries.
- (601) Such a speech is the essence of all miseries and sorrows, and being opposed to the sacred name, it is hell and only hell

- (602) It does not matter, whether that speech is capable of reciting Vedas without fault, but if it hates the 'Nama-Sankeertana', then it is the greatest sin, and he is the sinner who talks like that. He is the cause of the great suffering to the earth.
- (603) Eknath says "Now, Shri Krishna is going to tell, how the speech becomes pure by singing the name of God in Keertana".

### यस्यां न ये पावनमङ्ग कर्म स्थित्युद्भवप्राणनिरोधमस्य ।

# लीलावतारेप्सितजन्म वा स्याद् वन्ध्यां गिरं तां बिभूयान्न धीर: ॥

- A wise man should not have such a fruitless speech, which does not glorify, O dear Uddhava, my sacred activity, which causes the beginning, the continuation and dissolution of this Universe, and does not describe my advent which is so dear to the world, among my Avataras taken as a form of sport. (20)
- (604) My names, my adventures, and the fame of my virtues are really purifying the world and they destroy the great sins. The ignorant souls are also liberated by remembering the name of Hari.
- (605) You may say "You have given us the secret that you are as Brahman, which is beyond both the knowledge and ignorance." Then how can there be name, karma, and qualities in you? And how can the action of singing about them take place!
- (606) But O Uddhava, do not think like that. I use my own Maya, and play the game of creation, take Avataras and without actually doing anything, I protect all and destroy all.
- (607) Brahma, Vishnu and Maheshwar are three incarnations of three Gunas, but in all the three I am alone working. I create all the beings and I destroy them.
- (608) I am Brahma who is the channel for me to create the world, I am Vishnu who protects them and I am Rudra who destroys them.
- (609) As the states of childhood, youth and old age are evident on one man only, I am the creator of the world, its protector and destroyer, and I am the three Gunas.
- (610) I am a non-doer though I act, and though I am a non-doer, all actions are done by me. What does this mean? Only I know it. Others cannot know.
- (611) He who sings in Glory of my names and all these actions, attains my level of existence and those who sing in glory about my incarnations and my adventures attain to self-realisation.
- (612) Among all incarnations the birth and adventures of Shri Ram and Shri Krishna are the best. Those who describe these will have liberation.

- (613) Shri Ram got a Setu built on the seas by making stones to float on the water; Shri Krishna lifted the mountain Govardhan and ate the wild fire.
- (614) Shri Ram killed Tatika by only one arrow, Shri Krishna killed Putana, when he was only a child; Shri Ram liberated Ahilya by touching her with one foot, Shri Krishna freed Gandharvas from the two Arjuna trees.
- (615) Shri Ram broke the bow, while lifting which Ravana also had fallen down. Thus Shri Ram wedded Sita. Shri Krishna defeated many kings including Shishupala and married Rukhmini the daughter of King Bheemaka.
- (616) Shri Ram killed the giants like Subahu, Khara and Dushana. Shri Krishna killed demons like Aghasura, Bakasura, Keshi etc. Shri Ram crowned Sugriva as the king of Kishkindha and Shri Krishna again made Ugrasena the king of Mathura.
- (617) Shri Ram gathered many monkeys, and killed the whole group of demons, and Shri Krishna gathered cowherds and their sons and killed many wrestlers.
- (618) Shri Ram killed Ravana and Kumbhakarna and Shri Krishna killed Kansa and Chanura. Shri Ram killed Wali by deceit. Shri Krishna killed the Kalayavana similarly through Muchakunda.
- (619) Bibhishan was crowned as king of Lanka, by Shri Ram, and Dharma was made king of Hastinapura by Shri Krishna. One went to forest to obey the orders of his father, while the second (Shri Krishna) brought the dead children of Devaki back to her.
- (620) By writing the story of Shri Ram a robber by name Valya became the sage Valmiki; while Vyasa who was born to Satyavati out of marriage not legitimately, became the greatest poet in the world by writing the life story of Shri Krishna.
- (621) While describing the greatness of these two incarnations, both became great poets. Even gods have bowed to Vyasa and Valmiki and have sung in their glory.
- (622) Though the divine serpent Shesha, listened to these poetries by thousands of ears he was not satisfied enough.
- (623) This is the story for hearing which Indra in the heaven requested Bruhaspati. These stories and their fame are honoured by all throughout the three worlds.
- (624) Here Shri Krishna said the Uddhava "I will stop here my narration of the greatness of the life stories, but I would like to say further that I liberated Ajamela, when he only remembered my name. Gajendra was freed from the jaws of crocodile by only calling me by my name.
- (625) A prostitute, who was a sinner called her parrot by name Raghu and that was sufficient to liberate her.

- (626) Please note that the knowledge of Vedas is not as good as my name. The terms in Vedas are difficult, but my name is not so difficult.
- (627) Vedas can be recited, but by that recitation the man does not know me, but by simply uttering my name, a man becomes dear to me.
- (628) Only Brahmins are allowed to recite Vedas, but my name is available to all castes. So please note that my name is the only means of emancipation of the world.
- (629) Where my name is repeated regularly, I am personally present there. Have no doubts about it. My name is powerful enough to liberate.
- (630) That speech which does not recite the stories of my birth, name, fame, and virtues should be considered as a chattering of a ghost.
- (631) That mouth which does not praise me should be considered as a pot of wine, and my name being afraid of that wine does not go near that mouth.
- (632) The speech which does not utter my name is like a barren woman, who does not carry the embryo of Hari Katha (story of my life). All the other activity of that speech is futile.
- (633) Shri Krishna further said to Uddhava "My dear! Please listen to the best means. The path of reciting my name is very easy. Other paths are not necessary.
- (634) So, wise people should not keep their tongue unoccupied, without my name." Shri Krishna very lovingly explained this to Uddhava.
- (635) If a man cultivates the knowledge of grammar and etymology, his fame will spread as a great man. He will be called a Pandit, but he will not be desireless, which quality is necessary for being one with me.
- (636) Perhaps, he may be desireless, but if it is not accompanied with the power of common discrimination, it will be liked Dhritarashtra, who was senior, but was blind, and, therefore, lost his kingdom.
- (637) So, please note that without the power of discrimination, only desirelessness by itself is blind and not capable of liberation. It cannot see for itself, what is the right path and it will in vain roam throughout the world.
- (638) The man who is full of Vedas (discrimination) has the quality of desirelessness in full measure, and his curiosity about me is extra-ordinary. (This is further described by Shri Krishna).

#### एवं जिज्ञासयापोह्य नानात्वभूममात्मनि । उपारमेत विरजं मनो मय्यर्प्य सर्वगे ॥

- Having cast aside through inquiry as aforesaid, the wrong notion of diversity regarding the soul, and having focussd his purified mind on me - the omni present God, one should cease to take interest in all worldly activities. (26)
- (639) Please see how the man who has acute desire to know my imperishable and eternally free nature, does not remember anything else except that keen aspiration.
- (640) This acute desire to know me is called Jidnyasa (divine curiosity). He does not pay attention to the scholarship or public applause or honour, when he has this desire.
- (641) He has already decided that to think about the body and the other worldly things is unreal. This conviction is developed by him by constant listening and meditating, always having a dialogue with himself. He has complete faith in the feet of his preceptor and has final earnestness about the Absolute Brahman.
- (642) So naturally he becomes very alert in the devotion to God in order to walk on the path of spirituality and becomes deeply meditative by leaving all the activities of rituals etc.
- (643) Then in his mind there are no three factors as the meditator, the meditation and the object of that meditation. He himself becomes the eternal Brahman as he experiences that there is wholeness of energy everywhere.
- (644) So where is the place for the doer of karma, the karma itself and the act of doing? The confusion of differences is totally torn. In and out the absolute Brahman fills everything and the mind becomes very still by the grace of the Guru.
- (645) When everywhere at all times at all places and in all beings this Absolute Brahman is pervading then there the self knowledge becomes well established.
- (646) O clever Uddhava, I shall tell you an easier way of reaching that state for a person who cannot meditate on the absolute Brahman.

#### यद्यनीशो धारयितुं मनो बूह्नणि निश्चलम् । मयि सर्वाणि कर्माणि निरपेक्ष: समाचर ॥

- If you cannot keep your mind steady in the Brahman, then you should perform all activities without expectation of fruit and surrender them to me. (22)
- (647) Dear Uddhava, mind itself is very fickle and carnal desire is still more quick. Therefore the mind has no strength enough to merge into the abstract Brahman.
- (648) There is the path of Sankhya, Yoga and Sanyasa for developing that strength but there great efforts are required and if you want to avoid them, you have simply to devote yourself to me more ardently.

- (649) Earlier, while describing the signs of the persons in bondage, I have also told you the sign of man in freedom and also discussed about the empty word knowledge of Pandits.
- (650) Now Shri Krishna is going to tell Uddhava about devotion to Him, with keen concern.
- (651) O Uddhava, if any real service is to be done for me with great love, you should totally dedicate your whole mind to devotion and you should remember in many ways with great interest, my virtues, fame and name!
- (652) By having really unmoving loyalty and faith that "fulfillment lies in only the devotion to me", you should merge yourself in the devotion only, day and night!
- (653) When a man loves me and has devotion for me, he is never satisfied and never says enough. He does not waste even some moments without some kind of devotional songs. This is called the harvest time of devotion!
- (654) Though my devotee is very fond of this devotion, he should not give up the regular and occasional duties laid down by Vedas etc. They do not bind him.
- (655) But he should not have any expectation for fruits of those duties while he thus performs them. This is the secret of the devotee and to know this is a great qualification for him.
- (656) He who, without being lazy, acts like this with full faith in me and does not desire for selfish ends in it, is my true devotee.
- (657) A Peepul tree is not sown or grown for getting its fruits. So, when actions are performed through love, no desire for fruit arises in it.
- (658) When a man worships me like this, he never feels that there is not enough knowledge. My devotees attain eternal liberation through devotion only.
- (659) Those who say that devotion is not possible without acquiring knowledge are using only these words. Actually, through devotion only direct knowledge is attained.
- (660) It is, therefore, to be noted that my devotees never experience shortage of knowledge at all, while they are busy in devotional worship, and they are not bound by karma though they function in the world.
- (661) In the house of a man who utters my name constantly, who is habituated to worship me with whole heart, and in whose mind I, Atmaram, am always the object of meditation, the Goddess Liberty comes to serve him!
- (662) But what value does he give to the state of liberation etc, whose mind is having no desires about anything in the world? The real devotees have no concept of any object to be achieved while they are meditating and worshiping me only.
- (663) The consciousness of a devotee is not occupied with any object. I, the God is their only

objective! They are greedy! But only for me! Therefore Freedom is their own natural state!

- (664) If at all they think about any object, they are offering that object to me, they see me in all the Beings and, therefore, Freedom or the state of liberation always offers its salutations to them!
- (665) The devotees never suffer bondage but even while offering everything to me in their devotion, they cut the bondage of all other beings in the world!
- (666) Please remember that the house where my devotees reside, is my own house and I am living there!
- (667) No shortage of anything is experienced by my devotees who worship me constantly. I say that more than all the four human achievements of Dharma, Arhta, Kama and Moksha, the Devotion is my real favorite means of being united with me by the devotee.
- (668) I am in love with knowledge and in the divine wisdom. I am in love with the discrimination between the eternal Brahman and the temporary world, and further than that, I am in love with my loving devotees.
- (669) As a mother is fond of a child very much if it is her only child, I am fond of my loving devotees, and I am happy in pampering them!
- (670) I therefore, give my own shelter to my loving devotee. I give him the joy which is in me and otherwise I become his servant.
- (671) As soon as he surrenders himself to me, I decide to serve him.
- (672) I am not ashamed in sharing food from their plate or trimming and massaging their chariothorses. I am not ashamed in lifting the dinner dishes and washing them, in their houses.
- (673) I like my loving devotees so much that I will carry their shoes on my head.". While telling about the great value of his devotees, the heart of the Lord Shri Krishna was full of emotion.
- (674) His throat was suffocated, his body shivered and he embraced his devotee Uddhava. Wonderful was his love for Uddhava!
- (675) His eyes were full of tears tears of inner joy, which freely fell down. He was as if blessing Uddhava and having coronation of his dear devotee on the Empire of Divine Devotion!
- (676) While describing about his loving devotees in general, Shri Krishna saw before him Uddhava, who was the living example of such a devotee and he jumped up and embraced this greatest devotee. Thus love of the God for these devotees was unparalleled.
- (677) When he embraced Uddhava, He even forgot himself, He forgot his plan to go to his own abode and also forgot "I and You".

- (678) He forgot that he was God and that Uddhava was his devotee. He forgot that he was telling something to Uddhava. Even Uddhava forgot that he was Uddhava and Shri Krishna forgot that He was the Lord Shri Krishna.
- (679) While telling about the state of mind of the loving devotee, both met each other beyond the state which is far beyond the waking state. Thus love is really of the very far off region!
- (680) Today Uddhava experienced what is the real joy of devotion. Today Uddhava expressed the divine love which is one with real devotion.
- (681) Had Uddhava not asked Shri Krishna information about this condition of a devotee before the latter went to His own abode, Shri Krishna would not have explained anything about knowledge, desirelessness and devotion.
- (682) At that time Uddhava actually proved openly how extraordinary is devotion and love. It is by this question of Uddhava that Shrimad Bhagawata has become worthy of worship in all the three worlds.
- (683) Eknath says that we should offer our body mind and life force to Uddhava with all the affection because words are not capable of praising him.
- (684) Shri Krishna used the act of embracing as a way of giving to Uddhava that secret knowledge of the Atman contained in the love of devotion which is not easily expressed in so many words and which is beyond the grasp of intellect.
- (685) The dark and beautiful Shri Krishna, who is the supreme person, became happier by giving to Uddhava the purest and the best love in the devotion.
- (686) (Eknath says to audience) "Sirs, while telling the story of two lovers I forget the meaning of the Verse. The Lord also liked the story of his loving devotee. So I could not control myself.
- (687) Love makes one forget not to forget and remember, which is a fact known to all gentlemen present here, because they are aware what is devotion and what is love.
- (688) Even then my crime is there without doubt, because missing the meaning of the verse, I just wandered elsewhere for which I beg pardon of the listeners".
- (689) Upon this the listeners said, "Wait! Wait! It is not good to speak like that about the commentary which gives great delight. The secret is so sacred and sweet.
- (690) First of all, the book of Bhagawata is the best among Puranas. Over and above that the love and the devotion are the subjects of description. Thus we feel that the Absolute Brahman has become manifest here and all our wishes are fulfilled.
- (691) It is not necessary to ask for forgiveness for irrelevance and for leaving the main story aside, because we are already absorbed in the narration of the novel story of Shri Krishna.

- (692) While listening to this commentary full of affection, the joy of listening has been overflowing and we do not feel that it will subside! So please continue your sweet talk without hesitation".
- (693) (Eknath resumed his story) While speaking about the loving devotees Lord Krishna and Uddhava had become one in their physical as well as psychological embrace. The great Shri Krishna somehow separated himself.
- (694) He said to Himself This is not right. If Uddhava reaches just now the final Unity, who will be there equally worthy to listen to such a highly spiritual story?
- (695) Uddhava is the only among all my devotees who can spread my message of devotion and knowledge and therefore, I have given him the wisdom of the self and saved him from the curse of the Brahmins.
- (696) Only Uddhava was such a devotee who had tremendous love for Shri Krishna and also for the real secret of devotion and divine love.
- (697) Only Shri Krishna values the love and devotion and only devotees have known the greatness of the grace of Shri Krishna. This is really indescribable. We cannot tell it in words.
- (698) Shri Krishna said to Uddhava Yes! Now be alert and attentive. Listen further What I am going to say is helpful for devotion and love.
- (699) If you cannot give up hope for fruit and cannot offer all karma to me, I will now tell you very easy description of Love and its signs. Please consider it carefully.

# श्रद्धालुर्मे कथा: शृण्वन् सुभद्रा लोकपावनी: । गायन्ननुस्मरन् कर्म जन्म चाभिनयन् मुहु: ॥

- Having faith in me, listening to auspicious and purifying stories of my life and work, singing in praise, remembering my achievements and birth, and following them every moment in own life.... (23)
- (700) Shri Krishna said "Time cannot enter when my life-story is being told and people are listening to it. Naturally, others cannot disturb it, and there is no bondage of karma".
- (701) The moment of listening to the life story of Hari contains not a single moment of time, because it is eternity. Therefore, the best use of time is in the listening of the story of Hari.
- (702) Please listen to the greatness of the story. If one listens to it with faith, every letter of the story turns all the sins in all the three worlds into ashes.
- (703) Now, what is faith? Listen to it also. When the listener attends to the meaning of the

language, it is called listening with faith.

- (704) Atheists listen to the story, but say "There is no God. Those who say that there is God are only filling their belly. We are not sure about the existence of God.
- (705) When a man's belief in God goes on increasing inspite of such arguments, it is called great faith, and that faith gives great joy.
- (706) In the listening, there are four types of disturbances. They are called Laya, Wikshepa, Kashaya, and Rasaswad. All the four should be avoided.
- (707) If, while listening to the story of Hari, the listener is thinking of various objects of pleasure, there is no faith. The projection of mind to other objects is Vikshepa.
- (708) If, in the story, there is description of amorous signs indulged into by women, description of their glances, and other lustful actions, the listener's mind is attracted to it only. It is called Rasaswad.
- (709) Or a man appears to be sitting in the listener's group, but his mind is not attentive to the story. It is wandering anywhere like a monkey. That is also Vikshepa.
- (710) Sometimes, the mind of the listener is worried about so many matters, and he does not listen to the story, or falls asleep. It is called Laya, which is a kind of Vikshepa only.
- (711) When a person listens, or starts meditation, he begins to see before his eyes blue or yellow colours instead of image of God. This is the mixture of three Gunas. This is called Kashaya.
- (712) These are the disturbances in listening as well as meditation. Love is also of three types, and clever people know it. I will explain to you those types.
- (713) When a man listens to the description of bravery of great warriors in the war, or the war in its fierceness, the mind becomes uncontrollably disturbed by joy. This is Rajas love.
- (714) When a person listens to the news of death and the great sorrow of others at that time or any pathetic story, he is unable to remain undisturbed.
- (715) By listening to each episode, profuse tears flow from his eyes. He sobs and shivers. This is Tamas-love.
- (716) The mind of the listener becomes full of joy, while listening to the description of the Lord's image, its glory, the conch, the wheel, the lotus, the mace and the yellow robe etc.
- (717) Tears of joy trickle from his eyes; he cannot control his sobbing. His mind becomes full of the image of Lord Krishna. That is Sattwik love.
- (718) There is still another type of love. It is beyond imagination. O Uddhava, I like you very much; and, therefore, I will tell you about that also.

- (719) Your devotion is very high. When I look at the emotional content of your mind, I am provoked to reveal to you even the secrets. When I look at others, I do not see any other listeners as worthy as you, in the whole world.
- (720) Thus the Lord said further. "When the mind of the listener listens to the description of the abstract aspect of Absolute Brahman, his mind is merged in the energy of the cosmos, and he is not able to fall back to the level of waking consciousness.
- (721) Just as a little salt falls into the sea, and becomes as large as the sea itself, similarly, the listener becomes of the nature of Brahman.
- (722) When the mind and energy unite and the hard core of the causal body is slackened, there are tears in the eyes and goose-pimples on the whole body.
- (723) The limited source of Jeeva comes to an end, and due to ecstasy his throat is suffocated, and the tongue cannot utter any word. The body is full of sweat.
- (724) The eyes are half-open and are suddenly enlarged, wonder fills the being, together with joy.
- (725) Please note that this is the fourth category of love in which the best devotee lives. I have told you, thus, about that state. I alone know all about it.
- (726) To develop love for the Abstract is an indication of pure Sattwa quality. I know its sign and those who are identical with Brahman also know.
- (727) O Uddhava, please remember that all this benefit can be available if listening is done with faith. In all the three worlds, listening with faith has tremendous importance.
- (728) If a speaker is desireless and very rich in his thinking, the story should be listened to with faith and if the listener is knowledgeable, he himself may tell the story of God's adventures.
- (729) When there is neither the speaker nor the listener, one should alone think about my incarnation, activities during the life-time etc and meditate upon this subject.
- (730) One should give up interest in objects of pleasure, one should be beyond the measurement of time used for the story of Hari, and one should give up bashfulness about what people will say; and thus, should freely and with all earnestness, take interest in 'Keertana' of the God.
- (731) One should crush the seed of carnal desire; one should give up shame of public opinion, and should dance, uttering the name of Rama or Hari.
- (732) While singing the songs containing the names of Rama, Krishna, Govind, Hari etc one should use varieties of poems and make the Keertana, memorable and inspiring.
- (733) In the Keertana, various types of poems and songs, which may inspire spiritual and devotional feelings should be sung with deep emotion and faith, in front of worldly and saintly listeners.

- (734) Musical instruments such as Mrudanga, Tal, Veena (beat instruments and string instruments) should be used in front of gatherings of Vaishnavas and without limit of time, great noise may be produced.
- (735) On the 10<sup>th</sup> day, people should sit late at night, preparatory to Dindi preparation, when programme of devotional songs should be arranged enacting various episodes in my life and adventures.
- (736) "How Rama pulled the string and broke the great bow of Lord Shankara" is enacted and shown to people and "I am that Rama!" thus shouts the performer and says loudly "Victory to Rama! Victory to Rama!"
- (737) He demonstrates how Shri Krishna lifted the mount Govardhan, how he swallowed the wild fire, how Rama got built the pathway on the surface of the sea etc.
- (738) He drops all drowsiness and banishing pride, he loudly shouts the God's praise and songs, but does not show pride that he is a good singer.
- (739) He leaves aside the pride of his being a singer, or his knowledge or his vanity of being a man of wisdom and by pure love and simplicity he narrates the story with glorious faith which gives me great joy.
- (740) He recites my name in lilting tunes in a loud voice in a chorus and all his friends clap hands together keeping time appropriate to the percussion. This burns all the great sins I lovingly stand among these devotees who are there.
- (741) I get that happiness in the Keertana, which I do not get in the ocean of milk or even in Vaikuntha, and I keep swaying in the ecstasy of the Bhajan of the devotees there.
- (742) I love those loving devotes and I dance in the Keertana, keeping myself in tune with the beat.
- (743) Many retributory penances are drowned in that spate of devotional songs, the angels of Death cannot find their path and the sins are uprooted!
- (744) By the sound of the Bhajans, the seeds of crores of Mantras are shy and penances and other efforts for spiritual progress become unsettled and mad by the din of the Hari's name!
- (745) Yogas and Yagas heard the chorus of Hari's name and went into hiding being ashamed of themselves. The sexual pleasure ran far away and the anti-religious paths were stopped on the spot.
- (746) As soon as the vices heard the din of the Bhajan of Hari's name, they ran away to the four corners of the earth. The pride of the places of pilgrimage was destroyed. The Lord loves such expert Keertana!
- (747) The Lord said Those who are constantly singing in my praise, by being overwhelmed by the emotion of my devotion, remain free of all actions though they perform various activities

and do not think of anything other than myself!

## मदर्थे धर्मकामार्थानाचरन् मदपाश्रय: । लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥

- Pursuing righteousness, wealth and fulfilling desire, the three human achievements for my sake, and depending on me, O Uddhava, one develops the steady devotion to me, the eternal God. (24)
- (748) For my best devotees, the three achievements of Dharma, Artha and Kama are identical with me. Their mind does not know anything else except to act for me.
- (749) Devotion to me is their best action, surrendering to me all things is their sacred Dharma and to have love for me is their pure desire. Further, all their desires take rest in me.
- (750) They possess and hoard only spiritual life by spending all other types of material. My devotees do not hoard wealth, which is always impermanent.
- (751) Please note that those who have their mind fixed towards piling up of money are not my devotees. Whatever religious performances they do is like an actor who plays role in a drama for money.
- (752) Wherever actions done by hand or mind are not offered to me, there all the devotion is false, everything in it done to fill one's belly.
- (753) In the devotion also, there is contradiction. How can it be recognized? I shall tell you presently. Please listen to it with care.
- (754) When a man gives less importance to my worship, and more importance to earning money, that action of that man is against the real devotion.
- (755) A man who does not spend any money from his pocket and somehow performs worship etc without sacrificing anything really practises deception and that is against real devotion.
- (756) This is called contradiction in terms of money. Now, there are men who commit many sins, and presume that because they are busy in devotion of God, they would not have any blemish.
- (757) When a man is indulgent in bad actions and wicked deeds with such a false presumption, his behaviour is contrary to real devotion. That action brings to the devotees the disqualification of lack of devotion.
- (758) Some perform ancestral worship etc without offering anything to me, but the idea is against the real worship. The intention of that Shraddha (Ancestral worship) becomes fruitful only by offering it to me, as is declared even by the Vedas.

- (759) In that ritual the intention is to propitiate me as Janardana in the form of ancestors. But they do not offer the food to me at all.
- (760) Food is Brahman and I am Brahman. This is the secret key in the success of such ritual, but ignorant of such a pure action, they increase their confusion unnecessarily.
- (761) I am the progenitor of all the world, and naturally, I am the father of all the ancestors, and to perform worship of fore-fathers without offering the action to me is totally improper, and contrary to rules.
- (762) Whatever is done purposefully, selfishly, without offering it to me is action contrary to devotion, and one who practises such rituals, suffers eventually from unavoidable great sorrow.
- (763) `The sign of the best devotees is that they offer food etc to me without so much as expressing their intention, as a natural procedure and thus they know the secret of it.
- (764) Those who are steady and constant in their devotion, get the quality of my devotion also which is eternal.
- (765) O Uddhava, this is the fourth category of my devotion, which they enjoy because of their love for me. But this is not possible for other devotees, who are approaching me either for escape from calamity or for achieving their intended happiness or for gaining knowledge of my nature.
- (766) One who is suffering, prays me for relief, one who is curious, prays me for knowledge and the third who wants money approaches me to gain lot of wealth.
- (767) There is another category of devotees, who are Dhyani, a man of knowledge, in whose mind there are no such ideas. His mind is therefore, the original home of devotion, which is the fourth category.
- (768) That devotee finds everywhere nothing else than myself. This state is attained by him through devotion only.
- (769) The main sign of this devotion is that everything is offered to me without particular intention.
- (770) In his case, whatever action he does is my worship. Whatever he talks is my Japa, whatever he sees is myself.
- (771) His walking is my pilgrimage, whatever he eats is oblation surrendered to me. His sleep is trance, and his worship takes place within me.
- (772) Thus all his actions, become naturally an offering to me. O Uddhava, this is the eternal fourth devotion which he attains.
- (773) O Uddhava, perhaps you may think that the four categories of devotion which are said to be

well-known from the beginning of time are really only concepts, products of imagination.

- (774) I tell you that my own natural state of light is called Bhagawati devotion. In Vedanta, this is called Samviti, and in the path of Shaivas, this is called Shakti.
- (775) Buddha religion calls this as Jinesh Neminath and Yogis call it Adinath. It is variously called as Bahirava, Khanderao, Ganapatya and Avyakta.
- (776) Some say, this is Adimata. The Sun worshippers say it is 'Savita' All these differences are according to the variety of Upasana or methods of Worship.
- (777) But the devotion is essentially the basic state of light, and in that light, there are apparent creation maintenance and dissolution in the three worlds.
- (778) The lines of successive incarnations which I have taken are shining due to this light. God, and Goddesses are evident due to this light.
- (779) From the same light may incarnations arise in the world and my adventures at last enter in that light only.
- (780) O Uddhava, the attainment of this state is my eternal devotion, about which I have just now told you the details.
- (781) In the Sanskrit verse, the word Sanatana (eternal) is used and therefore I have given details of eternal devotion (so says Eknath)
- (782) "I have not gone astray form the terms and their meaning in the original verse! Now, listeners may please be very alert, because the story is now becoming more interesting.
- (783) O Uddhava, if you ask how to attain such eternal devotion, my answer is that by taking refuge with the saints, with all the faith, this devotion can be attained!

# सत्सङ्गलब्धया भवत्या मयि मां स उपासिता । स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥

- Equipped with devotion again through the constant vicinity of the saints he becomes my devotee, and he attains with ease my state, which is shown by the righteous people, the saints. (25)
- (784) God likes the service of saints as the most suitable way to attain His state. When a devotee follows that way, God gives him the same state of his own Atman, and also devotion to the Atman!
- (785) Only he who likes to live in the group of saints, who is very eager to hear good advise from the saints, who does not know to disobey the wishes expressed in the words coming out of the mouth of the saints, is the most fortunate to attain real devotion to his Atman.
- (786) When the Guru observes that he has unflinching faith in the advice of the saints, he blesses that aspirant and the saint is the greatest Guru in the whole world.
- (787) Really, nobody else than the Guru is the saviour of the men in this sea of worldly life and it is I myself, who bless the devotee with that devotion of Atman, by following the advice of these Gurus!
- (788) I obey completely the wishes expressed by such a Guru and I give liberation to the man whom the Guru gives his blessings.
- (789) He who worships me, knowing that I am in the very being of that great Guru is so much liked by me that I myself cannot describe that love adequately.
- (790) I am the one who takes care of the welfare of that devotee in this world as well as the other world. I enjoy his company and when he is happy, I am also happy in his happiness.
- (791) He does not find any difficulty in progressing by the path shown to him by his Guru and if at all any calamity is going to fall upon him, I run to him and making the shield of my own body, I protect him.
- (792) I bring to him at his own place that high post which he is to reach eventually. The Lord is telling how he loves to serve the saints.
- (793) By listening to these reassuring words of the Lord Shri Krishna, the heart of Uddhava was full of emotions. He thought to himself- "Who are such great saints? I should better ask him about their details".
- (794) So, Uddhava asked a question in order to know what the characteristics of such devotion are and what is the key to really worship God.

#### उद्धव उवाच - साधुस्तवोत्तमश्लोक मत: कीदृग्विध: प्रभो ।

## भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिराहता ॥

- Uddhava asked What kind of a man is considered by You to be a pious soul, O Illustrious Lord? What kind of devotion has been esteemed by righteous persons and should be adopted to please you? (26)
- (795) Uddhava said There are many wise men and many speakers but they are of Rajas and Tamas nature. They explain things according to their conditioned minds and so, my heart does not feel it right to enquire of them.
- (796) And if the speaker is purely of a pious nature, he is conditioned by that particular bondage and so, when he begins to talk, he rambles loosely beyond the exact point and thus, pure selfknowledge is not received through him.
- (797) But O Lord Shri Krishna, you are not like those speakers. You control these Gunas and you are not conditioned by them. You are just wielding the body by way of game! You are the only one teacher, who gives self-knowledge in its purity and accuracy!
- (798) That is the reason why you are called in this world the God with auspicious Fame! And we do not accept anyone other than You.
- (799) O, Lord! You are the only one who will give reply to my question So, I ask you Who is the real sage who is the best according to you?
- (800) Please let me know the signs of all those sages who are accepted as such by you. What kind of devotion do you really like? Please tell me its peculiarities also.
- (801) Which is the devotion which enables the devotee to reach you, which is the best, the highest amongst the highest, and which is always respected by the saints?
- (802) What kind of devotion is honoured and accepted as the best by the saints? You may perhaps direct me to them for getting answer to my query, but all my trust is vested in You and I cannot accept the suggestion to approach someone else.
- (803) Those who worship various gods, always say that devotion to their own gods is the best. But O Lord! Please tell me about that devotion which is acceptable to you only.
- (804) He who is consistent in his character his behaviour and his speech, keeping in line with his family upbringing, is called a Sadhu, or a sage, but only he is worthy of my respect whom you will declare as the true sage.
- (805) Eknath says In the next verse, Uddhava addresses Shri Krishna with three attributes or

titles, and has submitted his request to him, supporting it with the three adjectives and indicates therein how he, Uddhava himself, is worthy to listen to the answer!

#### एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्पूभो । प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम् ॥

- O ruler of Brahma and others, the Controller of the spheres, the Lord of the entire world! Let this be told to me, who can bend low before you, am devoted to you, and fallen at your feet. (27)
- (806) Uddhava said You are the Supreme of all the persons, you are the person from whom all codes of conduct and religions have begun, You are witness to all, Govind! You are called Purusha-Adhyksha.
- (807) You give the fruit of karma as it is performed and therefore you are described as Lokadhyaksha. You are the ruler over the Lord Brahma and other gods and you look after the well-being of the world.
- (808) O Shri Krishna, You may perhaps say "I look after the whole world and you (Uddhava) are included in all, then why should I specially give you personally the knowledge? What is so extra-ordinary in you?
- (809) Though you may say so, you are the inner Atma, you are the Lord of all creation, you know everything and you are the controller of all. So, if you think that I am worthy of this knowledge then, please, impart to me that secret wisdom.
- (810) And supposing that I am not worthy, please consider that I am at your feet, surrendered myself to you. I know that there is never any neglecting by you, of one who has taken refuge at your feet.
- (811) I have come to you by repentance because there is tremendous suffering through the sense objects. I am very miserable and I have come to you begging for solace. Please, therefore give me your blessing
- (812) My passions are not controllable. I cannot subdue them. O Shri Krishna! Please remove them from me. That is why I am at your feet!
- (813) If I say that I am your loving devotee, there is some sense of pride in saying so, but O the Immeasurable, you are omniscient and very kind towards the forlorn and oppressed.
- (814) I cannot say that I am the only worthy disciple to listen to your teaching. So, O the Ocean of bliss! Please bestow your grace". so uttering very humbly, Uddhava held the feet of Shri Krishna very tightly.
- (815) "You said that since we belong to the same family of Yadavas, it is not proper for me to hold your feet, but O Govinda, I have understood the inner meaning of your statement also!

# त्वं बूह्न परमं व्योम पुरुष: प्रकृते: पर: । अवतीर्णोऽसि भगवन् स्वेच्छोपात्तपृथग्वपु: ॥

Meaning of the Verse :

- O Lord! You are Brahman, You are the highest void, You are the Purusha, beyond the Prakruti (Male principle beyond the female principle) You have come down by adopting by Your own wish a separate physical body. (28)
- (816) You are without and beyond Gunas. You are the same everywhere. You are the cosmic Energy and the space within our heart. You are the best Purusha among all males and You are the only one worthy of salutations.
- (817) You are the pristine pure Brahman which is beyond the Male and Female duality. Vedas and sciences, philosophies and scriptures cannot know you completely and obviously you are beyond the scope of sense organs.
- (818) Now please hear from me how fortunate we are! We are here looking at you, who are thus Abstract by our eyes! How beautiful is your appearance, wearing the crown, ear-rings and garland of wild flowers which is as beautifully dark as rain clouds!
- (819) These lotus-like eyes, your yellow garment around your lovely body; seeing these, our eyes and mind are satisfied beyond description. You are the core of the life-force of the world!
- (820) Such is your appearance which is so captivating that the world becomes satisfied by glancing at it, but, O Lord! You re so desireless that you have nothing to do ever with such divine form!
- (821) Even then you come here as an incarnation due to your compassion about your devotees. Only for pleasing your devotees you demonstrate the actions of your incarnations.
- (822) O Lord Krishna! You have no doubt, descended on earth with the sole purpose of blessing your devotees. That is why you are giving me answers to my questions which are not actually asked by me!
- (823) Just as a cow runs towards her calf as soon as it hears the sound made by that calf even from a distance, the Lord was filled with compassion of self-knowledge as he heard the question of Uddhava.
- (824) The owner gets the milk two times daily by the medium of the calf and as the cow gives milk due to motherly love-instinct for the calf, Shri Krishna was all love for Uddhava.
- (825) As there was tremendous love between the Lord and Uddhava, the Lord always liked the questions of Uddhava. How great is the luck of Uddhava, because he had got the closest companionship of the Lord Shri Krishna!

(826) Whatever question was asked by Uddhava the Lord was very eager to answer it promptly.

He was so fond of Uddhava that one felt that he would take two steps ahead and even lick his body out of affection! Shri Krishna was so much engulfed in his love for his dearest disciple!

- (827) Just as the mother bird puts grains in the little open beaks of her young ones whose feathers are not yet grown, the Lord also began to put in the heart and mind of Uddhava the secret hints of self-knowledge with so much love!
- (828) Eknath says Now the Lord will answer the question of Uddhava in Five Verses and in that answer he will tell him about extraordinary characteristics of sages and their pious divinity.
- (829) There are numerous signs of sages, but the Lord will select thirty important signs for explaining them to Uddhava.

## श्रीभगवान् उवाच - कृपालुरकृतद्रोहस्तितिक्षु: सर्वदेहिनाम् ।

#### सत्यसारोऽनवद्यात्मा समः सर्वोपकारक: ॥

- The Lord said A pious man is compassionate to all, he does not harm anyone, is forbearing, truthfulness is at his core of being, his mind is faultless, equipoised in joy as well as in sorrow, and helpful to all. (29)
- (830) Compassion has no independent birth or existence except in the heart of man. One who has that compassion is a sage, a pious man. Compassion lives and has its residence in the body of saints. By them only, this virtue is renown in the world!
- (831) Grace became important due to the saints; it remained alive because of them. It is the saints who took away the hard piercing thorn of cruety and uprooted the vice of heartlessness.
- (832) The blessing of the saint is equal on all beings. It does not become more or less according to persons or places .The vice of unkindness does not at all exist in the hearts of saints.
- (833) The mind of a kind hearted man is quite strange. He holds dearly in his heart the consciousness of all beings and by wiping away the suffering, gives happiness to them! Such is their wonderful grace!
- (834) He never does anything to others that which is harmful to himself, and he does to others that which makes himself happy and comfortable
- (835) This virtue is called compassion. This is the first sign of the saints. The second sign is lack of hatred. I am telling you about it also. Please listen.
- (836) This virtue was wandering but it did not get place anywhere to reside. It went to saints and asked for asylum. There it got ample place to reside.

- (837) As the Saints have pity in their heart for those who take shelter in their company, they received non-enmity and looked after its growth and protection. As they see God in everyone, there is no enemity or hatred in their mind.
- (838) There does not arise in their mind, any hatred even about such creatures as serpents or tigers! Though these creatures come to hurt the saints, the saints never hate them.
- (839) If there is any harm done to the body they think that bad karma is being wiped out in that suffering and they do not have self-pity or moroseness or hate that accident etc and as they are having self-knowledge, they do not get angry.
- (840) This lack of hatred is the second specialty. Now I shall tell you about forbearance. Forbearance is the ability to silently sustain any pain or hurt. It is peace in the face of hardships.
- (841) Peace was by misfortune stranded in a foreign land. Everyone to whom it approached used to turn it away. It became helpless and lost all hope. When it approached saints for asylum, the saints gave it place in their home.
- (842) The saints lovingly brought it up and then the God also began to like it. He gave all his glory to that peace and thus with peace all the glory of God abides.
- (843) With all the divine riches, the peace lives with the saints all the time. That is why saints have a great strength to sustain all difficulties.
- (844) Even though saints receive all types of harassment from all the beings, the saints do not call anybody good or bad. The saints are happily living in peace. Such a man can be called a great saint.
- (845) This is called Forbearance or Titiksha which is the third sign of the saints. Now hear about Truth.
- (846) Truth was very short-lived in this world. It was still-born child or a child dead as soon as born. It was the bad luck of Truth. It never grew. Therefore it went and stood before the saints.
- (847) As the saints and the truth met each other, the truth became one with the saints and lives eternally in the world.
- (848) Thus truth became known as truth and thrived in the world due to the benign glances of the saints, and spread throughout the world. That is how through Truth the Brahman can be realized.
- (849) In order to be grateful to saints for this obligation truth remains prostrated at their feet and therefore it is said that the feet of the saints are the only refuge for truth.
- (850) Those who are the supporters of truth, those under whose wings truth remains alive, those by

whose grace poor truth prevails in its strength, should be considered as pure saints.

- (851) They are inwardly and outwardly satisfied by truth and are strong because of truth, their eyes are happy to see Truth prevailing, and their tongue moves only to speak the truth.
- (852) This is the greatness of Truth. Truth is the house where saints reside. Only such saints are liked by me, and I live near them at all times.
- (853) Truth resides with him who has taken a vow not to behave in such a way that it will be untruth. The behaviour of those who abide by Truth is really the natural behaviour of the saints.
- (854) This is called "Satyasaar" or essential truth. This is also a sign of the saints. This is the fourth virtue of saints. Now I shall tell you about one of their very important quality.
- (855) He who has washed all the vices such as blaming others or being jealous of others, by his self-knowledge, and by unblemished self-wisdom, has washed his mind clean.
- (856) He who bathed in the water of the orders of his Guru, became very contented by whole of his body. He became free from the three types of troubles and became pure by being one with me.
- (857) How can one measure his purity and sacredness? The sacred places request for the pure waters touched by his feet. I also wish to touch the dust of his feet, why count many others?
- (858) The Lord Shri Krishna said, O Uddhava, this is the fifth virtue of saints. It is called "Not Worth disapproving" or "Anavadya". Now listen to the sixth virtue of "looking to all with the same equal vision" or " sama-drushti".
- (859) The saint has realized the all-pervading equally shining Atman and so he has got a vision which knows no differences anywhere, in any beings. Just as salt dissolves in the sea, he sees everything equal.
- (860) Even if we purchase various ornaments of gold, the gold is the same in all the various forms and shapes of ornaments.
- (861) Thus, though the world is full of objects of different names and forms, the saint, being one with all in the spirit, does not see all separately but as one single existence.
- (862) Even if there is pain and pleasure coming to him, his consciousness has lost the sense of duality and it is always in a balanced state, undisturbed.
- (863) Ganga accepts a river coming towards it from one side and also a small rivulet coming to it from the other side by nullifying their peculiarities and mixing them in its flow.
- (864) Then all water is of the Ganga, and we cannot say that certain part of the river is only pure and the other part is impure. The Ganga amalgamates both the sweetness and otherwise of

both the streams.

- (865) Similarly pain or pleasure are not liked or disliked by the saints. They look upon these sensations as equal because, to be always whole and complete is their characteristic quality.
- (866) A single person shows the shapes and mannerisms of creatures such as tiger, cow etc and we think them to be real, but when we know the jugglary, we are not confused.
- (867) Similarly, fear or non-fear are feelings which arise on the base of duality, but as the saint is unaffected by dualities, he has no fear, nor special sense of security.
- (868) To be one whole total undivided, in the situation of duality is the sixth quality of a saint. Now listen to his quality of always obliging others, his unselfishness which is the seventh virtue.
- (869) The tree is useful to all by its bark, leaves, flowers, fruit, wood, shadow, etc. every part of it! It is always helping others.
- (870) One may water the tree or one may use spade to cut it, the tree gives everybody all it has got and satisfies him.
- (871) The tree has many fruits but it does not eat these fruits. Similarly the saint does not touch the fruit of his action and becomes united with the Brahman.
- (872) The saint helps others by his body, speech and mind. He does not become attached to his body. He does not say "This is my own and that belongs to the other. He knows only one thing that is how to help others.
- (873) The moon arises in the sky and destroys the darkness of the world, removes the heat and by her rays everybody feels cool.
- (874) The moon does not say that the nectar of her rays should be sipped by the bird Chakor and others should not take it. Similarly everybody gets the joy according to the faith and way of devotion which is natural to him.
- (875) Similarly everybody gets happiness from the saint according to the type of his approach and faith. The saint is essentially a person who obliges all.
- (876) Crows do not love the moon but the bird Chakor benefits by her nectarlike rays. Similarly villains insult the saints but those who are devotional get all the benefits of the company of saints.
- (877) Eknath says the Lord described the seventh virtue of the saints in which He explains the importance of helpfulness. Now, in the next verse the Lord is telling eleven special qualities of the saints.

# कामैरहतधीर्दान्तो मृदु: शुचिरकिञ्चन: । अनीहो मितभुक्शान्त: स्थिरो मच्छरणो मुनि: ॥

Meaning of the Verse:

- The saint is having intellect not destroyed by desires, he is with subdued senses, soft by nature, clean, not having large property, He has no ambition, he takes measured food. He is peaceful, steady of mind, and is sub-servient to me So says the Lord Krishna. (30)
- (878) By chance Urvashi, the divine dancer may sleep by his side, his passion is not aroused. Such a man should be considered to have forgotten his carnal desire as he is completely merged in the bliss of Atman.
- (879) When a beggar rides in a royal carriage, he forgets how he was walking earlier. Similarly this saint is completely satisfied in the bliss of the Atman, and finds that sensual desire for objects is very trifling and he forgets all about it.
- (880) Generally when any thing is difficult to get, then only desire arises for it, but it is not impossible for the saint to get anything. He is very much happy in the conditions in which he is situated at any given time.
- (881) If a fire-fly goes to meet the Sun the Sun does not take cognizance of that fire-fly because it is so tiny, and the fire-fly also cannot bear the Sunlight. As either of these cannot see each other, similarly the state of non-availability never comes near the saint.
- (882) In this way the state of desirelessness is the eighth quality of the saint.
- (883) When the mind is controlled with all the alertness the same control becomes effective on the physical organs of the body. This is like the admonishment of the daughter by her mother which becomes applicable to the daughter-in-law which, the latter understands and is afraid.
- (884) When the General of the Army is caught by the enemy, the whole army is also defeated or when the tree is cut at the root the branches also fall down dead.
- (885) Similarly control of mind is also the control of outer organs and whatever karma is done in such a stage of mind is definitely desirelessness.
- (886) When the mind is merged in the Atman and the organs of the physical body are engaged and occupied by my devotion, all the actions which take place in the case of such a man are at the level of Brahman.
- (887) Strangely enough when the physical organs are controlled and subdued, in the mental activity also the Brahman is very naturally manifest. This particular control of outer organs is known only to men who are completely merged into the cosmic consciousness of the Atman.

(888) This control of physical organs is called Dantata (दांतता) (दमन) or the strength of the saint in

holding the mind within itself.

- (889) The sky is near each and every object but is not hard to touch for anybody. Similarly the saint is soft totally to everybody
- (890) Just as cotton fiber cannot hurt anybody's head, similarly the mind of the saint is very soft towards all.
- (891) Just as the water of Ganga quenches the thirst of the cow and the tiger equally, so is the saint soft and sweet to all.
- (892) This is called the softness which is the tenth virtue of the saint. Now please listen to the eleventh quality.
- (893) The cleanliness or the sacredness which a saint develops is because of his devotion to God, and it is from him that all the sacred things like penance, knowledge, place of pilgrimage and vows etc are considered sacred.
- (894) The Ganga and other sacred things desire to have the touch of the sacred feet of the saint whose mind never touches the women and the money belonging to others.
- (895) Similarly even attachment and allurement to our own wife and our own money is a sure way towards disaster and the abhorrence of both is the sign of sacredness of the saints.
- (896) Though he is himself sacred, he still observes, vow, penances, pilgrimages etc and does not blame them and while observing those penances he meticulously follows the rules laid down in the scriptures.
- (897) Even at the risk of his life, he practises the vows and tides over every calamity, so that he is united with the ever alive Brahman.
- (898) Having the inner faith in the Brahman, he performs his regular duties according to the Ashrama and the caste, and in those performances also he realizes Brahman. He is the standard ideal for others to perform their duties.
- (899) People say that he is doing his duties, but he is constantly in the Brahma consciousness. He himself knows this. Others cannot know it from outer functions of his body.
- (900) Though the potter lifts the earthen clay pot, the wheel keeps moving for some time. Similarly the saint does his routine actions without his selfish intentions.
- (901) This quality of the saints is very important. It is easy to hear about it, but difficult to practise. This is the sacred quality at number eleven. Now listen to the 12th quality.
- (902) The quality of the mind which does not at all think of storing anything or to accept anything is the sign of the saint which is called no hoarding. Not to have attachment of house or property or even of our own body is called pennilessness.

- (903) If a crystal is kept on black cloth the crystal appears to be black; if it is kept on a red colour, it appears red, and if it is kept on blue colour it appears blue. All this is merely an appearance because crystal is originally quite different.
- (904) The same crystal if kept on a hibiscus flower appears to be red but it is quite separate from that flower and it is not smeared by the colour.
- (905) Similarly the saint resides among those who collect so many things and outwardly he seems to have many possessions but he has no sense that all these things belong to him either while he is awake or dreaming or asleep.
- (906) The magic stone sets about to touch other metals; those metals become gold immediately. So we can say that the magic stone does not touch anything but gold.
- (907) The secret of the saint is whatever he calls as his own is actually himself and not a thing to be possessed. As Shri Krishna has taken complete control of the saint, the saint and Shri Krishna only do one thing. They maintain their Unity.
- (908) When the mind is united with cosmic energy and when one feels that everywhere it is the cosmic energy alone then no intention to possess anything arises. This is called aloneness or the state of no possession.
- (909) Supposing a man leaves his family and goes to a forest and there if he thinks of his wife, it means that his giving up everything is his bondage and he is again caught in possession.
- (910) A worm tries to climb up a wall but its efforts are futile because he falls down deeper and suffers more.
- (911) But the ant is different. The ant with proper planning takes the worm and climbs up a tree. Similarly a stupid man can be free by the company of saints but the foolish do not try in that way.
- (912) If you consider the ant, it is a very small creature and the worm is larger than it, but the ant can lift it up the wall. Similarly poor people can also uplift others.
- (913) Now the foolish people renounce things but it is very troublesome to them because so long as they have not been in the company of saints they do not understand what is the real nature of giving up something.
- (914) If a fool leaves his house and goes to the forest to live alone, there also, he is in the clutches of the demands of his body. But only the man who lives in his body but has negated the power of the body upon himself and realized that the body is false, should be considered as having no possession.
- (915) Thus the fool is bound even after renunciation, and the saint is surrounded by things but enjoys his freedom. The sages Shuka and Narada proved to be the most sacred persons in the three worlds both by inner and outer types of renunciations.

- (916) Even both of them came to the king Janaka and bowed before him because Janaka was beyond the body consciousness though he was a ruler, a sovereign king. Even I give him respect! See the greatness of the real saint! How wonderful it is!
- (917) Mainly this is called possesisonlessness. I told its real nature to you. This is the twelfth sign. Now listen to desirelessness.
- (918) Lack of desire, (a lady) was very dejected. She went to everybody but all of them drove her out. Nobody allowed her to stay near them even for some time. Thus she was a refugee and was profusely lamenting.
- (919) This desirelessness wandered throughout the three worlds but did not get even a spot to stand. On the contrary 'desire' (Eeha) who was her enemy followed her everywhere and arranged that she the poor desirelessness got a good beating.
- (920) This desirelessness was herself denied even stepping at the door of anybody and she became extremely sorry, and began to cry out leaving all hope of asylum. She went to the saints crying and complaining about her condition.
- (921) The saints are naturally kind-hearted. They had pity on her. They wiped her tears by their own hands and took her in their care which was actually very helpful to them. Thus the desirelessness grew on the support of saints.
- (922) Now she remembered the past enmity of desire and consulted the saints how to harass and wipe out the desire totally.
- (923) The friends of desire were pride and Mamta (the sense of possession of things). Those friends entertained the desire in various ways and she became, while playing with kama, attracted to him and became his wife.
- (924) When she got the support of kama, desire became very strong and she occupied every house. In order to take revenge the desirelessness started immediately.
- (925) From the saints she took a weapon by name Asanga (detachment) and in order to kill the Eeha she first went to kill the Aham (pride) and Mamata. But both of them were so afraid that they died on the spot without fight.
- (926) Because as soon as the effect of desirelessness was evident both of them became old. They started to tremble and without single hit of the weapon they gave up their life on the spot.
- (927) When Kama saw Aneeha (desirelessness) he ran to all the quartors of the world. He was killed, by the end of mental projection.
- (928) In this way when Kama was killed in the war those brave warriors like anger who were with him were also killed and so there was no supporter of the desire alive in the field.

- (929) So now, not a single warrior was there to confront and challenge the desirelessness and even to perform the last rites of those, there was none available.
- (930) As soon as the Kama was killed the desire became a widow. She went away without even showing her face to the saint.
- (931) Thus the man who is keeping company with desire should be considered as doomed and the man who is under the protection of desirelessness should be considered as favourite friend of Govinda.
- (932) Now you will ask what desirelessness is and who is desire? So I shall tell you everything so that you will get a clear idea.
- (933) The network of actions of selfish nature is the desire and desirelessness is that power which is extremely adherent to the consciousness.
- (934) There is not even a smell of desire or the attitude of doing any action in the heart and there is absolutely no uneasiness in the mind This is the state of desirelessness.
- (935) He who attains this state is obeyed even by Gods. The same desirelessness becomes the housemaid of the saints and serves them day and night.
- (936) The desirelessness is the glorious thirteenth sign of the saints. Now the fourteenth sign is "measured meal". Please listen to that sign also with its specialty.
- (937) One who is not bound by the desire of the tongue and is not caught in the clutches of hunger and not being a slave to likes and dislikes remains willingly ready for food.
- (938) He thinks that "it is Prana which wants food, it is the fire in the stomach which digests the food and I am only a witness to them and for them I accept all the tasty food."
- (939) Whatever good food is served in his plate he banishes its defects only by his powerful gaze and turning the food sacred he takes it in the state of Unity of Atman.
- (940) The man who is not very critical about what kind of food is served is not at all particularly cognizant that he is the eater, should be considered as observing diet regimen and as he considers every morsel as Lord Shri Krishna he is the man who is hungry though having dinner.
- (941) The fire first turns any food into its own nature and then accepts it. Similarly the sage first dismisses the idea of duality and then takes the food.
- (942) This is called the "measured meal" and this is the sign of food intake. When a little food is eaten without such spiritual thought then that becomes a patient's diet.
- (943) That dinner is measured meal which is offered to Brahman at every morsel. So this is the fourteenth sign of a sage.

- (944) The waters of the sea are always undisturbed though many rivers with dirty water pour themselves every minute day and night into it.
- (945) Similarly, there is great peace in the Saint's mind which is never disturbed even by the greatest upheavals in the outer world. This deep peace is always inspiring the will power of the Saints.
- (946) Just as a creeper cannot rise up without the help of a tree, similarly it is by the support of the saints, that peace has grown and spread upon the canopy of the "chit" which is the cosmic energy.
- (947) Even if there are great clouds in the sky, the sky is not affected by them, and it does not even touch those clouds.
- (948) Cold, heat or rain cannot touch the sky at all. Similarly, the courage and invincibility of the sages in the face of all dualities, is always unmoved and unaffected.
- (949) Similarly in various states either high or low or even if there are many attractions and relations demanding attention, the man whose mind does not get disturbed is really the man of eternal Atmic power.
- (950) The peace has become great and powerful because of the saints and the saints are enjoying purity and sacredness because of the peace. Thus they are mutually helpful. This is the 15<sup>th</sup> virtue of the saints.
- (951) In the case of the saint his mind is rooted in a state where the sense of I-ness has not at all taken birth. That is their inheritance and their mind is steady in that state only,
- (952) "I am not at all born, and naturally, I do not know what death is" Is the experience of such a saint, and this state is called steadiness.
- (953) This man always fixes his mind on the Ashrama to which he belongs and believes that, that state is the best for him, and with this fixed concept he conducts his routine.
- (954) When his mind is fixed in the Brahman, which has given the authority of knowledge to Brahmans and has also rendered to every Ashram inherent sanctity, that state of his mind can be called steadiness.
- (955) This steadiness as a woman, was without any support and rejected by everybody in the three worlds. There was nobody to hold her hand to take her care. She was about to die.
- (956) Nobody allowed her to stand at his door, then who was there to look after her health? Thus steadiness was thrown in the open wasteland, and only saints found her, and took her in their care.
- (957) In this way, steadiness became very healthy on the support of the saints, and having destroyed the unreal divisions of castes etc and after dissolving all the syllables right from

'A', she really became very great.

- (958) When she became steady in her natural place, which was Swaroopa, she made an easy way for the saints to enter that self-reality.
- (959) So, to conduct all the activities according to the Varna and the Ashrama, and our own duties, while keeping undisturbed our own mental state is the sign of inner steadiness.
- (960) This behaviour in our religion and activities is called the best quality of steadiness. Now, listen to the sixteenth sign Total surrender to me.
- (961) When the river surrenders itself to the sea, it becomes sea itself. Similarly, that attitude of mind which offers itself to me should be considered as united and equal to me.
- (962) For example, when salt meets water, it surrenders itself and becomes water. Similarly, the man who totally, and with all his qualities comes to take refuge at my feet becomes one with me.
- (963) But if a man having surrendered himself to me, desires publicity, honours, and fame, he should be considered as a stone in the jaggery and he is really so.
- (964) That stone is covered by jaggery and appears to be sweet only but at the time of cooking, it remains hard and its real nature is evident.
- (965) Similarly, one who apparently shows to be very busy in my Bhajan, puts on obvious dress etc., but internally he is having hidden desires for many sensual pleasures. He is not really my devotee.
- (966) Even if a young girl is beautiful in all respects but has a white spot on her nose, wise people do not accept her as bride. Similar is a man of lust, misfit among my devotees.
- (967) Or people ridicule a widow if she wears kumkum and kajal or just as a vomit is immediately avoided at sight, similarly, a man of lust is abhorred in good society.
- (968) He, who rejects the glory of the kingdom of all the three worlds and surrenders himself to me, is to be considered as united with me. So, how can he be insulted or honoured in the world?
- (969) This is the sign of surrendering oneself to me, which is the 17<sup>th</sup> special virtue of a saint. Now listen to the sign called "mananam" or thinking about me deeply.
- (970) This is "brooding over deeply" upon what is heard in the commentary on Vedas and scriptures, or advice given by the Guru, or what one has heard about the doctrine of Non-duality.
- (971) Camphor becomes fire when the twp come into each other's contact. Similarly he whose mind dwells on my beauty and glory, becomes one with me in its totality.

- (972) Salt which is produced from water becomes water as soon as it comes in contact with water. Similarly mind is part of Chit or cosmic energy, it becomes that energy when it meditates upon that energy.
- (973) When the mind is trying to reach that energy through meditation, I am with that mind, and even if the mind is steady, I am still with that mind.
- (974) Wherever a lamp is taken and placed, its light also goes with it, and even if the lamp is not taken anywhere, its light is with it always shining.
- (975) Similarly when the mind is dwelling in me, it may be anywhere, it is always in me only.
- (976) One whose mind is like this naturally in me, in my pure being, is called a "man of meditation".
- (977) "Muni" is the name usually used to indicate this "man of meditation". This is the 18<sup>th</sup> virtue or sign of a saint. I have thus told you the explanation of this virtue.
- (978) Eknath says- In the next verse, there is mention of ten virtues of a devotee, which are very beautifully explained by the Lord Shri Krishna. Uddhava was all ears to listen.

## अपूमत्तो गभीरात्मा धृतिमाञ्जितषड्गुण: । अमानी मानद: कल्पो मैतू: कारुणिक: कवि: ॥

- The devotee is not arrogant, he is serious-minded, courageous, having conquered the six virtues, unassuming, respectful, teacher, friendly, compassionate and intelligent. (31)
- (979) So long as mind is not devoid of its projections, and attractions, a wise man does not trust his mind. He is always on the watch, fearing that the mind may suddenly deceive him into any trap of disaster.
- (980) Please listen. Though Durvasa is a great man of knowledge, his mind compels him to get angry every other moment, and in the madness of that anger, he is ready to curse anybody without caring about his good behaviour etc.
- (981) Durgandha was born in the womb of a fish, and yet Parashar was captivated by her. Narada simply looked at the mating of the fish in water, but that had an effect on him, and he became lady Narada.
- (982) The grand-father of all the creation, the God Brahma, was infatuated by his own beautiful daughter, and chased Saraswati in order to catch her.
- (983) There is nothing as deceptive as our mind in this whole world. It creates so many situations that even men of wisdom fall into its net. Only real sages are able to control it.

- (984) Now, you may say that if mind is not involved directly in any enjoyment, why should there be disturbance? But I say that those who make such an argument are fools though educated. The real sages do not like this argument.
- (985) The projection of mind is very subtle. The ego takes the help of Sattwa Guna, and by moving the mind from its stillness makes it believe that it is free, and stealthily converts it into a mind mad for enjoyment.
- (986) By the disturbance of mind, what happens? The mind becomes proud that it is free, and becomes attached to objects. This is the deception. Therefore, the sages do not say that a person is free until he is really free from whims and fancies of his mind.
- (987) Mind is very dramatic by nature and it creates an illusion that it is free, and becomes proud. But the sages are, through their self-knowledge very alert to destroy it.
- (988) If a black cobra is held by its neck in our hand, we cannot relax our hold at all, because if we loosen our grip slightly, the cobra is bound to bite us. So, we have to kill it by strangling tightly. Sages kill the mind in the same way.
- (989) This is the peculiar sign of the sage by name alertness. This is the nineteenth virtue. Now, listen to the twentieth virtue.
- (990) Though hundreds of rivers, being in spate in rainy season, may pore themselves into the sea, the sea does not become proud. Similarly, though in the summer, rivers bring scanty water into the sea, the sea does not become shrunk.
- (991) Similarly, the sage does not revel, if there are riches beyond limit, nor becomes dejected when he becomes poor.
- (992) You will see that Sun is not affected though there may be night and day on the earth. Similarly, good or bad conditions may come and go. The serenity of the sage does not change.
- (993) There may be brilliant lightning and thunder storms, the sky does not fear. Similarly, though there are many causes and situations which may upset an ordinary man, the sages maintain their peace and steadiness.
- (994) So, this is called the seriousness of the saints, which is the real rest for a Jeeva and Shiva. This is the twentieth state of mind of the sages. Now, listen to the description of courage.
- (995) The sage very courageously controls the mind, the intellect, the breath, and the organs and maintains their concentration towards the Atman, and does not allow them to run away.
- (996) Or a brave young man wins his bride in 'Swayamwar' and then he does not allow her to go to anybody else. Similarly, the saint does not allow his courage to be disturbed.
- (997) A hunter catches an animal in his net, and does not allow it any freedom. Similarly, the saint

controls its mind, and does not allow it to turn towards bodily demand.

- (998) The sage does not allow the mind to be proud even if the body is lucky to get many comforts and pleasures like a ride on elephant etc.
- (999) At the time of total dissolution, the five great elements undergo great catastrophes, but the God is not disturbed. Similarly, the sage does not allow his mind to go astray from Atman to the body.
- (1000) He has by firm conviction turned his attention to the path towards Para Brahman, and brought it in the market of cosmic energy.
- (1001) Immediately, in the market he meets a good customer in the person of 'Swanand', and he purchased from this sage the Jeeva, the intellect, the mind and the breath with discretion etc, and the sage purchased that 'Swanand' (Self-bliss) in exchange.
- (1002) This is called "courage" which is the twenty-first virtue of the sage. Now please listen to how he conquers the six urges.
- (1003) As he is satisfied with self-bliss, he does not suffer from hunger. He has forgotten the thirst also.
- (1004) While he is enjoying the bliss in the state of Atman, he forgets sorrow and suffering, the pain and the mourning. As by the knowledge of the "chit", the cosmic energy, he is without any doubt, he does not have any allurement or confusion about anything.
- (1005) He is sleeping in an out-house, which is beyond the rooms of waking consciousness, dream and deep sleep. That Out-house is of self-knowledge. Even Old age trembles with fear to approach his place of rest.
- (1006) In the life of that man, the cause and effect have both become meaningless; and, therefore, he is not aware of his physical body. This man has swallowed the Time itself; and, therefore, death is dead, quite paradoxically.
- (1007) O Uddhava., in this way the saints freely roam about in the world by defeating all the six urges. This is the twenty-second virtue of the saints.
- (1008) He looks at any living-being, and finds there himself as Brahman. So, from whom will he expect honour and respect? Therefore, he behaves most humbly with everybody.
- (1009) As a rule, first, one has to have a sense of pride about his body, and then he can expect public applause or honours. But here the very awareness of the body is cut down, so public honours etc are nowhere.
- (1010) This is the twenty-third virtue of the saints, which is 'No wish to be honoured'. Now listen, how the saint gives respect to others.

- (1011) He has great sense of respect for every creature right from Brahma to a house-fly. He is having equal faith, and respect for everything, in the world. He does not see anything else everywhere except the Brahman.
- (1012) As he sees Brahman in everybody, he is ready to prostrate before any creature. He does not discriminate between the God, the man, or a donkey.
- (1013) Even though golden ornaments of various shapes are made, the gold remains the same. So, he understands the unity of everything and does not wish to change his attitude, because the names and forms are changed.
- (1014) If sugar is used to prepare a model of a bitter gourd, the sugar does not become bitter. Similarly, even if there is a creature of the lowest caste like a pig, the essence, the Brahman in it, is not destroyed.
- (1015) Even if there are great waves of the size of mountain on the sea, it is only water everywhere. Similarly, the saint knows that whatever may be the creature, there is only Brahman in it.
- (1016) With this understanding, the saint gives respect to everybody. This is the twenty fourth sign of the saint. Now, let us consider, what is Kalpa? It is the capacity to teach others.
- (1017) The saint knows how to give advice or teaching to everybody according to his level of understanding and faith. So, he gives knowledge about self-realisation to a person, who is having great wisdom, but has no faith in his own.
- (1018) There may be someone who becomes mad after self realisation; he has a wrong impression in his consciousness of that knowledge. So, he does not understand his own state, and also the state of a disciple. Such a person is not fit to teach others.
- (1019) Someone is wonder-struck by the shock of self-realisation as stiff as a log of wood or a hard lump of clay. He is not able to teach anything to others.
- (1020) Somebody attains self-realisation, but becomes so miser about self-knowledge that he does not speak anything about it. He keeps quiet about this subject out of fear. Such a man cannot be a Guru.
- (1021) Someone becomes rich and gets crores of rupees. He hides it buried deep under ground. He thinks that by giving money in charity, it will be wasted.
- (1022) Just like that man, someone attains self-realisation, but does not give that to any deserving disciple. Such is the tendency of a miserly wise man. This is actually a deception on this path.
- (1023) Some Guru speaks about the knowledge but disciple does not understand anything. In this case, it should be considered that his knowledge is of no use. Even in a rich soil, his knowledge will not grow.

- (1024) Some people make a propaganda that their initiation and the level of their experiences are very high, and by various schemes they try to catch only rich people in the net of their cult. In this way, they try to market their knowledge.
- (1025) Some Gurus give their knowledge in such a fashion and such a language that the disciple would be attracted to the Guru and would feel like giving him money. When self-knowledge is sold in this way, that self-knowledge becomes fruitless.
- (1026) When water enters in the seed, kept in store, that seed becomes unfit for sowing. Similarly, when there is greed for money in the self-knowledge and its teaching, that teaching does not give any satisfaction to the disciple.
- (1027) The disciple keeps worrying, because he does not get any real self-knowledge, and Guru is puffed up by his concept of superiority. In this, there is no real teaching, It is like 'missing' each other though living in one home'.
- (1028) The man who is expert in word knowledge and deeply experienced in the joy of Brahman, and further is capable of teaching perfectly a good disciple is really my second –self, my other image.
- (1029) As I have taken an incarnation he also takes incarnation. So, he very ably decorates the disciple by the ornament of 'Cosmic Energy'.
- (1030) When 'Me' and 'he' are two words uttered by certain men for simplicity, they appear to be two, but really, only 'Me' is meant to be mentioned, as one and only one.
- (1031) That teacher is alone but gives advice to many, but though the realisation of one Brahman is easy, people become so attached to their ignorance! Who is to be blamed for this?
- (1032) A farmer uses good quality of seed and if the soil is rich there is plenty of crop, but if the soil is not good, the crop is not adequate! Even then the farmer is not to be blamed because he has used good seed!
- (1033) In this case, the quality of the soil makes all the difference; seed is really of good quality. Similarly, the advice given to devoted and earnest disciples becomes very useful, but if the listeners are only mischievous doubting persons, they will not obviously get anything.
- (1034) The disciple is important. If the disciple is capable to grasp the right meaning, the teaching should be so clothed in a suitable language. When the teacher is capable of such method of advice, he has the virtue of "teachership". This is the twenty-fifth virtue of the saints.
- (1035) The friendship of the saint is also very good. He has acquaintance with language as if for the last many years. He is dear, a bosom friend to all. He is special in his own way but is friendly to all.
- (1036) He is really a friend in need, the nearest relative and being different from all, he mixes

with all with affection.

- (1037) Though he has a very secret thing to be told, he tells it in the ear of the friend, and has sincere trust in that friend, because he looks at all people with a feeling of affection, without crooked thought, and he does not take anybody as a stranger!
- (1038) Just as when milk is mixed up with some water, both become united, so, the saint is amiable and affectionate with all. He is so simple that all become his friends very easily.
- (1039) To remove the sorrow of a man and to give him comfort is the sign of the true friendship. The saint gives solace to all and makes them happy as far as it is possible.
- (1040) The greatness of the friendship of the saint is beyond normal limits. He behaves as an old friend with everybody. His goodness to others is always fresh. He is guileless and very kind to everybody.
- (1041) A friend is more valuable than a brother, and more trustworthy than sons. If a friend plays treachery he should be treated as Thug.
- (1042) What is a true friendship? When a person is without cunning as regards actions, money and mind, he is a true friend. This sign should be kept in mind.
- (1043) In this way I have told you the sign of good friendship in detail, which is the Twenty-sixth sign of a saint. Now listen to the explanation of what is compassion.
- (1044) The real compassion is the urge of removing the sorrow of poor people without expectation of any return and without pride of being a great generous man.
- (1045) For example, a Vaidya begins to open knots of the clothes containing medicines keeping in mind the hope of gaining money for the medicine. And a "Puranik" tells the story at a temple for getting some money.
- (1046) These are examples of selfish actions taking the garb of obligations but the case of the saint is not like that. He has no selfish desire but is very soft.
- (1047) His eyesight is as if an ocean of compassion and so he spends his money, works physically and applies his mind to help the poor, to tide over their calamities and has great pity for the destitute.
- (1048) His purpose of his own benefit is very insignificant as compared to his concern about the welfare of destitutes. O Uddhava, this is called complete compassion.
- (1049) This is the Twenty-seventh sign of the saint. Now please listen to the explanation of the word Kavi.
- (1050) Kavi is the man who is well-versed in the knowledge of Vedas and scriptures in a very exhaustive measure and he is also enjoying the bliss of Brahman.

- (1051) The essential meaning of Upanishads is waiting for expression through his mouth and the knowledge of words and the experience of the self (direct experience and vicarious explanations) become truth by his expression. He is called "Kavi".
- (1052) Now by the meaning of the word Kavi we have completed the Twenty-eight signs. (Eknath says There are two very important signs yet remaining to be told. The Lord Shri Krishna thought it fit to consider them in the next two verses.

## आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् ।

#### धर्मान् सन्त्यज्य सर्वान् मां भजेत स सत्तम: ॥

- He is the best of all virtuous men who, having completely neglected all his duties though prescribed by me knows fully well the virtues and the sins involved in the performance of duty, yet he worships me alone (32)
- (1053) Around the city of worldly life there is a river of karma which is well-known for its impassability and on that water all the beings are born and grow which are on its shore on this side.
- (1054) By waters of this river the fruits of action grow and because of the force of the water the beings have to undergo the sufferings and pleasures of hell and heaven.
- (1055) When anybody gets out of the city of the mundane life, and runs towards the spiritual path, it so happens that he is drowned in this river of karma.
- (1056) Some so-called wise persons boast that they have swum successfully but that is not a fact. They get caught in the net of karma and drown themselves and in addition pull others to sink. However they shout slogans of having passed beyond, which are false and empty.
- (1057) There is no count of men who are drowned in this way but they themselves advise others that karma is the only path to surpass this river and thus they become the cause of many others dying similarly.
- (1058) In the Vedas, there is a sentence that freedom is not gained by karma which means that the knowledge of Brahman cannot be had through the performances of rituals but those attached to karma never accept that because they are proud of those rituals.
- (1059) Karma is related only to the physical body and if the pride of that body is not given up, karma can never be renounced. But on the contrary because of the attachment to body there will be bondage of karma.
- (1060) Many are so naughty that they do not perform any actions and standing on this shore of the river of karma they say that they are saved. Those who do not act according to their status

in the society and stage in the life are lost from the real path and they should be considered as heathens and sinners.

- (1061) Not a single man is found brave enough to go beyond this river of karma. Many leaders who were proud of themselves were drowned and dead in this river. What to say about others?
- (1062) This river of karma begins with me only. I am going to tell you about it from self-knowledge.
- (1063) Om is the first word of the Verse. It is because of that, that this river has broadened, which I will describe.
- (1064) My directions which are like many heavy clouds have poured great torrents of rain, by the force of my breath, the rain of the system of the four Vedas.
- (1065) Because of that rain the river was in spate but it had no direction where to flow. Nobody knew how to go beyond it.
- (1066) In the spate, the good qualities and the bad qualities have created whirlpool in which Karma and Akarma are moving round and round in the flow of "Sanctions and Prohibitions" of action.
- (1067) There are bastions of doubts and redoubts in the flow, and the river became broad beyond limits. One who tries to swim beyond, gets caught in the bastions and sinks down to death.
- (1068) When the impediment embraces the process of karma, the flow gulps them down, and take them to the deepest layers of life.
- (1069) In this river of karma, there are great fish of maimed bodies, which are trying to swallow lesser fish. The tortoises of ritualism are as hard as stones.
- (1070) Some have become lazy after having sensual enjoyments and they are caught in the mouth of the serpent which is 'delay'. As there is water in their nose and mouth, they could not speak a word and died of lack of attention.
- (1071) Some have a hope to go beyond, but are caught in the main stream of karma, and being caught in the turnings of "Dos" and "Don'ts" they never escape that vortex.
- (1072) Some are caught in the flow of their own karma. They were taken by crocodiles of Satyaloka and were taken to that plane. They were rushed into crevices.
- (1073) Some are totally unable to go beyond. They see beautiful fruit and go to crooked by-lanes and are caught in the calamity of heavenly life.
- (1074) Some, proud of their own strength jump into this river, but are caught in the flow of pride, where big fishes eat them up.

- (1075) Some tie the box of three Vedas by the string of initiation, but while swimming, they are caught in the caves of heavenly damsels, and finally die of drowning.
- (1076) Those who are professionals in the matter of mantras and tantras were caught in the net of their own actions, and were drowned. In short we see nobody, who have gone beyond to the other shore of the river of karma.
- (1077) Really, rare is such a fortunate person, who sets aside all these methods, and worships me single-mindedly. For him this river of karma becomes completely dry.
- (1078) All the efforts of people are futile, so long as they do not get the boat of devotion with the flag of love in it. Why are people madly making these efforts?
- (1079) The only path which takes us beyond is to give up all so called duties, and surrender to me totally. Any other means used will prove to be weak and lending to down fall from the spiritual path.
- (1080) But this has nothing to do with some people who lazily give up all the duty, mentally becoming atheist, and not checking and finding what is our own religion and what is our own karma.
- (1081) But this man is not renouncing action due to the pride of knowledge or being afraid of physical troubles. Please note this well.
- (1082) The order established by my Vedas is very sacred. One who has comprehended the total scope of those Vedas and knows those orders of performing rituals which are not at all against one's own Dharma and Karma.
- (1083) And knowing that the quality of obeying the ordained duties of one's own Varna and Ashrama is the best for oneself and that any negligence in our duties brings in disaster, he has sold out his Pranas to my Devotion.
- (1084) Such a devotee does not turn his attention to any other works, but remembers where is his heart constantly. He is the real devotee of me. This is called selling our Pranas, the very life-force to the Devotion of God. All other outer devotional activities are only limitations!
- (1085) Being merged into the joy of my devotion he forgets everything about rituals etc. Where is that poor beggar karma? It has absolutely no power to distract my devotees!
- (1086) When he is really absorbed in my loving devotion, he forgets all his ordained or other duties or performances. This state should be considered as Trance of My devotion. Karma does not matter there!
- (1087) He who has faith in karma, is eligible for karma and he who has faith in Shri Krishna is out of the orbit of karma. He is not eligible or compelled to do any action.
- (1088) He should be considered as freed from karma at the very moment when he is whole and

soul sold to my loving devotion. I am slave to his emotional love for me. How can he be bound by the rules about karma?

- (1089) He who has wiped out Avidya which is the mother of the anxiety about correctness or otherwise of any actions, which is critical about defects and virtues etc., and who is merged in my devotion only, is worshipped by me!
- (1090) Avidya or ignorance is the concept that 'I am the body'. If that concept dies down on the spot immediately then ignorance or Avidya is destroyed throughout the world!
- (1091) When Avidya is wiped out then the worries about what is Dharma and what is not Dharma etc die down without any volition on the part of this devotee. These are automatically removed far away from the devotee's life!
- (1092) If the head is cut off, how can the body do any action? When Avidya is wiped out, similarly all so-called duties of the worldly life are also dropped out.
- (1093) Just see! Even though the Moon rises in day time it has no meaning because in daytime the Moon does not give any light. Similarly, when ignorance and the body attachment are gone, the rules about duties or ordained actions etc have no meaning. All Dharma disappears!
- (1094) When the Sun arises we do not find the fire-fly even though we search for it. Similarly when Avidya is destroyed the groups of Dharma and Adharma get lost.
- (1095) When the night is over al the stars and the planets as well as the little spots of lights of the fire-flies disappear. Similarly the duties and the prohibitions disappear together with ignorance. (Avidya)
- (1096) O Uddhava, please note carefully that this is the key of going beyond the pros and cons of religious duties and when there is my devotion in addition of this then that is the real quality of Bhagawata Dharma.
- (1097) But you will ask, "How is it possible to destroy ignorance? Then Adharma will also die with it!". My dear, ignorance automatically disappears by the development of my devotion.
- (1098) Just as all the glory of the stars with the Moon disappears as soon as there is Sunrise, similarly with the development of my devotion there is immediate disappearance of ignorance.
- (1099) Just as when a pregnant woman is killed the child is also killed; so when ignorance is killed the 'duties' etc are also killed.
- (1100) When my devotion is developed, ignorance should be considered as already dead and with its death the duties also become extinct.
- (1101) Now you would ask as to what type of devotion I mean. I mean the same type of devotion about which I have already commented in detail. This is my fourth type of devotion and it is

by force of this devotion that ignorance comes to an end.

- (1102) The other types of devotion where the devotees are either suffering from pain or dicease and want to be free from them, or the devotee wants self-knowledge or the devotee wants to achieve the fulfillment of the four human accomplishments they are within field of ignorance (because the devotee mentally separates himself from me) and therefore I mean the fourth types of devotion as the most important.
- (1103) In this devotion there is no touch of Avidya at all and my Bhajan or devotion is taking place automatically wherever my devotee is.
- (1104) O Uddhava! This is the devotion which is dear to me and from which Avidya as well as all duties tremble by fear.
- (1105) When the ignorance sees the Flag of this devotion hoisted, it dies by the terror of it and the man's urge to follow various paths of action is dead without being physically hurt.
- (1106) Eknath says the Lord spoke about this type of devotion with great interest. Now please listen to the devotional temperament and the process of devotion which makes it so beautiful.
- (1107) Bathing, Sandhya, repetition of my name, chanting, fire-sacrifice, charity are all Adharma, unless your mind is attached to me. Without this concentration on my nature, all these things are not my devotion.
- (1108) A debaucherous woman has real attraction for her lover, but she makes a show of love with her husband. Similarly, when a person shows devotional activities without having any love for me, it is infidelity.
- (1109) The man who keeps his mind enticed to various objects, and makes a show of meditation, and a session of my devotion, has all his activities similar to that woman. That is not the pure devotion.
- (1110) To be engrossed in my devotion by body, speech and mind for the whole day and night without awareness of the time is the real state of my devotion.
- (1111) When a man repeats my name without counting, meditation without effort, and surrendering all actions without a particular verbal declaration,
- (1112) Control of breadth without purposeful Pranayama, knowledge of Reality without any limits, and self-bliss without any cause or object These are the qualities which my real devotee possesses.
- (1113) One feels very nice, when people call him devotee, but in the path of devotion, there is hard work. When the real, natural uncalculated devotion arises in the life of man, then only he can be said to be a pure devotee, and then only I meet him.

- (1114) I live in him, and he lives in me. He is the best of my devotees, and the name 'sage' fits him only.
- (1115) He is the best among men, and best among sages. O Uddhava, he is my natural place of rest. I rest in his heart.
- (1116) For him I make my body as his bed, and at every step, I make an offering of my life, my soul for his welfare. Please remember this.
- (1117) If you want to know how I like him, I say that just like the love of Jeeva is for Prana.(While telling about the qualities of best devotee, the Lord Krishna was also out of himself.)
- (1118) The Lord could not contain his emotions. He could not remain quiet. He lifted Uddhava and putting him on his waist, He began to dance out of joy. This action of the Lord made Uddhava extremely surprised and emotionally upset.
- (1119) The Lord Shri Krishna forgot the sense that he was one God, and Uddhava was one devotee. Similarly, the sense that I am a devotee, and Shri Krishna is the God also did not remain in the mind of Uddhava.
- (1120) In this way, both became one in the empire of devotion, and the Lord Shri Krishna felt an overwhelming feeling that he should further describe the greatness of the best devotee.
- (1121) Shri Krishna really loved to talk about his best devotees; and, therefore, he was repeating what he was saying.
- (1122) Eknath says "There are many thoughts in the verse. But leaving those aside, the Lord Shri Krishna compelled me to write this meaning".
- (1123) Sirs! This is not the story created my me; you listeners may please believe the truth that it is the Lord Shri Krishna, who is speaking this meaning.
- (1124) Now, listeners may please pay attention. The earlier reference is that both of them embraced each other and Uddhava was much surprised.
- (1125) It was Shri Krishna, who first controlled his emotion, and patting Uddhava by his hand, awakened him.
- (1126) He said to Uddhava "It is evident that you liked the story of the best devotion, so I am going to tell you the same story again. Please listen with all the care".
- (1127) Some worship me after having some knowledge about me and some worship me out of their sheer total surrender. But I am in love with both of them, and both of them are dear to me.

## ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चारिम यादृश: । भजन्त्यनन्यभावेन ते मे भक्ततमा मता: ॥

- Knowing me or not knowing me, of what nature I am and who I am, like what I am, those who worship me with one-pointed devotion are considered by me as the best among the best of my devotees. (33)
- (1128) Some devotees know my nature which is like this "I am eternally dwelling in my Atman, I am Sat, Chit and Ananda, I am the beginning of the world, I am the root source of Bliss (called Ananda), I am eternal, Siddha, extremely sacred".
- (1129) Only I fully exist in space, time and the present, I am the Atman of every being, the essential state of Being, moving and Bliss and without any division.
- (1130) I am the Brahman which is called Truth, knowledge and I am without end. Those who know this and worship me are my best Bhagawats. Please remember this well.
- (1131) Now you might ask How worship is to be done after attainment of the pure existence? My answer to this is that the devotees become with me, the God, and in that Unity, they worship me, dwelling in me only.
- (1132) Though left and right are two sides they belong to the same body. Similarly God and devotee are two but are seen as one in Me!
- (1133) If a mirror is to be made out of steel, steel is to be used and is to be rubbed and polished by steel only, so that it will shine.
- (1134) The mirror when cleaned, shows in itself all the reflections of the Moon, the Sun, the Sky and the things on the earth, very easily in itself.
- (1135) Similararly my devotees become one with me and worship me without division between us, and then all my glory is manifest in them also.
- (1136) In the sea, in all the waves there is only water throughout. Similarly, my devotee enters into my consciousness and occupies it fully. He is one with me.
- (1137) An image of Nrusinha is made of gold and it is shown as piercing the stomach of Hiranyakashipu, who is also made of gold, and Pralhad is also made of gold whom the God caresses, holding him to His blossom. Similar is the condition of my worship.
- (1138) I am myself the Abstract and also with qualities. Just as gold and golden bangle are not separate, similarly, my devotee and myself are not separate from each other.
- (1139) In that state he sees me only wherever and whatever he looks at, and the observer, the

observing and the things observed – all the three do not remain separate. He becomes one with me!

- (1140) Those who worship me with this state of knowledge and understanding are my true devotees, which is a fact to be noted. Another fact is that those who worship me, but do not have this level of understanding are also my true devotees but they are of a simple faithful mind.
- (1141) Such a simple devotee has not recited or known Vedic literature, has not listened to the Vedanta philosophy but he has no doubts in his mind. He is one-pointed to me in his faith.
- (1142) He does not know God with Gunas or without Gunas, but he only says that God dwells in his heart and that body is only material thing, god – (Me) helps him with love, because of his faith.
- (1143) Know therefore, that God makes your body move about, God Narayana who dwells in your heart, and it is that God who enables the eyes to see.
- (1144) If our eye ball is taken out from its place in the body, and kept away, the God Narayana specially dwelling in this body is not therein, and therefore that eye cannot see. This proves that it is not the eye that sees but God Narayana sees through it.
- (1145) Our tongue is simply a piece of human leather. It has no sense of taste. If it is cut and kept separate from the body it cannot taste any thing, sweet or otherwise.
- (1146) So, the Entity who enjoying the taste through the tongue is the Paramatman. (dwelling in the heart, and it is He who gives knowledge and capacity to know, to the Intellect)
- (1147) The movements of mind are also dependent on the wish of the dweller in the heart. That is how mind comes back to our heart though it goes far away.
- (1148) To inspire the organs or to control them is also the power of this dweller in the heart and therefore really he is called Rhishikesh. (the owner of organs)
- (1149) If at all we give it a thought, the truth is clear that God is within our heart. It is my great foolishness that I run towards outer objects to search him in my great ignorance.
- (1150) We believe that we can meet God in the place of pilgrimage or sacred rivers etc but unless there is faith in God in our heart we cannot find Him in any such places.
- (1151) In short we have to see the fact that the God is in me and that organs remain efficient and fresh by his power and whatever action etc is done takes place by his direction.
- (1152) Actually body is a dead material. By itself it cannot do anything and in a way it is useless.
- (1153) It is not the body which encourages the organs or acts or performs anything. The main doer is, therefore, the Paramatman, dwelling in our heart.

- (1154) So my devotee never takes the responsibility of any action and maintains a conviction that the doer of all actions is Atman.
- (1155) Then what happens? He may take food or drink water etc but he knows that the Atmaram is responsible and he therefore, does not know how to say 'I am the doer' while any action is being done.
- (1156) O Uddhava, please note that I accept the worship done by a devotee who has this simple faith because it is the best worship and it is my food.
- (1157) Just as a mother is everything in every respect for her child I am everything for my simple minded devotees.
- (1158) Please consider how the child runs to embrace its mother, whispers good things secretly in her ear and it depends on the mother for dinner, for eating other things or sleep.
- (1159) Similarly, for these simple folks, my loving devotees. I am their mother, and all their welfare, all their aim and all their spiritual life is concentrated in me.
- (1160) Mother gives everything for her son. Similarly I spend everything for such believers.
- (1161) Even if the child does not demand milk mother runs to it and puts its mouth to her breast. Similarly I make such simple devotees happy by giving everything to them.
- (1162) For the elder son and the younger son their father is the same but he admonishes the elder when there is occasion and pampers the younger.
- (1163) If the elder son talks out of the way to the father the latter may slap him but even if the small child babbles the same father enjoys it.
- (1164) If a person of knowledge speaks bad language he is held responsible for it. While simple ignorant but faithful persons may talk with the God immediately in slang language. The God is pleased.
- (1165) All the purificatory rites are meant for the bad deeds committed by men of knowledge but I do not allow any bondage of karma to trouble the simple minded devotees.
- (1166) A father keeps some distance between the dishes of his elder son and his own dish as a matter of good manners but if he has a small child he puts it in his lap and shares a morsel with it and satisfies its demand for love.
- (1167) The father finds some article of food sweet. He gives it to the small child. If the child does not take it, the father entreats and somehow makes him eat the article.
- (1168) Similarly I myself uplift the simple-minded devotees while the men of knowledge do not come near me even after making many efforts.

- (1169) Supposing, some bearers of a Palkhi miss their way, and when they find out the fact, they have to walk a long distance. But a child has no such problem, because it is being held by its father astride.
- (1170) Thus a man of knowledge has in his lot, the troubles both physical and mental, involved in the efforts he makes, but for the simple-minded devotee, he has no such problem, because I am his saviour.
- (1171) I lift him and putting him on my shoulder as if reach him up to the Sayujjya freedom. But see the wonder of his simple mind. In that state also he does not stop his singing devotional songs or doing worship.
- (1172) The only impediment in the way of the devotion is when a man allows thoughts of cunning to remain in his mind. Such a man may use any kind of logic or argument, but I remain outside the orbit of his arguments.
- (1173) However, the man who is really a simple-minded devotee may not know what right action is and what right thought is. He does not turn anywhere else, but comes and merges into me.
- (1174) When I see such a honest sincere and simple-minded devote, I myself go to him, and remain with him day and night, because I am in love with his straight forward devotion.
- (1175) When the Lord Shri Krishna told Uddhava that the God likes simple-minded devotes, Uddhava was too elated.
- (1176) The Lord Krishna further said "I like the simple fellows. How can I fully describe the pleasure I get from their company? If somebody puts before me many favourite articles, and asks me to remain away from such devotees, I will not accept them.
- (1177) I consider as the best Bhagawats all such simple minded devotees, and though I am God, I bow to them because they are the best people in the world.
- (1178) I am hungry for them. I am always eager to meet them. I may run to all the directions to search them. Why? Because the really sincere devotee is extremely rare.
- (1179) O Uddhava, what else should I say? As soon as I see such a devotee, I take him with me and give my position to him.
- (1180) Anyway if at all their value is to be ascertained, they are surely greater than myself. Therefore, I become their servant, and never let their wish go unheeded. I never disobey them.
- (1181) I can never disregard the word of these simple-minded devotees. I swear by the name of Vasudeva and Devaki that the inner faith is the most important on the path of devotion.
- (1182) O Uddhava, just as a good meal is worthless without ghee, just as to have intercourse with a barren woman is useless, so, also without faith, devotional activities are worthless.

- (1183) Just see! Wherever there is faith, there is good luck. Where there is faith, I am there without exception. Where there is faith, God happily appears physically because it is his nature.
- (1184) Where there is faith in God, there is desirelessness. Where there is faith, peace is evidently manifest. Where there is faith, there is the development of devotion through self-realisation.
- (1185) In this way, my devotion is happily dancing among myself and my devotees. So, in short, please remember that the simple-minded loving devotees are the best among Bhagawats.
- (1186) Thus I have told you, how in this way the simple devotees attain my position through pure religious feeling in their devotion. Now, please listen to what is the nature of the best type of devotion.

# मल्लिङ्गमद्भक्तजनदर्शनस्पर्शनार्चनम् । परिचर्या स्तुति: प्रह्वगुणकर्मानुकीर्तनम् ॥

Meaning of the Verse :

- The Devotion to me consists in beholding, touching and worshipping My representations in the form of images etc and people devoted to me, rendering bodily service to them, (such as massaging their feet) extolling them, bowing to them and repeatedly recounting my excellence and exploits. (34)
- (1187) Various images according to God's incarnations, are prepared exquisitely according to the standard measurements by Shaivas or Vaishnavas, and images have a special significance etc which are at the places of pilgrimage.
- (1188) Some are established by Gods, some are established by Kinnars or human beings, or some images are self-existent and excavated etc, which are called "Gandaki" by tradition.
- (1189) Some images have come on Earth to bless the devotees. Some are established by gods and demons. Many images are prepared by people belonging to the upper three classes for being worshipped in their homes.
- (1190) People go eagerly to have a glimpse of such of my images and there is a lot of crowd at certain dates.
- (1191) My devotees are my own second self and the saint is none else than myself. Just as the mind of a miser is bound to his money, my heart is bound to the saints.
- (1192) The real devotees are more interested in doing worship of the saints than merely to have glimpse of my idols. They like to be in the company of the saints.
- (1193) Just as the jewel Chintamani is kept with quite careful arrangement, the devotees are careful in using high respect for the saints. They do new Bhajan everyday and are not satisfied enough while doing their Pooja.

- (1194) They assemble articles required for worship and perform the rituals with proper care. If at the time of my Pooja, some saintly persons come to their house -
- (1195) They will blindly continue the ritual of my Pooja and not willing to attend to the guest respectfully. This act will amount to his kicking me or his being set upon to kill Me.!
- (1196) If a woman has a single son and if somebody beats that son, the mother naturally gets angry. Even if a silken cloth is presented to that mother, to please her, her anger will not subside at all.
- (1197) Similarly if someone insults my dear saints and performs ritual of my worship, it will not amount to my service done by that man. On the other hand, I am angry. He should be supposed to have insulted me.
- (1198) Saints are dear to me. I like it if they are worshipped and I fulfil the aspirations of those who work for these saints. Though I am famous for my desirelessness, still I have liking for the saints.
- (1199) He, who prostrates before the saints neglecting even my Pooja, should be supposed to have worshipped me by performing crores of sacrifices!
- (1200) He should be considered to have taken a sacred bath in all such sacred places and have gained the result of great Japa and penance. He who prostrates before the saints gets all the merit of all the worships.
- (1201) My idols and images are not living images! But saints are my living images. Devotion done with sincere faith to them definitely becomes devotion towards me!
- (1202) Images are made according to the best of our concepts, but saints are living! They are the "Supreme Person". They are the living Absolute Brahman! Therefore service of the saints is the highest service.
- (1203) People thus worship my images as well as the saints. This I have told you. Now listen to the details about devotion.
- (1204) The eyes of those who do not lovingly look at my images and at the saints, are blind as the feather-eyes of the peacocks.
- (1205) Just as eyes are happy to see at beautiful women and children, a devotee looks with the same love at the saints, and even their images.
- (1206) To look at these with respectful love is real seeing. This fulfils the purpose of eyes. Thus devotion through the organ of seeing viz the eyes takes place.
- (1207) A devotee understands that saints are identical with me and runs to have their glimpse and embraces them with love, which is not easily relaxed.

- (1208) By such embrace the whole body of that devotee becomes purified, or by touch of the image also, his body becomes purified.
- (1209) Those feet which remain idle, without going for pilgrimage or going to meet the saints, or not dance in the temple hall of Shri Hari should be considered as useless!
- (1210) He, who is not ashamed to beg to lowly persons for some mundane enjoyments, becomes highly nervous if he is asked to dance in the temple hall of Shri Hari.
- (1211) When one goes to the pilgrimage or a sacred place or to the programme of Hari-Keertana or to walk with saints or while dancing in the temple hall of Shri-Hari.
- (1212) The efforts which our feet are put to are called the fulfillment of the life of our feet. Walking to other places is wastage. O Uddhava, that is the purification of feet.
- (1213) When a man accumulates a great sum of money and offers that entire sum to me is the real worship or Archana.
- (1214) When a man greedily stores away money and grains and uses a very small amount for offering to me it is not the real Archana. Please bear in mind that such a man is deceiving me.
- (1215) One, who places before my image varieties of rich food with a desire to eat it afterwards and does not give even a morsel to a guest, does not do any Archana in that way. This is not worship.
- (1216) By doing worship hands are purified and such hands are liked by me. Those hands which do not worship me are the hands of a dead body.
- (1217) Again without doing Pooja of God's image and without giving anything in charity if a man decorates his fingers by rings etc it is like putting ornaments on a dead body.
- (1218) The purpose of speech is fulfilled only by constant repetition of God's name or singing in Hari-Keertana. By slogans of victory of God all the three worlds are purified.
- (1219) The God of Death cannot stay near the man who is always taking the name of Rama loudly. Moreover, sins run away from him.
- (1220) Some ignorant people do not take the name of Hari but talk so constantly about trifling subjects, that one cannot but give a simile of dehydration.
- (1221) The mouth of the man which enjoys the pleasure of uttering the name of Hari is always turned towards me and I am always near that man.
- (1222) People should offer praise of God by various prayers either prose or poetic, skillfully written songs with love, various life-stories composed in various meters etc.

- (1223) All the great virtues like courage, steadiness, generosity, bravery; serenity, sweetness of speech and the soft grey beauty like that of a cloud are all having their expression together in the body of Lord Govind.
- (1224) In the Avatar of Trivikrama the Lord became the doorman of the King Bali and at the same time he came to Dwarka and emancipated Kusha.
- (1225) The same Shri Hari is still present on the seashore of Dwarka and when gods, demons and human beings see the whole beauty of that place they bow before the God.
- (1226) The same God became a big fish, a big bear and also manifested Himself through a pillar as Narsimha and He is the same God who became a playful child in the home of Yashoda.
- (1227) The same God became a tortoise of hard back and took a pigmy form in order to deceive Bali. By the outgoing breath of this God, the Vedas make a great noise.
- (1228) His wife was stolen and taken to foreign land by a great robber and he wanders in the wilderness crying for her. He has not a single virtue. He is so fallen that he enjoyed even Kubja, a maid servant of Kansa.
- (1229) Please know that in praising God in the Keertana, even all these particulars are included. Now what is the act of bowing? Please listen.
- (1230) The devotee prostrates when he sees my image or when he meets saintly persons. This is with complete devotion.
- (1231) He does not find it adequate and is not satisfied by bowing only once and he repeatedly salutes.
- (1232) The man who does not respect the dust at the feet of the devotes of God, should be considered as dirty as a dead body, though he is living.
- (1233) Devotion to me is indicated when a person is not ashamed at all to fall at the feet of saints and get his body covered by dust. This is the development of my devotion.
- (1234) By such salutation the pride and the Ego disappear, which is the main sign of a devotee.
- (1235) In order to drop pride etc a man should listen to the devotional songs in a Keertana. For this, O Uddhava, please listen to the particulars of devotion of listening in detail.

#### मत्कथाभूवणे भूद्धा मदनुध्यानमुद्भव । सर्वलोभोपहरणं दास्येनात्मनिवेदनम् ॥

Meaning of the Verse:

O Uddhava, the devotee has faith in hearing the story of my life and adventures, he has continuous thinking about me, he gives up all his selfish gains and he surrenders himself as a servant to

me. (35)

- (1236) The steadfast belief in me and complete contentment of mind is called pure faith. When my story is listened to with rapt attention and interest, the nice meaning of that story make your mind steady.
- (1237) Such listener keeps his ears and mind adherent to the speech of the story-teller. What meaning he understands gives him sharper intellect, because he is sold out with his faith to the story itself.
- (1238) Just as a cat sits hidden and alert waiting for milk, the listeners should have enthusiasm for learning the essential of the story.
- (1239) If bejeweled ear-rings are worn on the ears, that is not the real decoration of the ears. To listen to the God's adventures is the real ornament of the ears.
- (1240) Though the speaker himself may be well-versed in Puranas etc he listens to the story of Hari with great interest and faith, from a sage.
- (1241) In order to listen to the story of Shri Hari, he is alert, and starts thinking about the episodes. Though actual giving of advice through the story is finished, he meditates on the virtues of Shri Hari for some time more!
- (1242) In that meditation, naturally he is concentrated on My appearance and virtues, may it be in a form of beauty or abstract spiritual unmanifest Being, that I am! Love is the standard in all meditation. Love is the necessity.
- (1243) Please know that the state of thoughtful meditation continues so long as the aim, the meditation and the meditator all the three are not merged into one.
- (1244) When one has keen liking of meditation on Me and has tremendous love for Me in his mind, and there is merit of crores of good past lives then only such a fortunate trance takes place.
- (1245) When his mind is without any desire and when he has been a good and faithful seeker for many past lives, then only such deep trance is possible.
- (1246) When his mind is steady and fixed in me and whole-hearted worship of me is regularly done by him, he offers himself to me, surrenders himself to me, with all his possessions.
- (1247) A really devoted saint does not accept anything, though great benefits and fruits of Vedic rituals or traditional applause or pleasure of the body are things for which he is entitled.
- (1248) In the fruits of rituals of Vedic procedures, all the heavenly pleasures from heaven to Satya-Loka, are available to him, but my true devotee does not even touch them, but continues his devotion and Bhajans and is completely satisfied in that worship only.

- (1249) The worldly fruits include Kamadhenu, Kalpataru and Chintamani gem. But the devotee does not accept these, relinquishes every such thing to the Lord Shri Krishna and continues joyfully worshipping me.
- (1250) When opulence beyond limit is reached that is the highest monetary achievement but the devotee offers everything at the Lord's feet and lives with satisfaction in whatever is his lot.
- (1251) He knows that all so-called benefits upto Satya-Loka of the God Brahmadeva, are perishable and unimportant and gives up everything including his very life-breath.
- (1252) He, who has thus sold his Pranas to me in order to serve me, does not waste a single moment. He meditates on Me, tells and hears my stories only and arranges large festivals to propitiate Me only.

# मज्जन्मकर्मकथनं मम पर्वानुमोदनम् । गीतताण्डववादित्रगोष्ठीभिर्मद्रृहोत्सव: ॥

Meaning of the verse :

- Festivals in my honour include and consist of stories of my birth and adventures, enjoying the celebration of auspicious days, music, poetry, singing, dancing, instruments-playing, discussing about my adventures etc. (36)
- (1253) He meditates when he is in that state, otherwise tells stories of my birth and my adventures and virtues, but he keeps himself always busy and preoccupied with me and does not waste a single moment, when his mind would be empty.
- (1254) He is very joyful and ecstatic while telling stories about my life and adventures. He sweats, shivers due to that Sattwik burst of emotions and then the story also becomes as sweet as nectar.
- (1255) He should be considered a dry stone, whose mind and body are not affected by listening to the secret knowledge contained in the story of my life.
- (1256) Now please listen to the various ways by which a devotee may perform ceremonies purported to be my worship. My devotee observes the penance on auspicious days attributed to me and finds out himself some ways and means of uplifting the poor. Not only this, he inspires others to do similar works.
- (1257) There are certain days considered auspicious in the Bhagawata way of life. They are birthdays of Narsimha, Rama, Waman, Krishna and also the Shivratra.
- (1258) It is wrong to say that Shivratra is not meant for Vaishnavas. Vyasa has clearly stated that in no mythological book Shivratra is described as prohibited for Vaishnavas.
- (1259) The Lord Shankara was dark-coloured originally because of the Tamas quality, but became

fair my meditating on Lord Vishnu and the Lord Vishnu became dark by meditating on Lord Shiva. Thus they are having the colours of each other.

- (1260) Thus the Lord Shankara became fair as cow's milk and Lord Vishnu has become beautifully dark. Meditation is so powerful that they got each other's body colour.
- (1261) Originally both are one. Why should the worshippers think that they are against each other? Shivratra is not against Vaishnavas and the day is auspicious for all.
- (1262) Ekadashi is a day liked by the Lord. It is the mine of every goodness. It is uplifting for both and it is the mother of Vaishnavas.
- (1263) This Ekadashi, the eleventh day of the bright as also the dark phase of Moon, is able to carry the devotee on its shoulders and give Sayujjya state.
- (1264) If only one Ekadashi is observed it will be cutting one wing of a bird. Then how can it fly?
- (1265) If a bird has both the wings it can fly and if one wing is cut how can it fly? Thus if the darker phase of the moon is omitted one cannot reach Sayujjya.
- (1266) Ekadashi is such an important day that every ceremony observed on Ekadashi is received by me.
- (1267) I reside in the house of my devotee who observes Ekadashi because Ekadashi is the highest auspicious day.
- (1268) The devotee who observes Ekadashi is the king of all observances. I like him. He is my family member.
- (1269) When my devotee approaches any house all the auspicious days are present with him there. For Vaishnavas it is like Dasara or Diwali festival and all the sacred Teerthas assemble at their house.
- (1270) That day is more important than the special days of Eclipse of Sun and Moon. Kapila Shashthi is housemaid of that day. The Ardhodaya etc times are out of question.
- (1271) Very auspicious is the day when my devotee comes to any house. The householder is so joyful that the joy is not contained in his body and mind. He will dance with ecstasy even if lot of money and grains are spent for them.
- (1272) So the love of my devotees and the pleasure of their company are like the crop of my devotion. The day when saints come to his house he as if gains the benefits of innumerable auspicious days.
- (1273) When the saints come to his house the Vaishanva observes that as the most sacred day. He erects temples of Shri Hari, hangs banners, hoists flags and by erecting 'makhara' etc observes a great festival.

- (1274) Vaishnavas respectfully offer good seats to the saints and tactfully arrange Keertana, dances and music etc.
- (1275) They beat musical instruments, play on stringed instruments including Tal, Veena; Mrudanga etc., sing songs of my biography, make great noise of collective singing and shouting the name of Hari.

# यात्रा बलिविधानं च सर्ववार्षिकपर्वसु । वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् ॥

Meaning of the verse:

- The observance of My day includes pilgrimage, offering food to ancestors and Gods on all anniversaries, then receiving of initiation of worship according to Vedas and Tantras and further taking vows of observing fasts etc on days of importance in my life. (37)
- (1276) Now, listen about initiation. There are two types, one is according to Vedas, and the other is according to Tantras. The initiation given with the mantras from Veda is called by that name and the initiation given by uttering the verses from Puranas is initiation by Tantras.
- (1277) Vaishanva initiation means to undertake the vows to do daily duties according to certain code of conduct. It contains continuous repetition of mantras in a specialized method for five nights; this is the main sign of Vaishanva vow according to Puranas.
- (1278) In this, one has to observe ceremonies and fasts every year and Ekadashi, and birthdays on the four particular months which cover the rainy season.
- (1279) There are such days like Shayani, Katini, Prabodhini, Pavitraropani, Neerajni, Vasantadamank-Aropani and other birthdays are to be observed.
- (1280) In this way they have to arrange for festivals consisting of various Pooja rituals, Niranjana and Deepmala, etc to be illuminated and percussion instruments, like Mrudanga, Tal etc to be used.
- (1281) They should start with great energy for pilgrimage. They should carry with them flags, banners and processions and shout collectively the name of God.
- (1282) They may bring that image of the God to see which at the original temple, they go for pilgrimage but among them only that image should be established in their house in which they have great faith.

#### ममार्चास्थापने श्रुद्धा स्वत: संहत्य चोद्यम: । उद्यानोपवनाक्रीडपुरमन्दिरकर्मणि ॥

Meaning of the verse:

In establishing my image and doing its worship, there should be faith and one should have great eagerness and hard-work to create and develop Udyanas, gardens, playgrounds, townships,

and temples etc. (38)

- (1283) Now, I give details about making of image, which should be best in the arrangement of its limbs. The body should be proportionate and beautiful. When any sages look at it, they should exclaim, "Oh! What a perfect majestic and comely image this is!"
- (1284) The image must be very fine in its outline. It should be thin. Its face should not be downward. It should not be heavy and fat and its mouth should not be upwards. There should not be expression of sorrow, and depression on its face.
- (1285) The image should not be abnormally fat, its face should not be ugly and the expression of the face should not be unhappy or pitiable. The eyes should not look very much up or very much down. The face of the image must not be monstrous and menacing.
- (1286) Sometimes, some image is good in the body, but the nose is not proper. Sometimes, the upper portion of the image is all right but its feet are either thin, short fat and tiny. This should be avoided. Further the image should not be extraordinary large or tall.
- (1287) The image should be lovely with proportionate beautiful eyes. All limbs should be welldeveloped and the face should be slightly smiling, there should not be any defect in the main parts of the body as well as its smaller parts. There should be auspicious signs and the image should have weapons in its hand.
- (1288) The mind should be satisfied and one must forget his hunger and thirst as soon as one looks at it. The image should be handsome, smiling and benign and the whole outer surface should create an impression of delicacy.
- (1289) The image should be so pleasant that everybody would like it. The mind will be full of emotion. People will not say enough while looking at it.
- (1290) There should be a delicate ethereal smile on its face and a freshness of Presence. By the power of its beauty, kind feeling should arise in the heart. Thus the image of God should be totally beautiful or divinity-made-manifest.
- (1291) The devotee should invite respectable sages and religious personages and with faith the ceremony of purification by fire should be done. Then the cover upon its eyes should be removed and consecration should be made by charging it with Pranav-Mantras.
- (1292) The temple should be built on generous proportions. It should be spacious and around it there should be Wana, Udyana and Upavana. In the precincts of the temple, there should be horticultural gardens, tanks, wells, pools and nice places for taking rest.
- (1293) Wana (Forest) is a place, where many larger trees are planted. Upavana is a garden where trees giving eatable fruits are planted. Udyana is a garden, where only flowery trees are planted. Various flowers and suitable fruit should be used in worship and offered to Lord Krishna.

- (1294) Making the temple as the centre of the city, there should be markets developed by calling various merchants from many cities. In the temple, there should be recitation of Veda, discourses on philosophy and sciences and Keertanas (lectures about the adventures of God in prose and poetic form with musical instruments).
- (1295) No doubt, one man cannot do all these things, but he may approach for money to rich and generous persons and taking their help he should accomplish this religious project as far as possible, without irritation and with real devotion.
- (1296) In the alternative, all the devotees may gather together in a conference, discuss the project, and if some devotional, rich people will help, this should be achieved by the funds.
- (1297) Supposing, one such person finishes all this work, and the image is also consecrated and the temple becomes popular; but he himself never goes to the temple again. He is the most lazy and unfortunate person. We cannot call him a true devotee.
- (1298) A real devotee, who knows the duty of establishing an image in a temple spends a lot of money, and has great devotion in his heart, is not ashamed of doing any menial work in the temple and; saying that "this is also my job", he does not hesitate to sweep the yard by taking a broom.

# सम्मार्जनोपलेपाभ्यां सेकमण्डलवर्तनै: । गृहशुश्रूषणं मह्यं दासवद् यदमायया ॥

Meaning of the verse:

- My temples should be kept clean and tidy, as by a servant, by removing their dust and plastering their floor with cow-dung etc, washing their floor and decorating it with ornamental designs and diagrams in a guileless way, without any expectation of return. (39)
- (1299) Though there may be disciples and servants to do the job, the devotee should leave aside his prestige and self-importance and himself, sincere to do the work of sprinkling of water in the yard of the temple.
- (1300) He carefully and skillfully decorates the flooring with colourful arrangements in geometrical designs, of stone of quartz, etc and he has great interest in my worship.
- (1301) He does this service like a poor needy person, he has no hypocrisy, he takes lot of interest and does all types of service in the temple with great joy, though these jobs are meant for labourers.

# अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम् । अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम् ॥

Meaning of the verse:

- There should be absence of hypocrisy and no advertisement of what one has done for the temple. Once some things including lighted lamp are offered to me, these should not be re-used for others or for other purposes. (40)
- (1302) He does not have pride about his having spent lot of money and built a temple and that he is a great devotee of the God.
- (1303) Really pious devotees do not have any superficial show about their devotion, like a hypocrite who has no inner faith but makes a tom-tom of his devotion.
- (1304) A devotee should not have pride or a desire to be honoured or felicitated, false show of worship he should never do, and should not be proud about any other matter.
- (1305) He should not make publicity of whatever money he has spent, charity he has given or reveal to others whatever inner experience he has got.
- (1306) When a devotee begins to tell by his own mouth what he has done or achieved, all that becomes fruitless. These actions are then like a dead body.
- (1307) When the farmer sows the seed, he covers it up by soil. Then only it nicely sprouts. Similarly any devotion given retains its sanctity so long as it is not advertised.
- (1308) One should not take for personal use whatever one has offered to God, whatever is offered to God by some others. If one uses it, he becomes merely an appointed Pujari (worshipper)
- (1309) Even the Prasad of the deity should not be taken by us in more quantity. It should first be distributed amongst those who are present and then we should take a small portion of it.
- (1310) If a lamp is offered to the deity, the light of that lamp should not be used by us for our own private activities. This is the guideline given by men of wisdom and also in the mythological books.
- (1311) This concerns the outward way of Pooja, etc., but together with this, there must be deep trust and faith in our heart. Only that devotion is liked by God. The Pooja of God is done by pious people by their inner devotion only.
- (1312) Now please listen to the secret of real devotion. The people call it the true devotion when one offers to God everything best and most liked by the devotee.

## यद् यदिष्टतमं लोके यच्चातिप्रियमात्मन: । तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥

Meaning of the verse:

Whatever is considered the best in the world and whatever is liked most by us should be offered to God (Me)! That spells eternal happiness! (41)

- (1313) What more should I say! Even if the devotee by chance gets the nectar of the moon, he offers it as it is to the God. He does not selfishly drink it.
- (1314) If one takes that nectar oneself in order to live forever one should consider that even the gods who drink the nectar have to end their life eventually.
- (1315) Therefore, the devotee does not take nectar by his attachment to his body. If it is offered to God, it gives eternal life to the devotee.
- (1316) If by some strange fortune, the devotee comes to have Parees stone, or Chintamani jewel, he does not keep it with himself. He offers it promptly to the God.
- (1317) If Kalpataru is kept with oneself with greediness, it will cause more desires to arise in our mind. If it is offered to God, there is automatic freedom from desires.
- (1318) Chintamani, a jewel which destroys worries, will first create worries in a person, but if it is surrendered to God, there will be no worries for us.
- (1319) If we rear up Kamadhenu, it will first arouse Kama, the desires in our life. If, however, it is surrendered to God that will make us free of all desires.
- (1320) If we hope to gain easy gold and keep with us the magic stone Parees, it will surely make us mad for more and more gold. If that Parees is surrendered to God, that action makes us unselfish.
- (1321) Devotees offer to me everything that is produced during the various seasons such as fruit, grains etc.
- (1322) When they get any article which they like very much they drop all attachment to it and simply surrender it to me.
- (1323) The devotees have already surrendered all the likes and desires at the feet of Shri Hari and the sweetness of every particular thing is also surrendered by them to Me Shri Hari.
- (1324) Even gods cannot describe fully the merit which the devotee derives by their offering things of their liking to me the Immeasurable God!
- (1325) I am the creator of Vedas, but even I am unable to describe the divine results of such offerings! O Uddhava! In short I am the fruit which my devotees get by such total offerings!
- (1326) Devotion is their love beyond even their lives! Please remember this very well.
- (1327) Now I am going to tell you various places where if I am worshipped by devotees, they immediately ascend to my own exalted position.

#### सूर्योऽग्निबर्ब्राह्मणो गावो वैष्णव: खं मरूज्जलम् । भूरात्मा सर्वभूतानि भद्र पूजापदानि मे

II

Meaning of the verse:

- O Good Uddhava, the Sun, fire, the Brahmin, the cows, Vaishnavas, the sky, the air, water, earth, one's own body and all the Living beings are the places where I can be worshipped. (offered Pooja or respected) (42)
- (1328) (There are eleven places of worship of Lord Krishna mentioned in the 11<sup>th</sup> Skandha eleventh chapter of Bhagawata Purana. All these are being described by Eknath.)
- (1329) The Sun, the Fire, the Brahmin, the Cows, the devotee of Lord Vishnu, the sky, the wind and the Lord Himself are the ten places of beings where the Lord can be worshipped.
- (1330) All the living beings taken together is the eleventh place of worship of the Lord. Now please see the manner in which worship is to be offered at each of these places.

# सूर्ये तु विद्यया तूय्या हविषाग्नौ यजेत माम् । आतिश्येन तु विप्राग्र्ये गोष्वङ्ग यवसादिना ॥

Meaning of the verse :

- In the Sun I may be worshipped by recitation of three Vedas, in fire by putting oblations, by welcoming and receiving I may be worshipped in Brahmin and my dear, I may be worshipped by feeding the cow. (43)
- (1331) The Sun is my place, who shines by my light and the entire world is able to see everything by everybody's eyes, because of that Sun.
- (1332) When a lamp is lit in the house its light goes out through the window. Similarly, the light of the Atman in me becomes manifest through the Sun in the outer world.
- (1333) Please note that the Sun in the sky is none else but I am, Narayana. Soura-sookta and Traiwidya are the mantras for worshipping the Sun.
- (1334) The Sun should be worshipped with knowledge while reciting in the presence of that Sun, the three Vedas, all the mantras related to the Sun and the sookta of the Sun.
- (1335) But this is the worship of the knower of Vedas and it is suitable to those, who can recite Vedas. However it should not be supposed that Sun-Worship is not meant for the ignorant.
- (1336) Now, I am going to tell you a very easy way of worship by which the Sun will be immediately pleased.
- (1337) Gayatri is the highest of all mantras, and the mother of all Vedas. Brahmins of higher caste should learn all about it.

- (1338) If we consider its meanings, we will find that the Sun is bound by this mantra. This mantra has got three parts. To offer Arghya thrice by the Gayatri of three parts is called Traiwidya.
- (1339) To utter the three parts of Gayatri Mantra, to concentrate on the half disc of the rising Sun, to utter the half syllable of Om and to offer Arghya three times a day, makes the cosmic Atman pleased and He transforms the devotee into His own likeness.
- (1340) This is my first place. This is called Sun worship. Now listen from me in details the way of worshipping Fire.
- (1341) Mouth is the most important among all the parts of body and in my case, Fire is my mouth. This is declared in all the sciences and scriptures and mythological books.
- (1342) I like Brahmins and hoping that they shall be having respect being mouth, I told them to serve the fire. Even then they made a mistake there!
- (1343) They put oblation into the fire-which is my mouth, and utter by their mouth that they are offering oblations to the God Indra. They thus made a mistake in the path of karma and failed to follow the pure path of offering the Samidhas etc to me.
- (1344) They offer these in my mouth only but their pride came in the way. Many deities viz Indra, Yama, Varuna, Sun etc, were alternately served.
- (1345) They do not accept the fact that Gods and Goddess are myself only. All their activities are being done excluding me from everything. See the wonder of it all!
- (1346) Whatever is offered in every mouth in all the three worlds is coming to me only. But the performers of Yadnyas have not agreed with this! That is because they have doubts about karma in their minds.
- (1347) These Brahmins are even now deep in doubt. Though they have learnt by heart the Vedas, they do not tell the right method of offering Me anything.
- (1348) Those who are convinced that My mouth and the fire are one, leave aside the differences regarding various deities; offer the oblations to Me only.
- (1349) My mind is satisfied by even one single Samidha! If some more oblations are offered even satisfaction of my mind is satisfied!
- (1350) I like my devotees, who are unselfish; and therefore, I am eagerly waiting for the hands of such unselfish devotees who offer oblations for Me in the fire. I am waiting for even a small morsel from them.
- (1351) When something is put into the fire by them with complete faith that it is for me, it may be a handful of grass or a piece of wood, or til oil, or ghee. I, being the total life, receive it with all the regards.

- (1352) Thus, I have told you the method of worshipping me through fire, which is the second place of my worship. Now, please listen how to worship Brahmins as my representatives.
- (1353) O Uddhava, Brahmins are very important place of my worship through which, one can quickly reach me.
- (1354) One of the wonders of worship of Brahmins is that if any calamity comes in the way, it disappears as soon as it sees the Brahmin. Therefore, one should put one's head on their feet and should respectfully bow to the dust of their feet.
- (1355) In the 'Shaligram' stone my worship can be done without invocation and restoration, but that stone is not a moving thing; but Brahmins are living beings and equal to me.
- (1356) Though I, Narayana am abstract I have become manifest on this earth in the form of Brahmins. That is why Brahmins are called "Gods on the Earth".
- (1357) It is by the mouth of Brahmins that the Vedas have assumed so much importance, and because of them, sacrifices, charity, penance, places of pilgrimage have become important. Because of Brahmins, God is loved and even Brahman is recognized as Brahman
- (1358) If Brahmins are insulted the deities of Yadnya are also insulted and similarly, it is also an insult of Vedas, Penance, Charity and places of Pilgrimage. Even it is also an insult of Absolute Brahman.
- (1359) I am so great that the three worlds cannot contain me, but Brahmins are greater than myself, because I am residing totally in them as Veda Narayana.
- (1360) I am considered sacred because I wield the sign of the foot of the Brahmin on my chest. The Goddess Laxmi sits near my feet though I do not pay much attention to her. And the waters of my feet are held on his head by the God Shankara.
- (1361) You should, therefore, bear in mind that Brahmins are worthy of worship. I wash their feet. I myself clean their dishes. No doubt others must respect them.
- (1362) In the proper worship of Brahmins only, all charity, honour, dinner, my main residence and the main place of my worship by all articles are contained.
- (1363) Some worship Shaligram, some worship a consecrated Lingam, some worship Lord Ganesha and some regularly take a glimpse of rising Sun.
- (1364) Some worship Tulsi plant, some worship Ananta Thread, but he who worships Brahmin regularly is the most fortunate.
- (1365) He who regularly worships a Brahmin with 16 types of offerings is the king of Devotion and he is my Atman.
- (1366) He who does not worship various deities, and becomes a devotee of Brahmins with his

heart and soul, receives from me all the success and I remove all his calamities.

- (1367) The Earth becomes sacred by the touch of the feet of such devotee of the Brahmins. Ganga desires to touch their feet and I bow my head before them.)
- (1368) I serve them without expectation of any return. I derive exttra-ordinary pleasure in the service of the Brahmins.
- (1369) He who regularly worships the Brahmins becomes a favourite with the God, who really advances towards him to embrace him, with all my four arms and derive peace!
- (1370) He who bathes in the water where Brahmins have taken a bath should be considered as having taken crores of "baths after the completion of Yadnyas".
- (1371) Sins and blemishes run away from the sacred water of the feet of Brahmins.
- (1372) He who takes such sacred water, becomes himself a Teerth, and is able to emancipate all the ignorant souls also.
- (1373) While offering a bath to a Brahmin, he should be given oil-bath, flowers, sandalwood, a good seat, dinner and grains etc as may be possible.
- (1374) Brahmins are fond of good dinner and giving food is very auspicious charity. Considering that Brahmins are equal to Me, they should be given rich food.
- (1375) Some people insult Brahmins and give them some food. Some give them food to avoid trouble. Some give them dinner but treat them scornfully and some use offensive language and throw some crumbs!
- (1376) This type of treatment should be avoided because Brahmins are like Me! They should be treated with respect. Food may be given to them as per one's capacity.
- (1377) If on some occasion a guest who is not so clever comes for dinner, the host should not ridicule him. He, being a guest is equal to Me, so he should be given dinner.
- (1378) If a guest goes back without proper reception, all our merits go with him. Therefore, he should be given food in time. At least water should be given.
- (1379) Those who invite Brahmins for dinner and while serving, observe discrimination, actually, as if purchase sin at some cost, and they are certainly doomed.
- (1380) The worship of the guest consists of utilizing body, speech, mind, money etc in his service and has a really faithful mind.
- (1381) Brahmins recite Gayatri of the three parts and they are, therefore, sacred and Vedas reside in them. Brahmins are of my own nature, and, therefore, they are the highest place of worship for me.

- (1382) Complete faith is the alertness to obey the orders of Brahmin, and either give in charity to them or arrange for the same from others.
- (1383) Please do not think that money is necessary for worship and service of Brahmins. For their service, pure faith and readiness to do devotion is the most important necessity.
- (1384) Some Brahmins should be worshipped by praise, some by physical nursing, and some by devotional attitude. In all these cases, Brahmins are always having kind benevolence towards the worshipper.
- (1385) What is real welcome to the guest? The mind should be full of devotion and joy. To receive Brahmins is 'real welcome'.
- (1386) I have told you the worship of Brahmin as the third best place for my worship. Now, listen to the worship of Gayatri-Mantra.
- (1387) I killed Sahasra-Arjuna, and finished twenty one times all the Kshatriya warriors all this in order to protect the cow.
- (1388) In my incarnation as Rama, I could not do any service to the cow. Therefore, in the Gokula, I took incarnation, and served many cows.
- (1389) I got all the strength, because of my bringing up cows; and therefore, I could slay various wrestlers of great strength, and restored to Ugrasen, his legitimate throne.
- (1390) I like to help cows very much, and because of that only I am famous. I broke open the jails and freed my parents.
- (1391) Therefore, I love Brahmins and cows from my heart and soul, and I am worshipped because of these two.
- (1392) I like that man, who protects cows from difficulties and I also help him in that work.
- (1393) The method of worshipping the cow is that the cow should be given daily food and grass, and its body should be caressed. That is all. I am pleased by this much worship of the cow.
- (1394) O Uddhava, if unselfish worship of the cow is done, I am pleased with that devotee. Now, please listen to how a Vaishanva is worshipped.

# वैष्णवे बन्धुसत्कृत्या हृदि खे ध्याननिष्ठया । वायौ मुख्यधिया तोये द्रन्यैस्तोयपुरस्कृतै: ||

Meaning of the Verse:

Vaishanva should be worshipped by brotherly love, the sky as a place of my worship should be meditated upon in one's heart; in the wind, mainly by intellect, and in water we should

worship by offering articles together with water! (44)

- (1395) To worship Vaishanva is very difficult. The caste is not important. A man must have devotional faith and should not consider whether the man to be worshipped who is a Vaishanva is a Shudra or a Brahmin.
- (1396) Widura was the son of a housemaid, but he loved Shri Krishna and became the greatest among the Vaishanvas! Who can find fault with him?
- (1397) Maruti was born as a monkey. He was also a great Vaishanva. Who is a sinner enough to call Maruti a monkey, and of lower category?
- (1398) In the race of Rakshasas, Bibbheeshana and Pralhada in the race of Daityas were favorite devotees of God.
- (1399) If a man is of a higher caste and if he is without any devotion he should not be treated as Vaishanva. Similarly if a man makes a show of devotion he is also not Vaishanva.
- (1400) He is a sinner who considers caste as a criterion, considers Shaligram as a stone and Guru as an ordinary man.
- (1401) One who drops his knowledge, his wisdom, and his pride about his caste and surrenders himself to me should be considered as a real Vaishanva.
- (1402) Such a Vaishanva should be worshipped not by offering him outer things; he should be given a brotherly love. Your mind should feel real compassion for him .That is true worship of a Vaishanva.
- (1403) What kind of love a brother has? Listen. If there is danger of any person being hit by enemy in the war his bother runs forward and takes that attack on his chest, and defeats the enemies.
- (1404) So when such a love is there that is the Pooja of Vaishanva. Without love if men wear garland and sandalwood paste, god is not pleased.
- (1405) Saints have God as the same father among themselves, therefore they are brothers. If stepbrotherly treatment is meted out to any Vaishanva that is not real.
- (1406) Devotees or otherwise all are born out of Me, but the only difference is that the 'devotee has faith in Me and others have no faith in Me.
- (1407) Vaishnavas are really having their Being in the great cosmic aspect of God and if a worshipper decides with faith that he is also in the same cosmic aspect, he naturally will have real compassion for others.
- (1408) The whole family of Vaishnavas is worshipped through this compassion and a brotherly feeling, and I am always present with such a man.

- (1409) So, the Pooja of Vaishanva is the fifth place of my worship. Now listen to the worship of the sky, in which only meditation is my worship
- (1410) Sky is unattached and without any disturbance. It is subtle and formless. In such a way, myself should be worshipped in the abstract.
- (1411) One, who sits silent at one place and contains the cosmic space within his individual mindspace in meditation, should be considered to have worshipped Me in that.
- (1412) In the heart my image is very subtle and in that image he thus really worships Me.
- (1413) The sky cannot be painted in any way, even though one may make an attempt. Similarly he sees and maintains his own aloofness in all his activities and his own freedom.
- (1414) The sky penetrates everything and everywhere but it is extremely untouched and aloof. He takes part in every action, but he is beyond karma, all his loyalty to me is like that of the sky as serene and as subtle!
- (1415) Thus the sky is the place of my worship and such is the way of worshipping there. This is the sixth place of my worship. Now hear from me about how to worship the wind!
- (1416) The belief that wind is God in the case of a devotee, is always unmoved and fixed because all the beings are living because of the wind only, and the whole earth is held together by air only.
- (1417) I am the life of all the beings because of wind and I am the life-breath. Therefore, wind and myself are similar.
- (1418) The wind is born in the sky. It is always in the sky, and all its functions as well as the rest of the wind are in the sky only.
- (1419) So, though a man knows the law of karma, and law of rebirth, he does not give up breath. He is always maintaining breath. This is called the worship of the wind.
- (1420) So, to maintain the meditation that I am Brahman, and to keep ourselves always awake, though the breath is coming and going, is in a way, the worship of wind.
- (1421) One who meditates firmly upon my Reality worships the wind and, therefore, it should be the medium of my worship.
- (1422) Water should be used to do Pooja of water. It is through water only that a man feels devotion in this way. Such a devotee is my favourite.
- (1423) O Uddhava, there is a Mantra which means that the water itself is the Lord Narayana; and therefore, in this worship Narayana performs Pooja of Narayana.
- (1424) O Uddhava, to worship water by water is like offering milk to the ocean of milk, and to

perform Pooja of money by money only.

- (1425) The life is saved by water, and I am the life of that life, Life and water are equivalent. So, when I say that life should be worshipped by life, it is like saying that by using waves one should worship the ocean.
- (1426) In Sanskrit, there is a mantra saying- "Let the rivers be satisfied" Let the oceans be satisfied". The worshipper offers water, and performs Pooja of water where the worshipping, the object of worship, and one who worships become one, in this matter of ritualistic worship. Here, water is everywhere.
- (1427) So, the eighth place of my worship is water. Now, listen to how one should worship the Earth.

Note: (Only half of the verse is relevant to this Pooja).

# स्थण्डिले मन्त्रहृदयैर्भो गैरात्मानमात्मनि । क्षेत्र्ज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥

Meaning of the Verse:

- In a raised ground, duly leveled and cleared, one should worship God, by means of mystic formulas. In one's own body, one should propitiate the Atman through amenities and in all created beings, and one should worship me as the conscious self through bonevolent vision. (45)
- (1428) Now, please consider, how the earth is surrounded by water, and, therefore, the water tries to enter into it, and the earth is likely to become water only. I, therefore, enter into the earth, and keep it together. Therefore, the earth is having my support.
- (1429) The Earth is a place of my worship, because I enter into it. Now,
- (1430) listen to the way in which, the Earth is to be worshipped. First, an Otta of the shape of the cow should be prepared, because the Earth is like a cow. Therefore, when we have occasion to worship the Earth, we have to prepare otta of this form.
- (1431) On that Otta, Dharadhar should be invoked. Then the symbol of creation, and the heart should be worshipped by reciting Mantras.
- (1432) On that Otta, a geometrical figure showing the spots on it, indicating heart, kavach, shikha, eyes, shakti and beej should be drawn on which the greater Pooja of Dharadhar should be done.
- (1433) Thus I have described how to worship the Earth. Now, I will tell you how to worship oneself. Please listen. The self is the tenth place of worship.
- (1434) First, the figure of 1 is followed by zero. That becomes the figure 10. This is the tenth

place of worship. When we ourselves are the place of worship, it is a strange thing.

- (1435) If there are crores of zeros after one zero it amounts to zero only. No counting is necessary, but if the first zero is elongated as the figure of 1, then the figure of so many zeros have got some value and it is difficult to count.
- (1436) If a zero is turned into 1 it is one unit and it is itself independent, full figure.
- (1437) If there is 0 after 0 what calculation is necessary? When a desireless person desires something he begins to worship himself.
- (1438) If 1 is added to 1 it becomes 2 but when 1 is taken out of 1 only 0 remains.
- (1439) Here we are our own God and the worshipper is also ourselves. We are our devotion. See how strange is this type of worship.
- (1440) When we are convinced that Atmaram the total energy is in our heart only and when we become one with that God, whatever things we perceive or enjoy become automatically an offering to Brahman.
- (1441) If he puts a morsel in his mouth I become satisfied through his mouth and the Supreme Person is thereby worshipped. This is my proper Pooja.
- (1442) Whatever pleasures he enjoys are offered to me, and as I am one with his joy that Pooja is received by me.
- (1443) This is the main worship of all and by this worship the devotee is considered to have propitiated me. It should be considered that through this worship he has made me his servant.
- (1444) This is my favourite worship. It is liked by Garuda-dhwaja (God whose flag is marked with the picture of Eagle). He has by this pleased Adhokshaja (Lord Vishnu). Such a devote is my favourite.
- (1445) It may be either qualified or formless; both the aspects belong to me and he who worships one physical body with its eleven organs will be the worshipper of all the beings.
- (1446) This worship is accomplished by ourselves enjoying ourselves or having self bliss or with an understanding that all living Beings are same as oneself and there is a way of respecting them which is also my worship.
- (1447) If the Eleventh place of my worship is considered there are eleven organs in the body and he who worships one physical body with its eleven organs will be the worshiper of all the beings.
- (1448) One, who puts 1 after 1, knows what eleventh is and he who understands its secret has, to all practical purposes, worshipped all beings.

- (1449) When one receives all sensations through his organs for being used by Atman he understands that in his body only the absolute Brahman resides and also understands that the same principle is dwelling in each and every body or subtle body also.
- (1450) I am the Atman ruling over all the bodies, and therefore, when he looks at many beings, his love for me does not diminish.
- (1451) Then he sees that the differences are related to body only but there is Unity among all.
- (1452) And as he is one with me he is seeing Unity in diversity and therefore the differences do not affect him and through respect to all he worships me only.
- (1453) One who becomes united with me becomes all the beings himself and worships all as if they are his Atma.
- (1454) He respects the prince and the pauper because he sees Unity among all. He worships all of them keeping himself aware of the Universal Unity.
- (1455) O Uddhava, when worship is to be performed of all beings it is possible only through understanding Unity with me.
- (1456) These eleven places are very sacred. They are the easiest way to approach me. My worship in those places should be done in that method, which I have told you.
- (1457) It is necessary to follow the same method as advised by me. If that method is not understood properly, then my image should be mentally placed there, and you should meditate on that image.

# धिष्ण्येष्वेष्विति मदूपं शङ्ख्वचक्रगदाम्बुजै: । युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चेत् समाहित: ॥

Meaning of Verse:

- Though these media, one should contemplate and worship with a concentrated mind in the aforesaid manner, my serene and four armed personality equipped with a conch, disc, mace and lotus. (46)
- (1458) It is foolishness to suppose that by manifestation endowed with qualities is of lesser importance than my abstract aspect, because both the aspects are equal. One is not less important than the other.
- (1459) Suppose, ghee is either liquid or solid. It is ghee only, but ghee in the solid form tastes sweeter. Similarly, the mind becomes happier by meditation on the image of God, which has got form and beauty.
- (1460) The abstract is difficult to understand, because it is beyond mind, intellect, and speech. It is

not knowable by sciences. It is so difficult that Vedas keep quiet.

- (1461) It is difficult as measuring wind by spreading our arms or trying to embrace sky. Our caliber to measure runs away and mind cannot be fixed anywhere.
- (1462) The image having form is not like that. It is beautiful and when we see it, we forget hunger and thirst, and mind becomes peaceful by love.
- (1463) God, who is abstract, Sacchidananda, eternal, beyond the creation, has Himself become Govind as concentrated self-bliss.
- (1464) Sugar is famous for its sweetness, but if it is sugar-cake or crystal, it tastes still better. Similar is the case of my image.
- (1465) If a lump of gold is given to a lady to wear around her neck, will she look beautiful?
- (1466) If various ornaments are made of that gold, and she wears them, then she will look beautiful, and all people will appreciate her beauty.
- (1467) Similarly, that which is without qualities or any modified shapes becomes a good image, which is delicate, beautiful, mind-captivating and a symbol of knowledge.
- (1468) Consider the brilliant darkish complexion the crown, the ear-rings and the waist-band, kaustubh-gem hanging on the chest together with long garland of wild flowers and brilliant yellowish, gold embroidered Pitambar!
- (1469) Thus the image of God is beautifully attractive with a yellow round mark of saffron on the forehead and the hue of red lotus-flowers giving great beauty to eyes.
- (1470) This image is such that, one feels that the beauty of knowledge has surrendered itself to the eyes of this image. The wind got tired, while blowing freely, limitlessly; and it has as if taken resort in the nose of Shri Hari, and became his breathing.
- (1471) Just as there are subtle ultra-sonic notes in omkar, the teeth were set beautifully in the mouth of Shri Hari, and the four pointed teeth looked brilliant by the light of uncovered truth and energy.
- (1472) Just as Jeeva and Shiv being two are still together, the upper and the lower lips looked very similar with same virtues in their togetherness.
- (1473) When one looks at the beautiful face of Shri Krishna, one feels that the face of this Lord is always beautiful as full moon, whereas the moon in the sky is full round lighted beauty, only on the fifteenth day of the bright phase. Thus the face of Krishna is better and superior.
- (1474) The light of the Moon fades in the day time, but the beauty of the face of Shri Hari is quite different. That face is so brilliant that the light of the Sun and the moon is pale before it.

- (1475) Narayana is giving nectar to the Chakor birds, which are sufferers. He gives joy to the birds Chataka, who are seekers of freedom and he is the ornamental of all ornaments.
- (1476) The Beings in the four streams of life are having various actions. Similarly, the actions of the four things held by Narayana are also various or one can say that seeing that Shri Krishna has taken a visible form, the four Vedas have become all the four weapons in the hands of Shri Krishna.
- (1477) Or as Vedas did not understand the nature of the God; they were shy. So, in order to show to the world, their own power, all the four became the four weapons in the hands of Shri Hari.
- (1478) Samaveda became conch, Yajurveda became disc, Atharvaveda became the mace, and Rig-Veda became the delicate lotus.
- (1479) In this way, the Lord God made all the Vedas happy by accepting them.
- (1480) Upanishads wanted to show off their beauty. So, they became the ornament on the arms of the Lord, and the brilliant emulates became noisy, as if saying "We are Brahman".
- (1481) Again, the various nails, fingers, hair and the rings studded with gems became good means of penance for the worshippers.
- (1482) The pendent on his chest is shining very brightly. The stomach is marked by three horizontal folds. The little bells in the waist band are beautified by the central bell, tiny and beautiful.
- (1483) Both of his legs are shining as beautifully as hewn pillars of emerald. But those pillars are material; but legs of Hari are alive.
- (1484) The soles are having many auspicious marks like flag, Vajra, Ankusha, lotus, vertical lines and fish and the shape of the feet is beautifully outlined.
- (1485) There is reddish colour of the soles, which is accompanied by the dark colour of his feet. Thus the beauty of his sole was equal to many rainbows seen at a time in the sky.
- (1486) All the ten directions wanted to be near Hari. They, therefore, became the ten toes of his feet.
- (1487) The moon was becoming weaker and smaller every dark fortnight. She also went to the feet of Shri Hari and became the nails of His feet, and thus was again brilliant.
- (1488) The Lord Shankara held the moon on his head so that the sacred water falling down from Hari's feet, naturally fell on the head of the Lord Shankara which purified the world.
- (1489) The four 'Liberations' saw that God has assumed a form. They, therefore, came and took shelter at His feet and saints also took resort at His feet.

- (1490) The liberation which is known as Salokata and that which is called Sameepata became the ornaments in the ankles of Shri Hari and began to make tiny sweet sounds. Saroopta became the ankle-chains and Sayujjyata became Painjanas.
- (1491) The great demons are also afraid of those Painjanas. All the happiness of the world is at the feet of Shri Hari and Trance finds resting place at these feet.
- (1492) The Lord said "O Uddhava, all the courage, valour, a depth of moral character, fame, and bravery are with my qualified Aspect! Please remember this very well.
- (1493) By the glimpse of this beautiful form of my human body, eyes are completely satisfied, and it brings freedom from birth and death cycle.
- (1494) When the devotees look at my beautiful body, they are not required to undergo yoga, or go to caves or face many hardships.
- (1495) They have no need of seeds, pots or Samadhi. O Uddhava, devotion is the only way to reach me.
- (1496) There are eleven places of my worship. Invocation should be made for me at these places and meditation should be done on my image as shown.
- (1497) Devotees should perform my Pooja; I should be the object of meditation. Many songs in my praise should be sung collectively, my name should be recited, and my virtues should be praised.
- (1498) My life-story should be sung day and night, stories from my biography should be told. Only such total occupation with me should be called DEVOTION.
- (1499) When a lighted lamp is held in our hands, we see the whole room lighted. Similarly when mind is concentrated on my image, wisdom and self-knowledge arise in the mind.
- (1500) You should understand from this description that both the aspects viz qualified aspect and abstract aspect are equal in importance and the bliss from my kind glance is also equal in both types of worship. This must be properly remembered.
- (1501) The quality of pure gold is the same in a lump of gold and ornaments made of gold. Similarly, devotion is not different either for my image or my abstract principle.
- (1502) So, it is definite that both the Saguna and Nirguna devotees are one. For example, sweetness of sugar is the same in a little quantity and large quantity.
- (1503) The mind should be concentrated on my subtle inner image and devotees should worship me with great joy and enthusiasm.
- (1504) O Uddhava, you may ask "In what way this devotion is possible? " I shall tell you all the means by which pure devotion is possible.

# इष्टापूर्तेन मामेवं यो यजेत समाहित: । लभते मयि सद्भतिंग म त्स्मृति: साधुसेवया ॥

Meaning of the Verse:

- He who, with properly controlled mind, worships through deeds of public amenities, and welfare works, develops good devotion and by service to sages, he keeps memory of my Nature. (47)
- (1505) When a man does various meritorious deeds such as yoga, sacrifice, building of wells, developing forests, gardens, lakes and duties according to Vedas and religious scriptures and offers them to me, they should be taken as "Perfect" works.
- (1506) And even though rituals such as Shrouta, Smarta, fire worship, Somayaga are performed and though wells, lakes, public amenities etc are provided, all these activities are of no use if they are not offered to me. Any good deed becomes perfect only when it is surrendered to me.
- (1507) When the devotee is offering actions to me, sometimes his mind wishes to get some result in the shape of protection from any calamity. Seeing this I myself destroy any calamity that my perhaps attack my devotee.
- (1508) I give to my devotees such a high state of mind and divine happiness which is not possible for selfish worker even after taking lot of troubles.
- (1509) My devotee who is sincere is normally not interested in the heavenly pleasures and though as a natural result of his actions, these pleasures are in his lot, he is aloof and remembering me while experiencing those pleasures also.
- (1510) For example a sage is going to temple but on his way there is torrential rain. In order to avoid being wet, he enters a house for shelter. By chance the house is of a prostitute.
- (1511) Now, even though he has entered her house he is not interested in her. Similarly my devotee becomes bored by divine entertainments and being sorry, he repents and exclaims "Oh! How foolishly I am caught in this! He beats his forehead and remembers me.
- (1512) In that state of repentance all those pleasures disappear and in the next birth, the devotee is born in a house as a very intelligent person, particularly in the house of my devotees.
- (1513) Under the influence of his past conditioning of ascetic attitude, in the childhood only he becomes my devotee and luckily he gets such friends who are also my devotees. He loves them very intimately.
- (1514) He denies liberation and worships me with the totality of his being. Thus I do not allow any difficulties to touch the life of my devotees.
- (1515) Only when such devotees perform activities which are helpful to society, and perform

sacrifices etc with all the loyalty, then there is purity in their heart and mind and they become real devotees.

- (1516) With equilibrium of their mind, when they perform these rituals etc,
- (1517) there is purity in their life and with that qualification only they attain the highest type of my devotion.
- (1518) But there is a way of meeting me without undergoing all these troubles. That is a secret path, which I am telling you now.
- (1519) O Uddhava, leaving all other means if a person worships a sage he will have purity of mind. Please consider this.
- (1520) You may ask about the signs of such a sage. I have already told you about it and there is nothing to add. But that sage is the Satguru! This fact is important.
- (1521) If a man worships faithfully that Satguru his whole life becomes pure because of that great preceptor.
- (1522) The sacred word given by that sage takes the disciple direct to the realisation of absolute Brahman. What purity is not possible to achieve by serving the feet of that Satguru?
- (1523) Even if the name of that Satguru is uttered, death will not dare to approach that devotee. When his service is done with joy and happiness, the state of freedom comes to serve the feet of that disciple.
- (1524) You should understand that when the devotion to Satguru is so powerful it automatically brings highest type of devotion towards me. It, like a bride, follows that disciple ardently desiring to marry him.
- (1525) He who joyfully and with great faith worships his Guru should be considered to have achieved fulfillment of his life and devotion towards me is waiting for him at his door.
- (1526) What of devotion? I am also standing at his door. I am so much in love with the devotion towards Satguru.
- (1527) I am not so much fond of my devotees as I am fond of the devotees of Gurus but remember this important thing Without keeping company with saints no real devotion is possible.

# प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव । नोपायो विद्यते सध्रयङ् प्रायणं हि सतामहम् ॥

Meaning of the Verse:

O Uddhava, there is ordinarily no means to reach me without Bhakti-yoga and without the company

of saints, because I am the greatest resort of saints. (48)

- (1528) Three are two paths to reach me. One is the path of Devotion and the other is the path of knowledge. The path of knowledge is difficult while the path of Devotion takes the devotee to me without any difficulty.
- (1529) Many people have advised other seekers about various means to reach me, by coming beyond the worldly life, but note that all these means are not useful. Devotional path is proved to be the best by experience.
- (1530) The simplest, straight, fearless, permanent and pure is this path of devotion advised by me. The path of knowledge creates great fear in the mind of the seeker, suddenly in the very practice of that path.
- (1531) There are two things necessary for watering a vegetable garden. One is the leather container (Mote) which brings up the water from the well and the other is the water way to carry water towards all the trees. There is hard work in this.
- (1532) MOTE, NADA and two bullocks are the primary necessities. The bullocks yoked are required to be whipped frequently, they are harassed while walking to and fro, and only then a small area of land becomes wet.
- (1533) Some times, the leather vessel (Mote) is broken, sometime the rope is cut or sometimes a bullock dies. When this happens, the soil becomes dry and the crop is lost.
- (1534) But a canal of a river has no such difficulties. Once water is guided through the canal the flow is continuous.
- (1535) Knowledge is like the well water. The scholars study the Vedas and sit for discussing about the permanent and impermanent.
- (1536) One scholar advocates ritual, one supports sanyasa and insists on shaving of the head, while some say that it is not proper to put our body to any such troubles.
- (1537) Some say that Prarabhdha (the law of karma) is valid and effective. Some say that verbal knowledge is important while, some say that we should not chatter on this subject.
- (1538) Some say that we should give up all knowledge. Some say that the man who has ripe imagination is really wise and we should not value stupid persons.
- (1539) Some say that penance is important. Some say that mantras are very great. Some advocate study of Vedas while some say that charity is the best means.
- (1540) Still another man rejects all these methods and advocates yoga, mudras and postures.
- (1541) In all these discussions they never reach at one decision. The pandits are proud of their knowledge, but they really do not know.

- (1542) So, such is the condition on the path of knowledge. By doubt intelligence is lost. There are many difficulties. Thus through all these things I am not reached by the seekers.
- (1543) My devotion is quite different. My devotees reach me by only taking my name. There is no count how many are liberated.
- (1544) When my virtues are described or when the story of my life is told together with recitation of my name, no calamity gets entry at the place.
- (1545) The shouting of Hari-nama is like a fort. How can difficulties come there? They run away from my devotee and the doors of liberation are open.
- (1546) My devotees have no hopes about anything even about freedom, and, therefore, I am in love with them and their faith.
- (1547) In short, there is no path except devotion to come to me easily. Really, what I like most is devotion.
- (1548) (Eknath says) "The Lord very lovingly described for Uddhava, the easy path of devotion. Uddhava was already the best devotee, and as he listened to the talk of Lord Shri Krishna, he was all Joy".
- (1549) As the Lord Shri Krishna told what was in his mind, Uddhava began to dance in ecstasy. He again and again bowed to the Lord.
- (1550) He asked "If your devotion is so easy, why all people are not your devotees? The Lord said "Without great fortune, nobody can worship me by devotion".
- (1551) If the merit of crores of births in the past is in stock, then only a man can get the company of saints, and through that my devotion arises in his mind.
- (1552) O Uddhava, have a confirmed understanding that devotion is possible through living with the saints. In the way, devotion towards me is waiting near the saints, waiting for devotees.
- (1553) You may question me, "O Lord, if you think that the saints are our own people, what you do about the other people? To whom are they entrusted? You may also ask why my devotion is always in the company of saints".
- (1554) But O Uddhava, have no doubt. I have great trust in the saints. When I myself am with them, my devotion is naturally there.
- (1555) You may also ask, "Why I say that you should worship the saints". My answer is that I cannot be controlled by anybody, because I am Ananta. But saints have tied me with their faith".
- (1556) I will also tell you, how it is possible for them. It is because they do not value anybody except me in all the three worlds. They are very loyal.

- (1557) They have surrendered to me their karma, all their duties, Dharma, body, house, beauty, name; and their Ashrama Dharma.
- (1558) Even if great calamities like those befalling humanity at the time of final dissolution, attack them, they do not fear or deviate from my devotion.
- (1559) Even if the sky may fall down, they never look out for protection, to any other person except me. That is why I have become their servant.
- (1560) The greatness of faith is so wonderful! I am the Atma of the whole Universe; but they have become my Atma. They are one with me, the Supreme Person.
- (1561) Please remember that the saints and myself never leave each other though the end of the world may come. I have told you the most secret fact from the bottom of my heart.
- (1562) The saints have become my persons, and are united with me by devotion only. Others do not worship me; therefore, I have left them to the mercy of time, and karma.
- (1563) Death has no power to approach the saints. They never become a prey of time and death, because I am always protecting them.
- (1564) O Uddhava, I am not ashamed to do any work of the saints. Now, I am going to tell you further greater secret.

# अथैतत् परमं गुह्यं श्र्रण्वतो यदुनन्दन । सुगोप्यमपि वक्ष्यामि त्वं मे भृत्य: सुहत् सखा ॥

Meaning of the Verse:

- O the Son of Yadus, you are my friend, and also a faithful servant. As you are listening, I am going to tell you a very mysterious and secret thing. (49)
- (1565) O Uddhava, you are the glory of the race of Yadus. Listen! You are my relative, servant, well-wisher, and dear friend. So, I cannot help talking to you about some further secret things.
- (1566) Therefore, I am going to tell you the very essence of all the essence in my store.
- (1567) I have never told this to anybody; but you are my dearest friend and eternal companion. You have unparalleled love for me.
- (1568) And that love is not a dry thing. You have tremendous devotion for me; there is desirelessness in your heart which is guileless.
- (1569) In this race of Yadavas, you are the only one equal to me, you are a family member, and you are a wonderful servant.

- (1570) You are not a servant guided by selfish ends, but you are totally trust-worthy. How can I describe many of your good qualities! I am really over-joyed, while telling you all this.
- (1571) The Lord said "I cannot keep this secret from you", and he embraced Uddhava tightly and lovingly, which made both of them very happy.
- (1572) Then the Lord said "Please listen with respect and proper attention. This secret knowledge will be the cause of upliftment of the whole Yadav race".
- (1573) This is because the race, in which a person attains the realisation of the Absolute Brahman, becomes pure. Have no doubt about this statement! Take this as the final truth.
- (1574) Now, you will say that "Since I, (Shri Krishna) am complete Brahman, (Narayana) and have taken birth in this race, the race is already uplifted, and you will say "Compared to that your knowledge is negligible."
- (1575) Please listen to my answer. Though it is true that I have taken birth in this race, I am completely aloof from the name, the form, the caste, and relations. If you want to consider me as Yadava, that is not sufficient, because I am the head of all the races in the world, and all the world is my family.
- (1576) The Lord further said "This is also another reason of my sharing my knowledge with you, because I know that this knowledge will be the emancipation of the whole world".
- (1577) Uddhava's eagerness to listen to the knowledge, was such that he opened the ears of his mind, and when he saw the face of Shri Krishna, his eyes were locked with the divine eyes of Lord Shri Krishna.
- (1578) Now, Uddhava is attentive and the Lord is going to tell him rare knowledge, which is pleasantly narrated in the next chapter.
- (1579) Thus saying, Eknath requested the audience "I request the saints and the listeners to please pay attention, and be careful. I have saluted your feet with my head bowed down.
- (1580) By the grace of your feet, I am going to explain the meaning s of various verses from the Bhagawata Purana, to the complete satisfaction of all the saints.
- (1581) Eknath surrendered himself to his Guru Janardana, and he looked as beautiful as water in the sea looks beautiful in the form of its waves.

Here ends the Marathi commentary by Saint Eknath on the 11<sup>th</sup> chapter of

the Eleventh Skandha of Bhagawata Mahapurana.

# Dedicated to Lord Shri Krishna.

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# Chapter 12

Om! Salutations to Lord Shri Ganesha!

Om! Salutations to Lord Shri Krishna!

- (1) Om! Salutations to Satguru, the spring season! You are present when the sense of Quality is destroyed and the season of the sense of unit is at hand, and when the cool breeze of that season enters every garden of knowledge.
- (2) At that time the withered leaves of "Ignorance" fall down and new delicate leaves which have the colour of "Desirelessness" appear beautifully everywhere.
- (3) Though the heat of the ascetic quality of desirelessness turns all the trees leafless, the spring season causes new reddish delicate leaves to appear on them.
- (4) By the advent of the spring, the trees have many horizontal branches and many flowers bloomed on them the flowers of SOHAM. (I AM THAT!!)
- (5) The bumble-bees which had become blue-black because of their unity with Krishna came rushing to these flowers. They took away the honey from the flowers with such a delicacy that the pollen in those flowers was not at all disturbed by them.
- (6) The bumble-bees were very happy to taste the rich honey. They entered the Lotus heart and took rest there. They proceeded through the door of Sushumna, the central yogic channel of cosmic energy in our body.
- (7) They penetrated the six Lotus flowers and the two petalled Lotus at Adnya-chakra, and being carried onward on the wind of sandalwood, they reached and entered the thousand petalled Lotus beyond the Brahma-Randhra.
- (8) Having thus enjoyed the white pollen there, the groups of bumble-bees became uncontrollable and in their happiness, they created lot of humming confusion. There were waves upon waves of the self joy.
- (9) By this time, various sounds of silence arose without beat instruments, in ten types of resonance. Those sounds were also enjoyed by the bees and they became silent.
- (10) There the bunches of fruit of Liberty were hanging, making it a very grand scene. By that enjoyment of the fruits, the Jeevas experienced satisfaction of their desires and they began to announce the word "Soham" loudly.

- (11) Just then the seekers, like some peacocks spread their feathers due to extreme love, and came into the garden of the spring season, where they began to dance, and made great sound of Guru-Nama.
- (12) The Kokila birds that were "rules and regulations", were up to now silent, but when they saw the spring season, they gave up their silence and began to sing hymns in praise of that king of all seasons.
- (13) In the lake of devotion, the water is very clear and the lotus flowers of nine types of devotion were in blossom there. The devotees took bath to their entire satisfaction and started to play water games continuously.
- (14) The Chakravaka birds viz the Jeeva and the Shiva, were sipping the water separately; but when the sun of knowledge viz, the Satguru arose, in that light both the birds came together very happily.
- (15) Because of the advent of spring, greater kings of the forest were very enthusiastic; the selfbliss began to shower from the trees. The pseudo-roots went down and penetrated the earth and perhaps reached to the region of the divine serpent 'Shesha'.
- (16) The wind of knowledge rich with the fragrance of sandal-wood began to blow, and the Goddess of the forest came in a great mood, and the pilgrims on the path of liberation took sweet slumber of great comfort of the Atman at that place.
- (17) The Lord Shri Krishna is giving the teaching to Uddhava in this chapter; and here the Lord is the Satguru or the spring season, who gives happiness to the rich garden which is the devotee.
- (18) In this 12<sup>th</sup> chapter, the greatness of the company of saints is described and the questions as to who is the doer of the action and what is the nature of renunciation of karma are discussed.
- (19) At the end of the 11<sup>th</sup> chapter, the Lord has promised Uddhava that he would tell him the secret of spiritual path. So Uddhava began to look eagerly at the face of the Lord Shri Krishna.
- (20) Uddhava was eager to know what secret things the Lord would tell and what words would be spoken by him.
- (21) Just as the bird Chataka drinks the rain-water in the sky only, so eager was Uddhava to listen to his teaching.
- (22) The condition of Uddhava's mind was such that he wanted to accomplish the bath, the Sandhya Prayers and dinner at one time or to understand the knower, the knowing and the known simultaneously.
- (23) The Lord Shri Krishna, who was very kind to his devotees and generous by nature noticed the eagerness of Uddhava and began to give him secret knowledge.

- न रोधयति मां योगो न सांख्यं धर्म एव च । न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥
- वूतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमा: । यथावरून्धे सत्सङ्ग: सर्वसङ्गापहो हि माम् ॥

- The Lord said Nothing holds me dear to the seeker no yoga, no saukhya, no religion, no selfstudy, no projects, no money! No vows and observations, no yadnya, no veda, no visiting places of purity, no rules of code of conduct etc; as I am held and attracted by the company of saints which creates freedom from all attachments (1,2)
- (24) Eight-stepped yoga practice has no power to make me pleased with the seeker. The worldly thought about choice between the permanent and the impermanent is also unable to reach me!
- (25) One may always keep thinking about the Prakruti and Purusha, but that thinking will also not be able to make the man worthy to reach my state.
- (26) The various duties of morality including non-violence or the truth, are not capable to reach me. Though a man may recite the Vedas completely, which is very meritorious in public opinion, he will not reach me by it.
- (27) Then what status has penance here? The worship of god through five types of fire is also useless here. The vows of the fast for chandrayanas are out of their capacity, because I am not to be pleased by such fasts.
- (28) A man may renounce his home, may burn in the fire sacrifice called virajaa, all his attachment to all belongings or accept the initiation of Sanyasa but I, the almighty god are not pleased with all this sadhana.
- (29) People have become crazy performing rituals according to the vedic rules and scientific procedures but I am not pleased with them. The poor people have only to undergo lot of troubles in the perfect performance of offering of oblation in the sacrificial pit.
- (30) People may generously give cows in charity, donate land, offer til and other grains and money also but I am not pleased unless they drop their pride of being a generous person.
- (31) Further people may observe various days of fast like Sankashta- Chaturthi, Rishi-Panchami, Vishnu panchak, Buddhashtami, very regularly but I am not caught in those observances.
- (32) Or having spent all the belongings some may accomplish the great sacrifices of Ashwamedha and Rajasooya, but they do not make the man eligible to attain me because I, Shri Krishna is not won over by these sacrifices.

- (33) Further, persons may dig wells, lakes, develop gardens, grow trees by the side of public roads, build resorts on difficult ways through forests for the use of travelers; or execute various religious functions, but I cannot be pleased.
- (34) Some may recite very difficult vedic chants or have sessions of repeating secret mantras or perform strange meaningful Sadhanas having great powers in them and purity, these observances are not, on their own, able to bring me nearer to the performers.
- (35) There are many sacred places of pilgrimage with great blessing in the waters there, like Pushkar and they may be famous for their power to destroy sins, but these have no sure way to reach me.
- (36) Some people observe the code of conduct with control of mind and regulated actions which may be very exhaustive to them. These seekers cannot reach even my door.
- (37) O Uddhava, I will later on tell you details about the good aspects and limitations of these rules of conduct, in detail. Here we are dealing with them in short.
- (38) Please remember one thing- those dozens of rules of conduct and the group of all other religious efforts really do not find any path to come to my Vaikuntha .
- (39) If at all these peoples remain in the company of saints then only all those efforts will be fruitful and it will be, as if all the efforts have personally come to my home. This is the tradition.
- (40) The company of saints is a strange thing. The relationship with the saints destroys all other involvement and attachments and I am directly in contact with my devotees, who have not to depend upon any body else to come to me.
- (41) A worm is transformed into the potterfly by constant thinking. Similarly when the devotees maintain intimacy with the saints they also are transformed and become identical with me.
- (42) For example, there are ordinary trees around a tree of sandalwood. They also receive fragrance from that sandalwood tree and are sold at a high cost.
- (43) Those ordinary woods are also used as sandal wood, to honour God and Brahmins, rich people and kings.
- (44) So my devotees become worthy by having the company of saints and I also love them.
- (45) O Uddhava, please remember very well that to attain to my position there is no other sure way than to be in the company of sages.
- (46) I told you some of the methods of penance. They are all affected by pride.
- (47) Please listen to their peculiarities. In the eight- fold Yoga system control of breath is so difficult that it is never completely conquered and if at all some success is gained the occult powers distract the aspirant.

- (48) In a person who has the talent for discrimination between the permanent and impermanent, often there is pride of knowledge and his mind has tremendous desire for money and public honour.
- (49) Some people practise non-violence. They strain water to avoid killing of small life, but in the very process of straining, thousands of bacteria die. So their non violence implies some violence.
- (50) Now suppose some Brahmins recite Vedas hoping to see me personally. But in the Vedas no statement is made about the main problem of Brahman. Therefore, that reciting is useless. Sacrifice and charity are also not enough.
- (51) If penance is observed by the body, that person gets angry, he never conquers the anger and it always goes on increasing.
- (52) Even if everything is given up and a man becomes Sanyasi, the pride about physical body continues. Viraja Homa is also not useful because the man is proud of his rituals.
- (53) If the rituals according to the Vedas and Sciences, and provision of public amenities are done, even then divine pleasures become an impediment and these rituals finally prove to be detrimental to the man, who does these things.
- (54) If many donations are given, the mind starts to expect the result and the man also becomes proud of his generosity.
- (55) Some person observes Anant -Vrata and uses a thread of fourteen knots, but forgets the immeasurable God. So, he misses the real God.
- (56) In many Yadnyas, there are so many details to be observed that somehow defects creep in the Yadnya and if at all perfect Yadnya is accomplished, the man gets involved in receiving the fruit of the good deed.
- (57) In the case of Veda mantras and other secret mantras, their pronunciation is required to be exact. These mantras are prepared by expert human beings only. Many persons have become mad, because of wrong diction of the words.
- (58) People go to pilgrimage by colouring their dresses suitable for the occasion, but they do not get peace of mind and many become beggars, and they do not get a moment's rest.
- (59) All the rules, dozens of codes of conduct are limited to the 24 elements of Prakriti; and the Purusha, the Paramatma who is beyond, as the 25<sup>th</sup> main principle is not attained by anybody.
- (60) So, all these spiritual efforts undertaken on our own, are having many defects, which I have told you just now.
- (61) If these spiritual efforts are followed under the guidance of a saint, a Satguru, then they are successful.

- (62) If the Guru does not tell anything definite, the seeker, according to his whim undertakes much wrong type of penances, the details of which, the dangers, and the secrets of which, cannot be known by a layman.
- (63) But I am going to tell you about innumerable people, who have reached me by keeping company of saints, and have not to bother about so many details about various means.

सत्सङ्गेन हि दैतेया यातुधाना मृगा: खगा: । गन्धर्वाप्सरसो नागा: सिद्धाश्वारणगुह्यका: ||

विद्याधरा मनुष्येषु वैश्या: शूद्रा: स्त्रियोऽन्त्यजा: । रजस्तम: प्रकृतयस्तर्स्मिमन् युगेऽनघ ॥

Meaning Of the Verses :

- By the virtue of company of the saintly persons, the sons of Diti , yatudhanas, deers, birds, angles, divine damsels, serpents, masters, charanas, Guhyakas, Vidyadharas as also in the human kingdom , merchants , shudras , women etc, belonging to the relative ages , having the Rajasic and Tamasic nature -(3, 4) (have reached me).
- (64) If one observes, many persons are born in the categories of beings belonging to ignorant and Rajasic and Tamasic nature but having chosen company of saints they have come to me permanently.
- (65) Among them are demons, Danavas, Birds, Beasts, Angels, the divine damsels, Siddhas, Charanas and Vidyadharas as also Cobras and poisonous serpents, etc, who have reached me
- (66) In this way when birds, beasts and serpents have attained freedom, human beings are naturally of a higher category and by company of saints, the merchants, Shudras and women have also reached me.
- (67) Not only this but there are some people who are out of caste and others do not take even their name and they run away from those dirty persons.
- (68) Even those down-trodden persons have attained status equal to me. They are respected by Gods and Brahmins also. Such is the greatness of the Saints.
- (69) If people who are considered low and disrespected become honorable by the virtue of being in the company of saints. O Uddhava, you are very innocent and you have great merit. So you should choose to be always living with the sages and the saints.
- (70) For example pure gold is already valuable and if a jewel is fitted in it the gold becomes worthy of having a place in the crown of a king.

- (71) Similarly when a man is already having merit he gets the opportunity to live with the saints and eventually he gets great joy, gods go to them and even the Lord Shankara and others come to see them with all eagerness.
- (72) The Lord of death, Yama, salutes their feet; the sacred places wish to get the blessed water from their feet; and thus a person who has devotion and the friendship of saints becomes so fortunate.
- (73) It is obvious that persons from these categories of demons, women, shudras and others have been liberated but I should say here that many others in the various ages have been emancipated because of their relationship with the saints.

# बहवो मत्पदं प्राप्तारत्वाष्ट्र कायाधवादयः । वृषपर्वा बलिर्बाणो मयश्चाथ बिभीषण: ॥

### सुग्रीवो हनुमानृक्षो गजो गृध्रो वणिक्पथ: । व्याध: कुब्जा वूजे गोप्यो यज्ञपत्न्यस्तथापरे ॥

- There are many, who belonged to lower categories but reach me by devotion. They are Wrushapava, Bali, Bana, Maya, Bibheeshana, Sugreeva, Hanumana, Ruksha, Elephant, Vulture, Merchant, hunter, Kubja, the Gopis from Gokula and the wives of Brahmins. (5, 6)
- (74) Writra, a demon was enemy of the Lord Indra. He is praised by Vedas also. His mind was always in the state of equilibrium even during actual fight. He, therefore, came to me.
- (75) By listening to the stories told by Narada, while in the womb of his mother Kayadhu, my devotee Pralhada became famous though belonging to demons.
- (76) Wrushapava a very brave Daitya became my devotee and was of equal status. I became a young 'batu' at the door of the king Bali, to beg for land.
- (77) When I tried to deceive Bali, I myself was deceived by the turn of events; and had to be a doorman at his palace.
- (78) Banasura, was the son of Bali. By the boon received from Shankara, he had become very powerful. He kidnapped my grandson. Narada was the spy.
- (79) I caught Banusura and cut down all his 998 arms keeping two arms intact. Shankara intervened and requested me to spare his life.
- (80) He said to me "You may by mistake kill the son of your own devotee." I respected Bali very much. I guard his door and, therefore, I emancipated Banasura and Lord Shankara.
- (81) I did this to please the Lord Shankara; and Banasura was happy.

- (82) Arjuna allowed the fire to burn the forest by name Khandava. Mayasura the resident of that forest, was on the point of being burnt; he surrenderd himself to me and I have saved him.
- (83) Bibhishana was brother of Ravana, a demon, but as he surrendered himself to me he became my beloved devotee.
- (84) Sugriva, Maruti and Jambuvanta were monkeys. They are famous for their bravery. Jatayu, who was wounded by Ravana was liberated by me.
- (85) Gajendra was caught by a crocodile in a lake. The family-members of that elephant had also left him. He began to call me at the time of his death.
- (86) He lost all hopes about life and threw a lotus- flower towards the direction of Vaikuntha and called me for help.
- (87) I heard his call and without waiting for the eagle, I went to that elephant with great speed and saved it from the crocodile.
- (88) You see, the elephant was only an animal, but because he remembered me at the time of death, I took him up to my abode. The Puranas have, therefore, praised him.
- (89) There was a merchant, who was doing business properly and truthfully. He gave right measures; and therefore, he was called the truthful merchant. (Tuladhara).
- (90) In the lowest caste, Dharma-Vyaadha attained unity with me, though he committed a sin.
- (91) (Shuka said) "O Parikshit ! The hunter, by error hit an arrow on the foot of Lord Krishna. But Lord Krishana bestowed upon him the heaven world."
- (92) Guhaka was a fisherman. He saw Shri Ram and by one glimpse of that God, all his bondage of Karma was destroyed and he was also liberated.
- (93) The Lord Shri Krishna said "Kubja was crooked at three places in her body, but her mind was straight and pure.
- (94) She offered me sandal-wood paste. So I was pleased with her and liberated her. She offered her mind to me".
- (95) The Gopis from Gokula had left their worldly attachments, and surrendered themselves totally to me; and therefore, they also enjoyed the bliss of Atman.
- (96) The Gopis loved me or you can say that I love them; and therefore, our mutual love surpassed all other means of devotion.
- (97) The wives of Brahmins, who were performing Yadnya did not care for their husbands or families, and loved me.

- (98) They offered me food and as a result they were free from births and deaths, but those Brahmins, who were proud of their karma did not reach me.
- (99) One of them prevented his wife from coming to me. He argued that people were not caring for Vedas and the wives were worshipping cowherds, which was wrong.
- (100) His wife saw others coming to me; and felt very sorry, but the Brahmin was cruel and hardhearted. He prevented her.
- (101) He said to her "Your father gave you to me in marriage, and I am the owner of your body. Why are you going to that cowherd, leaving me?"
- (102) She said- "Yes, you are the owner of my body only." So saying she left her body before him, and came to me by her causal body, thus attaining Sayujjya liberation.
- (103) Those ladies came to me very easily, for which many seekers undertake lots of troubles, but are not surely successful.

#### ते नाधीतश्रू्रतिगणा नोपासितमहत्तमाः । अवूतातप्ततपसः सत्सङ्गान्मामुपागताः ॥

Meaning of the verse :

- They did not learn Vedas, did not serve gurus, did not observe penance; but reached me because of the company of saints. (7)
- (104) They did not recite Vedas, did not serve any Gurus or philosophers nor did they observe vows or practised penance.
- (105) Only by being in the company of saints, many have reached me only because of their faith. The Lord is easily their friend, who are faithful.

# केवलेन हि भावेन गोप्यो गावो नगा मृगा: । येऽन्ये मूढधियो नागा: सिद्धा मामीयुरञ्जसा ॥

Meaning of verse :

- Only through their faith, the gopis, the cows, the mountains, the deers; and others of dull minds and serpents as well as siddhas reached me easily. (8)
- (106) The saints who were in the state of Atman were lucky to get my company by their faith and as they were united with me, what was the necessity of penance and observance of vows?
- (107) Faith is the only capital asset with them, and meeting me is the gain. Gopis were united with me by the force of their devotion.
- (108) As soon as the Gopis heard the sound of my flute, they left their household duties; and not

caring even for their physical bodies, they came running to meet me.

- (109) They did not care for their husbands and fathers, nor did they care for Vedas or Scriptures about morality and had complete faith in me. Such was their love for me.
- (110) In a moment, they dropped their love for their children, flouted all morality and see how they came to me.
- (111) Even cows forgot their fear of tigers and came to me by hearing the sweet notes of my flute.
- (112) Their calves were attracted by the sound of my flute and forgot to eat their morsel of grass or to drink milk. Such was their love for me.
- (113) The tigers and the deers forgot their enemity and lulled by the sound of my flute, they reclined near each other.
- (114) The two trees of Arjuna were uprooted by me, but the indwelling angels were freed. There is no wonder that the trees and the grass in Vrindavana were liberated.
- (115) The peacocks were honoured, because I used their feathers. Small shrubs, creepers, stones, grass in Vrindavana were also liberated by my company.
- (116) Their only pure devotion was that they loved me. By that only, these beings became identified with me.
- (117) Kaliya the poisonous serpent was freed of his poison by the beating of my feet and all his family-members also received my grace.
- (118) (Shuka says) "The lord Shri Krishna is telling Uddhava that it is impossible without Satsanga (the company of saints), to attain the glory of unity with God".

# यं न योगेन सांख्येन दानवूततपोऽध्वरै: । व्याख्यास्वाध्यायसंन्यासै: प्राप्नुयाद् यत्नवानपि ||

Meaning of Verse :

- By Yoga, by Sankhya philosophy, by charity, by observances of fast, penance, Yadnya, knowledge of the words, study of Vedas and by Sanyasa even, I am not reachable by any amount of efforts. (9)
- (119) I am not reachable by Yoga ,Yadnya ,Vrata , Charity, study of Vedas knowing the meaning of Vedas, penance, pilgrimage, knowledge, meditation; and Sanyasa.
- (120) I am not reachable by following all these methods perfectly according to rules, if there is selfish desire in the man's mind.

- (121) Thus I cannot be reached by all these methods, but Gopis enjoyed my blessings with the help of simple devotion.
- (122) The Gopis had great love for me, and as for good company, it was my company which was their good fortune. O Uddhava, so you have understood that through the grace of saints only, it is possible to attain the state of Atman.
- (123) You have already known the depth of their state of love, when you visited Gokula, but you can not really realize their love! About that I am going to tell you.
- (124) The Lord himself began to tell Uddhava about the unlimited love of Gopis for him. Uddhava was really the most fortunate devotee of the Lord.

# रामेण सार्धं मथुरां पूणीते श्वफल्किना मय्यनुरक्तचित्ता: ।

# विगाढभावेन न मे वियोगतीव्राधयोऽन्यं दहशु: सुखाय ॥

- When Akroora was taking me and Balaram to Mathura, Gopis being greatly attached to me suffered too much the pain of being away from me, and did not find anything else, that might give them any solace. (10)
- (125) When Akroora was taking me with Balibhadra to Mathura the Gopis experienced such a sorrow and pain that I cannot tell you enough.
- (126) "When I begin to tell anybody about their sorrow I am feeling out of my mind even now-" While speaking like this the Lord was moved by those memories.
- (127) While describing the true love of devotees Shri Krishna was all tears because he was really the Kalpataru of the desires of his devotees and he had unparalleled compassion for them.
- (128) He further said "When the Gopis saw me going to Mathura tears began to fall profusely from their eyes and their heart was broken. They began to roll down on the road before my chariot.
- (129) As their love for me was ardent beyond comparison they did not turn back though I tried to disuade them. They did not leave my feet; they were overwhelmed by emotion.
- (130) The devotional force in their heart was so great! They embraced me and though I tried to relax the hold it was not possible. They could not even breathe! Their life was as if suffocated.
- (131) They totally forgot their modesty. While their father-in-law, husbands and fathers looked upon, they began to cry loudly, placing their heads on my feet.

- (132) They felt all the world as a big vacuum without me and again and again they turned to me and sobbing heavily they cried and wailed.
- (133) They said "Oh! This wicked man is taking away our dearest friend"! Thus shouting they called Akroora as cruel man and turned to me with all their pathos.
- (134) They stood in front of me, looked at my face and thinking about impending estrangement suddenly they had a bout of emotion and most piteously began to lament.
- (135) The Gopis were so united and inseparable from me they had placed their total consciousness with me. They forgot all their physical comforts; they were tremendously in love with me.
- (136) Really they were drowned in sorrow because of my going away but even I cannot express in words the acute condition of their hearts.
- (137) Everything which was otherwise a source of pleasure for them that became a source of sorrow. What a wonderful ecstacy and attraction towards me! They never allowed me to part from their hearts.
- (138) Now I will tell you their routine pleasure which they derived from me while I was staying in Gokula. Please listen.

## तास्ताः क्षपाः प्रेष्ठतमेन नीता मर्येव वृन्दावनगोचरेण ।

#### क्षणार्धवत्ताः पुनरङ्ग तासां हीना मया कल्पसमा बभूवुः ॥

- In Vridavana, I was the most beloved of those Gopis; and spent nights extra- ordinarily pleasurable, when we felt as if only half a moment was spent. But the same nights became for them as lengthy as ages in my absence. (11)
- (139) How wonderful was the joy of Gopis! When in the morning, they saw me going to Vrindavana; they came forward, and were very joyful to look at me.
- (140) When I came back at noon to tether the cattle, the Gopis used to come there to see me under the pretext of attending to some household work.
- (141) They used to play many games, to tell various jokes and enjoyed our past time.
- (142) In the evening, when I returned to our home, they came forward, waved lights around me in my honour and welcome; and bowed before me placing their heads at my feet.
- (143) In this way, though they saw me three times every day, they were never fully satisfied. O Uddhava, beyond this a strange divine game was played in the privacy undisturbed even by gods.

- (144) O Uddhava, I am going to tell you the secret of that tremendous happiness, in which, though I am beyond all Gunas, I remained happily buoyant in that ecstacy.
- (145) Only the Gopikas for one part and only me know the great happiness, which all of us derived at the night of Rasa.
- (146) Even the Goddess Laxmi and all the gods, being baffled could not understand the quality, the sweetness and the joy which we derived.
- (147) The Lord Shankara, who fell for the beauty of Mohini, could not get that joy.
- (148) Parvati, as a Bhilla maiden could captivate the mind of Shankara. In short, the pleasure which we had cannot be known by yogis and those who undergo heavy penance.
- (149) O Uddhava, though Sankarshana is dearest to me, He also had no inkling of that joy.
- (150) Some people may say that our Rasa was nothing but carnal desire collectively enjoyed; but listen, O Uddhava, the cupid had no entry there.
- (151) The cupid after disturbing the Lord Shankara proudly began to say "I am the greatest!" And with his bow and arrow came to disturb our divine play.
- (152) But no power of Kama is effective, where the shield of my divine beauty is functioning. To remember my name gives enough strength to a man to break the arrows of cupid into hundreds of pieces.
- (153) The cupid has extra ordinary subtle vision. As soon as he gets a chance, the showering of those arrows is futile, where the mind of devotee is pre- occupied totally with me.
- (154) Where I am myself as Atmaram playing on my own power, how can poor cupid enter there? When Gopis had real desire for me the whole passion in their Being was destroyed.
- (155) He who remembers my name cannot be even seen by cupid. Where I, the supreme person is enjoying there the action of cupid cannot enter.
- (156) The cupid says, "Alas! I have remained unfortunate though I am considered to be fortunate. I cannot reach the final highest stage in the Rasa dance.
- (157) The cupid sat with great hope to be able to see and enjoy that Rasa, but could not get anything. So in order to get that joy he dropped all his pride and was born as my son.
- (158) Then I took in my lap cupid as my little son and gave him all the desired joy.
- (159) I prolonged that night for the duration of six months according to the time frame of the Lord Brahmadev. But Gopis thought that it was a very short night, and wondered next morning – "How has the Sun arisen so early today?"

- (160) As I was enjoying my self, who would remember time, etc? Gopis were very fortunate to enjoy the divine bliss, the pure ecstacy in the Brahman.
- (161) Though many nights elapsed in our play, they were not satisfied. Their love for me went on increasing.
- (162) These Gopis have had observed penance and having pleased me demanded a boon by which they would be having my company in private in the Rasa game.
- (163) These Gopis were Shrutis from the Vedas and even in that position; they could not have self – realization. Therefore, they understood that they could not receive me as they wanted and they really could not reach the high state of unity in duality, which is the nature of Rasa.
- (164) O Uddhava, to be attached to objects is the root of ignorance and please note that you cannot meet me if there is that ignorance. Further even if one knows the details of Vedic rituals, I will not be known by that knowledge.
- (165) When the knowing and the not knowing are totally gone, then the bliss of my state of Atman can be experienced. The Shrutis knew this definitely and they came as Gopis in Gokula to experience that divine unity.
- (166) Please understand this background, and know that they got what they wanted in that Rasa game.
- (167) O, Uddhava, let this be! The most important fact is I adopt myself according to the faith of my devotees.
- (168) I am never away from my devotees. I take the form for each devotee according to his particular faith.
- (169) My face is always towards the devotees. I never turn my back, but the devotees themselves turn away. It cannot be helped. In this way, they invite unwanted misery.
- (170) I am full of desires to a devotee who has desires about me and I am desireless for the devotee, who is himself desireless. To a man who does not believe in God, I remain non existent, though I exist every where.
- (171) But enough with this explanation. Please listen. As the Gopis had great love for me, they enjoyed many nights with me as if they were some moments.
- (172) However, when I was not with them, they felt all nights as ages though their husbands were with them.
- (173) I cannot tell in so many words the depth of their longing, but it is enough to tell that being separated from me, they entered into trance by the force of their love for me.

### ता नाविदन् मय्यनुषङ्गबद्धधियः स्वमात्मानमदस्तथेदम् ।

# यथा समाधौ मुनयोऽब्धितोये नद्य: प्रविष्टा इव नामरूपे ॥

Meaning of the Verse :

- With their mind fastened on to Me with love, they were not conscious of their people or of their own self, much less of this world or the next Just as sages lost in Yogic trance are not conscious of names and forms in this world and are merged into me like rivers merging in the ocean. (12)
- (174) O Uddhava, I have just now told you, "how the Gopis were totally united with me."
- (175) When I left them for Mathura, even the stones were broken by the impact of their sorrow.
- (176) Though they were estranged from me, they continued to remember me telling my stories to each other, and praising my virtues, and were united with me by their souls.
- (177) When they were doing their household works like cleansing of the grains,

to and churning of curds, or watering the courtyard or putting their children

(179) in the cradle or milching the cow, they were always remembering me.

- (180) Wherever they went or they sat or dined or drank, they were always meditating on me.
- (181) In short when I went to Mathura they always lovingly thought of me and their eyes were searching for me everywhere. Not only that their talk was always about me.
- (182) Such was the deep love of Gopis for me and I was in love with them. Though they were occupied with their household routine their mind was tied to me.
- (183) Their intellect was completely taken up by meditating upon their husbands, their sons, and all their domestic cores.
- (184) As they were crazy in thinking about me they forgot all physical pleasures, they forgot dualities of hot and cold, they forgot even their huger and their thirst.
- (185) Their mind which being attached to their physical bodies had considered their husbands and sons as their relatives, forgot the very physical body and it was merged into me.
- (186) They forgot this world. They forgot the other world. They forgot cause and effect. See the wonder! As they were enjoying the bliss of being united with me, they forgot their names and their beauties.
- (187) A Yogi denies and rejects modifications of all the twenty four elements and in the trance

forgets all the worldly life, so the Gopis also forgot everything and were inseparably soulfully united with me.

- (188) Or various rivers meet the ocean and become one with it and forget their different identities.
- (189) Similarly being united with me by love and one- pointed meditation the Gopis totally forgot their identities. In their mind their names and forms were totally absent.
- (190) How can one describe the influence of the glory of Sat-Chidananda! Actually they did not know my higher divine glory but as they were totally absorbed in me alone, naturally they became equal to absolute Brahman.

#### मत्कामा रमणं जारमस्वरूपविद्रोऽबला: । बूह्य मां परमं प्रापुः: सङ्गाच्छतसहसूश: ॥

- Full of passion for me, thinking me as their paramour, women of Vraja, numbering hundreds and thousands, did not know my divine character but attained to me the supreme Brahman through their intimacy with me. (13)
- (191) The Lord further said, "No doubt those women were simple souls but they had great love for me and wanted my company which was related to sexual desire, a prohibited kind of love.
- (192) I was not their husband but I was so beautiful that even the cupid went mad while looking at me. Those ladies loved me and enjoyed my intimacy which was contrary to morality.
- (193) Those women were of four categories according to the physical signs related to sexual behaviour e.g. hastini, shankhini, chitrini and padmini and I entertained them as four types of liberations, using their attractions for me as means.
- (194) Women get momentary pleasure in the sexual relationship with the men but if they are attracted by desire for physical enjoyment to me, they get the bliss of Atman which is never destroyed.
- (195) With their husbands they derived temporary pleasure but with me they were having durable bliss of the super Atman.
- (196) That is why those women left their husbands and were enjoying my company. My amorous Art is divine.
- (197) I am the only one who knows the nine moods of pleasure and I am the only one who brings about novel colours and ecstasies from moment to moment and therefore those Gopis were attracted to me and their devotion was equally acute.
- (198) I am the only one who knows how to satisfy the inner-most urges of soul and knowing this they loved me from their soul.

- (199) Knowing that only I am capable of enjoying every organ of the body as well as mind, they became attracted to me.
- (200) How to make suggestive passes and overtures? What is the meaning of each and every intimate approach and the exact time and sequence of amorous activities are known to me only.
- (201) When a Gopi was on her bed and desired for me, I used to be present there, only in the very moment; and satisfy her.
- (202) There was no need for me to go stealthily or to tap the door in a particular code to let her know that I had come. Nothing came in my way; and I gave her full satisfaction immediately.
- (203) Knowing that I am the supreme person, who can give them complete fulfillment of all their aspirations they had pure devotion of the soul towards me.
- (204) The Gopis had forgotton their body and houses for me, the centre of all attraction for men of selfless penance and yogis and sanyasis.
- (205) Just as jaggery eaten in darkness is also sweet, so Gopis without knowing my divine glory devoted themselves to me and became one with me.
- (206) Even if an iron hammer is used to break Parees, the magic-stone, the effect of the Parees is evident and the iron hammer becomes golden. Gopis were liberated in a similar manner.
- (207) Just as if nectar is taken thinking that it is a poison, the person becomes deathless. Similarly, thinking that I am only a paramour, Gopis got involved with me, and were freed from mundane life.
- (208) When a question arises weather I had sexual relations with Gopis or I emancipated them from the force of sexual desire, the obvious answer is that they were liberated through their desire.
- (209) I cannot count the Gopis, who were liberated by contact with me. They may be hundreds and thousands.
- (210) There is a jewel, the magic of which is that if any stones are touched to it, they also become jewels.
- (211)` I am the very image of Absolute Brahman, and though their contact with me which was of an immoral nature by popular standards, the ignorance and the sins of Gopis were wiped out and they were freed.
- (212) Do not have any doubt that those who get the company of my saints or my company are definitely liberated.
- (213) Many people put various blames on my Reality, but it is a fact that as the saints are

themselves guile-less, naturally, people get pure happiness by living with them.

(214) O Uddhava, you should not also go into useless discussion. On the contrary, take the opportunity to be with the saints and be free from the nets of worldly life.

# तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् । प्रवृत्तं च निवृत्तं च श्रोतन्यं श्र्ञ्तमेव च ॥

- O Uddhava, you should give up botheration about sanctions and prohibitions in Vedas and the positive or negative approach towards life and also what is to be listened to and what is not. (14)
- (215) O Uddhava, I am beyond all Gunas and Vedas are dealing with three Gunas. Therefore the inspiration of Vedas is not able to attain me.
- (216) The Shrutis and Smruties provoke people to perform many activities and rituals. But the actual result of those rituals is not known to anybody.
- (217) Karma is the most difficult problem which has become more complicated by the sanctions and prohibitions imposed upon the performer. Greatest men of wisdom cannot penetrate the complexities of the sciences and come to a definite decision about right action.
- (218) In various activities all kinds of Karma are extravert while the other is helpful to withdrawal from the world. One is selfish while the other is without desires. So this karma is very strange and it creates burden on the seeker.
- (219) Karma is totally of the nature of ignorance and Vedas are limited in their scope within the field of three Gunas. In short the part, worth listening to among the Vedas is only that portion where the path of liberation is discussed.
- (220) Vedas have three parts and three Gunas. The part relating to rituals is born out of Tamas. The part relating to spiritual effort, (Upasana) is born of Rajas and the part relating to knowledge is born of Sattwa.
- (221) Actually Vedas, scriptures, and the processes of performance of actions have their root in ignorance which breeds attachment to body and involves the Jeeva in the anxiety about what to do and what not to do.
- (222) Therefore O Uddhava, first you have to do one thing! Drop this ignorance which binds and when you become free of ignorance you will also be free from the dictates of Vedas.
- (223) You will ask we don't know what ignorance is. Then how are we to drop it?
- (224) My answer is ignorance is nothing but your imagination. By imagination the dos don'ts become effective. When you drop your imagination you are absolute Brahman only.

- (225) When in the war field the general is killed the army being defeated runs away. Similarly when ignorance is gone the methods and procedures of rituals etc are also gone.
- (226) If the axis of the chariot is broken the chariot cannot be moved though horses are yoked. Similarly when ignorance is snapped away by clarity about my nature the rules are also defunct.
- (227) When we drop ignorance the rules are also destroyed.
- (228) The summery of the teaching of Vedas is that people should worship me and the result of listening to Vedanta is the same as given in the scriptures.
- (229) Please know that the result of listening to Vedanta is destruction of ignorance, and when it is done further listening is not necessary.
- (230) Just as no further travel is necessary, when we reach our goal, so, when ignorance is banished, further listening and meditation is not necessary.
- (231) You may here ask "how can we destroy ignorance? It is very difficult." I shall tell you how this difficulty can be overcome.
- (232) The Vedas, the scriptures and the rituals are the way of ignorance, and if one surrenders himself to me then ignorance is dissolved.

### मामेकमेव शरणमात्मानं सर्वदेहिनाम् । याहि सर्वात्मभावेन मया स्या ह्यकुतोभय: ॥

- You should take resort to me as I am the only Atman of all beings. Then by me you will have no fear from anything. (15)
- (233) One should leave the attachment to wife and children, put aside Yoga, knowledge, wisdom and pride of rituals and then come to me.
- (234) One should leave the study of Vedas, listening to scriptures and one should not bother about what to do and what not to do but one should come to me.
- (235) One should leave money and public respect, prestige and knowledge. One should drop all kinds of beliefs and surrender oneself to me, the Lord.
- (236) One should leave Vedic rituals and social works and duties and activities according to mythology and tantrikism, but should come to me so that one will get real Atmic bliss.
- (237) One should leave the greatness of family, pride about caste and about the Ashrama and surrender oneself to me.
- (238) One should give up one's knowledge and meditation, the methods and procedures of rituals

and even the identification with physical body and come to me.

- (239) My name is Antaryami (the dweller of the innermost) because I am interested mainly in the purity of devotion in the heart and I am not disturbed by lots of words but you should have faith in the absolute Brahman, leaving all sense of possession of objects.
- (240) O Uddhava, I am telling you that the highest renunciation is to renounce our pride, our Ego.
- (241) When you come to me leaving all your pride you will have no birth and death. You will be free by my power only.
- (242) You will think in your mind about asking me O Lord, should I go to any mountain in order to reach you? Should I roam about in all directions searching you?
- (243) You will ask me,"There is no town where you are living. What is your usual place of residence? Where should I run to see you and surrender myself?
- (244) And you will say—"O Lord! At what place should I surrender myself to you?" "My dear I am in your heart. You should surrender to me in your heart only."
- (245) When you come to me offering all your total being to me who is in your heart, then only you will also get the all-pervading Vastness of me dwelling in the hearts of all creatures.
- (246) If you keep some sense of ego reserved and surrender to me partly that Unity will not be possible because pride is the main impediment in the way of being United with me.
- (247) As the Brahmins do not touch the food which is spoiled by a dog: I also do not contact that seeker who has pride in his mind.
- (248) A person engaged in sacred ritual runs away if he hears the talk of a woman who has menses. Similarly I also run away from such an aspirant who has pride.
- (249) As wise persons do not touch polluted water at the washerman's house, O Uddhava! I also do not meet the seeker who is proud of his penance.
- (250) For example, a foreign body like a particle of sand, if gone in the eye does not dissolve there, the sharp point of a spear penetrating a wound does not dissolve in the wound only; as the chisel is not absorbed in a petal; and as in the porridge, the thorn gokharu is not tolerated.
- (251) Similarly O Uddhava, no pride enters into me. This is the main key in the matter of true renunciation, which I have fully told you.
- (252) Just as a person deserts his wife who is having clandestine affairs with another man, I also do not accept my devotee who is still having pride in his mind.
- (253) Therefore Uddhava, you drop your pride, come to me in your heart and then I swear by my

mother that I will emancipate you.

- (254) You may ask me," You have two mothers and who is the mother by whose name are you swearing? And which should I believe to be true?" I say that I swear blessing alone.
- (255) You may ask," You are not caught in words and no action can be attributed to you. So is it secure to believe in your word?
- (256) And you may also ask If I trust your word and leave my previously accepted traditional religion and if your oath proves to be a hoax, who will bother to quarrel with such a powerful God like you?"
- (257) To this, O Uddhava I said that my oath is actually by the authority of Paramatman and you should trust that oath to be true.
- (258) O Uddhava, you are my Paramatman, the very wholeness of my life. There is no difference as you and I, and the principle, the Paramatman is the honorable witness to my oath.
- (259) But what necessity is there to swear by something for that which is a fact, the Unity is the actuality and if you surrender to me totally you are just now free.
- (260) Even the God of death will bow to your feet if you lovingly become one with me. Then there is no question of fear to dare to challenge you.
- (261) You will get all my powers and then you will have no fear about being bound by this worldly life. Even the Death will tremble before you.
- (262) A small fire in a heap of grass suddenly flares up and in no time, the whole forest is burnt down. By being united with me you will also burn the forest of this life.
- (263) You will say that when I do not know who is the dweller in our heart how can we surrender to him? I shall tell you how to do this.
- (264) Just leave your name, your body, your form, your identification with everything you have. Then see minutely what is the energy, nameless, formless, energy that is pulsating! That is me the dweller in your heart and merges into it.
- (265) The name, the form, and the quality all these are of the nature of Maya and the energy which is pulsating, vibrating within, beyond these limitations is me.
- (266) Then you see me as God in all creatures and even for Uddhava there is no place anywhere.
- (267) Then even if you are looking at various creatures you do not see them separately but through each and everybody I am visible alone.
- (268) When you become identified with the dweller of your heart you will be united with me. O Uddhava, in this way to be united with me is the greatest security and it is a permanent state.

- (269) Having told this secret of devotion the Lord Shri Krishna patted Uddhava on his back and Uddhava held on to his feet tightly. Though the Lord tried to lift him up he remained at his feet.
- (270) He said "I readily agree with what you told just now but there is one doubt in my mind which I will ask you".

# उद्धव उवाच-संशय: शृण्वतो वाचं तव योगेश्वरेश्वर।न निवर्तत आत्मस्थो येन भ्राम्यति मे मन: ॥

Meaning of the verse :

- Uddhava said, "Even though I am hearing your talk, O lord of all masters of yoga, the doubt in my mind whether I should really abandon all activity or not does not drop away and my mind still remains confused. (16)
- (271) Uddhava said "O Shri Krishna, in this advice you have really given me the essence of Vedas and scriptures, churned by you: of the store house from the fort of yoga or in other words the ocean of happiness".
- (272) You are the Lord of yogis. You are the Lord of the entire world and it is true. But I have still some reservations, some doubts.
- (273) You have very emphatically told me that I should follow my own religion. (According to my status); and believing it completely.
- (274) You also told me that to follow one's duties is itself your devotion and now you are telling me to give up all these things.
- (275) So I really do not know whether Atman is doer or the non-doer! Should we do all the activities or give up all of them.
- (276) O Shri Krishna, your advice is not exact when you are telling such things, only our doubts go on increasing because we are not very intelligent. So what should we do?
- (277) If you say Atman is not doer, who is the entity responsible for action? And if you assert that Atman is not doing anything." Then renunciation as such, is not at all possible.
- (278) (Eknath Says -) "Listening to this question of Uddhava what the lotus-eyed dark skinned Shri Krishna smilingly said, may please be listened to.

# भ्रीभगवानुवाच - स एष जीवो विवरप्रसूति: प्राणेन घोषेण गुहां प्रविष्ट: ।

# मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्ण इति स्थविष्ठ: ॥

- The Lord replied The aforesaid Supreme is selfevident. He reveals himself in the chakras. He first entered the Aadhar chakra along with Prana and assumed subtle forms composed of the mind-stuff. He manifests himself in the mouth as vaikhari consisting of duration for uttering a vowel sound, accent (udatta) and the articulate sound. (17)
- (279) The Lord said, "O Uddhava, listen. I have assumed the state of Jeeva abiding by the nature of Maya and therefore the Jeeva is bound to act according to the conditions of that state."
- (280) When there is reflection of the Sun in water and the water is having ripples we think that Sun is moving in the water, which is an illusion. Similarly though I am a non doer I appear to be doing various activities because of the sense of the I, a nucleus of ego of the Jeeva.
- (281) If a king sleeps, in his dream he may think that he is beggar. Similarly I appear to be a Jeeva by the influence of Maya, the Prakruti.
- (282) Actually he is a king but in the dream he becomes a beggar and begs for grains and if any person gives him a handful of grains the king praises that man "You are really a king!"
- (283) Though he is a king he is not aware of it in the dream. The Jeeva is in a similar position. The Jeeva does not know his own completeness.
- (284) I have appeared as a Jeeva and a doer of actions because of ignorance and all my actions in this false existence are like the king who is beggar in the dream.
- (285) Now please note that the rules and regulations about performance of actions, as laid down in the Vedas are imposed upon the Jeeva and he has to follow them. Therefore it is necessary to act according to the rules so long as you are not having knowledge of Brahman.
- (286) The king behaves like a beggar so long as he is not awake. Similarly so long as there is no self realization the normal code of conduct should be followed.
- (287) When the king awakens he is ashamed even to utter the word 'begging'. Similarly a realized soul never thinks that he is the doer.
- (288) As the status of beggar of the king is illusory, so the Paramatman is falsely called Jeeva. Now please listen to some details about the function of that Jeeva in the body.
- (289) Jeeva turns inanimate things into animate and living beings and therefore it is called Jeeva or life or soul. Thus Jeeva is a moving, a lively thing.
- (290) If a lamp is kept in a vessel, like a Ghagar the lamp will give light only in the vessel and if the lamp is kept in a house the light will be everywhere.
- (291) Similarly the energy is called Jeeva so long as it is in the body but considering the wider context he is the lord Sadashiva. That is the truth. The Jeeva and Shiva is such a duality

caused by fictitious separation.

- (292) If we see the Sun in mirror the Sun appears to be in the mirror, while it is not. Similarly Jeeva appears to be in the body and we use the word "born" about the fact or the process.
- (293) Though the mirror is a small thing, we see the whole disc of the Sun contained in the mirror. Similarly Jeeva who is beyond body enters the body and it is as if some animal is entering a hole in the ground.
- (294) When the moon is reflected in a little pond the moon appears to have fallen down. Similarly Jeeva appears to have entered the body, an abstract thing entering into a concrete place which is body.
- (295) Similarly though the sun is reflected in the water it is not wet by water. Similarly Jeeva is aloof though functioning within the body.
- (296) As the reflection of the moon in water appears to be moving when the water is disturbed, similarly Jeeva has to suffer birth and death. Just as the moon appears to be bound in the pond, Jeeva becomes bound by karma.
- (297) Does the moon herself become invisible; if the water in the pond is dried up and the reflection disappears? The moon is as she is. The reflection came into being when water is there and disappeared when the water is dried up- both are illusions.
- (298) The state of Jeeva is itself false. If we think that the Jeeva is fact we have to suffer. Similarly the moon appearing in the pond is false and therefore we cannot take it out.
- (299) Though the mirror may be small the whole sun is totally reflected in it. Similarly I am complete in all the beings though the beings are limited.
- (300) A foolish man may say that the Sun is caught in the water. So, similarly foolish people say that the bondage of Karma which appears to affect the Jeeva is real.
- (301) People do not see the sun in the sky. They only see the reflection and think that the Sun is caught in the pond. Thus those who do not know the unlimited, the boundless; think that Jeeva is bound.
- (302) If one tries to hold the flames of fire in a net, the net is burnt. Similarly, if one tries to catch Atman in the network of Karma, the very nature of Karma is destroyed.
- (303) There are two sounds. One is a natural sound created by wind in the sky and the second is the sound created by beating one object against another object. There is still another sound of silence which is eternally being created without any instrument. It is called Anahata.
- (304) Still deeper is the basic sound which is called the sound of the Para-vani and that sound is very much favourite with Yogis. But that sound cannot be expressed or described by words.

- (305) Only the Lord Shankara knows the sweetness of that divine sound and Sanaka etc know that by their experience.
- (306) Now please understand that if the essence of the purity of wind is sought and the principle of articulate word is mingled with it, then there is a kind of life born out of their co-existence. That is the form of the mind.
- (307) The essential principle of movement in Chaitanya or energy is the pure manifestation of wind. That is the basic principle of sound and it makes the Jeeva to take the form of mind.
- (308) Eknath says that now the Lord Shri Krishna began to explain how the Jeeva is connected to the body. He told one by one all the happenings from Root-Chakra onwards.
- (309) First of all the super-imposition of the concept of I creates an illusion about the separateness of the Jeeva, and then he begins to identify himself with every element which he enters.
- (310) Then as soon as there is concept that "I am the body" the wholeness is lost, and there is limitedness in the presumption that "I" am not Atman, but only a physical body.
- (311) The subtle sound and the extremely rarefied Prana together enter the Root Chakra. Then very feeble but insistent pulsation begins. That is called Parawani.
- (312) So the first and primary place of Prana (life force), is in the Root Chakra and Paravani or the first abstract stage of sound is also basically at that place. Then the very subtle and extremely delicate beginning of the element called the mind is manifest.
- (313) At the Chakra which is called Swadhishtana which is next to the Root Chakra, the mind becomes more complex. The sound which is called Pashyanti makes an effort to express itself but cannot.
- (314) The life force is also concentrated but thwarted there and the Prana and Apana come into conflict and separate themselves from each other.
- (315) There is a great internal friction and division starts and the breath or the life force breaks itself into the five divisions called Prana, Apana, Vyana, Udana and Samana and all the five begin to remain and function at different places. I will give you the details.
- (316) The part which quarrels with Prana is called Apana and that part which progresses further with vehemence is called Prana.
- (317) Samana is the division which stays and functions in the navel region and that which is at the throat is Udana, while Vyana has no particular place.
- (318) There is no fixed place for Vyana and it always flows throughout the body.
- (319) There are further sub-divisions of the life force which have their own places and functions in the body.

- (320) Their names are Naga, Koorma, Krukala, Devadatta and Dhananjaya. I will tell you their particular places in the body.
- (321) The Naga is acting to create sneezing; Koorma creates yawn; belching is done by Krukala. Hiccough is created by Devadatta; but there is no particular place for Dhananjaya.
- (322) Dhananjaya is living at the place where the Jeeva and the body are united. That is why even though the Jeeva leaves the body, Dhananjaya maintains some signs of life in the dead body.
- (323) Thus I have told you how the Prana is divided into ten parts from Swadhishthata Chakra and their places and functions.
- (324) I have earlier told you that Prana and Apana disagree with each other. They do not meet each other, because they are adamant and strange in their behaviour.
- (325) I like the person who can bring them together, and I offer myself to him. This is called Yoga.
- (326) O Uddhava, while describing the signs of Prana, the similarity between Prana and Apana had as a matter of course, come forward. So, please listen to that also.
- (327) When the Jeeva progresses from Swadhishthata Chakra to Manipur-Chakra, there is meeting of Jeeva and mind. As Prana is present there in a subtle form, the Pashyanti the aspect of speech becomes deeper and nearer to Para-wani, the most abstract form of speech.
- (328) At that time, mind becomes childish and likes to play. When Prana begins to rise slowly, it reaches the Anahata Chakra.
- (329) At that time, affected by Pashyanti, Madhyama, another form of speech becomes active. It functions without breaking the silence. So, it only murmurs.
- (330) Here the mind becomes adolescent, and it desires various pleasures and enjoyments. But it is shy and does not talk at all.
- (331) Then the Prana quickly rises to the Vishuddhi Chakra, and turns itself into the more unsteady and active Udana. Here the mind becomes adult and young, which is its perfect development.
- (332) The Parawani together with Pashyanti and Madhyama meet together from inner path. Thus all the four forms of speech become perfectly active in the Vishuddhi-Chakra.
- (333) By the force of the three speeches, the fourth speech viz Vaikhari begins uttering words, and there are hundreds and thousands of words.
- (334) Adnyachakra is situated between the eyebrows. It is somewhat different. The speech cannot enter there. Yogis, who reach this Chakra, are called Hans.
- (335) Please remember that these are six chakras, four matruka, twenty-eight consonants and sixteen vowels are understood and conquered by a Yogi, who becomes Hans.

- (336) Now, listen to the details of consonants, matruka and vowels; and their places.
- (337) In the Anahatachakra, there are four petals; and there are four matras there.  $\overline{q}$ ,  $\overline{y}$ ,  $\overline{y}$  and  $\overline{x}$  are the four letters which are called by scientists as matras.
- (338) Swadhishthata is having six petals and the six matras viz, ब,भ,म,य,र,त are situated there.
- (339) Manipur chakra has ten petals and ten consonants are situated there. They are ג,ג,ש,ה,צ,ג,ש,ה,ע,ש.
- (340) Anahatachakra has twelve petals and the consonants in that chakra are क, रव, ग, घ, ङ, च, छ, ज, झ, त्र, ट, ठ.
- (341) Vishuddhachakra is of sixteen petals and sixteen vowels (31 to 31:) are situated there. All the vowels are placed in this throat-chakra. They were evident in Vedas.
- (342) Adnyachakra is difficult to conquer. There Kakimukha is the door, which is always closed. There Prana has no power. The upward path is very hard and the Prana does not find it.
- (343) This Adnyachakra is of two petals and it is the temple of swan. The yogis are called Hans. Great Yogic power is required to reach there.
- (344) Many yogis practise varieties of Hata Yoga; but they cannot reach this place.
- (345) This is my place and one who practises ajapa of Soham-Hansa can only reach this place after great care and tenacious efforts.
- (346) In this practice, the breath is to be controlled and released and mind has to pay attention to the sounds created by breathing. Only such a yogi, who perseveres in this effort, can reach Adnya-Chakra.
- (347) Only he can have perfect control of breath, and he enters Adnya Chakra and finds out exact path for higher progress.
- (348) Many occult powers bring forward great pleasures. But he rejects everything and goes further by the sacred path.
- (349) He, who is attracted to the occult powers or is proud that he is Siddha, suffers down-fall from the Adnya-Chakra, and all his yoga practices are wasted.
- (350) But he who is completely desireless does not have anything to do with those powers and he kicks the prestige and the pleasures and travels further towards me.
- (351) There are two more places beyond Adnyachakra. They are Outapeeth and Golhat. These courageous people go beyond Bhramar-Gumpha and then squeeze the juice from the Thousand petalled Lotus in the head and become one with me.

- (352) Eknath says I went astray to give details about Yoga while I was telling about Adnyachakra. The audience may please forgive me.
- (353) You may say that as a fish does not turn back when it is flowing speedily down the stream, so you should go ahead in your continuous commentary. Why should you talk like this is vain?
- (354) Just as a mother gives proper instructions if her child does not understand, so your advice has become a great help for me.
- (355) While I was telling you about chakras, my mind turned to Yoga and it went far away, but forgot the main subject.
- (356) At this the listeners smiled and said We have surely realized that you are not giving this knowledge by yourself. So, do not try much to defend your actions.
- (357) The interest in the knowledge of yoga is not aroused even if one reads heaps of books, but you have given us the taste of that knowledge easily and of your own wish:
- (358) The book of Bhagawata is very difficult, but the lord Shri Krishna has explained it through your speech and we have readily liked all this up to now.
- (359) The great Lord has himself said that this twelfth chapter is difficult but you have explained the meaning of this also.
- (360) In this way the saints reassured him and adored him and Eka of Janardana was very happy and he bowel before all the audience!
- (361) So far, articulate speech, matra (Consonants) vowels and letters etc. are explained. The Lord is telling this to Uddhava by giving him examples.
- (362) The root of Jeeva and Shiva, which is very subtle, in the primordial supreme person and takes form through the speech. This subject is being explained clearly by the Lord, further.

# यथानल: खेऽनिलबन्धुरूष्मा बलेन दारूण्यधिमध्यमान: ।

## अणु: प्रजातो हविषा समिध्यते तथैव मे व्यक्तिरियं हि वाणी ॥

Meaning of verse :

- Just as fire existing as heat in the sky appears as a spark when being repeatedly churned with force, out of wood and growing larger slowly blazes forth with the help of oblations poured into it, similarly I appear as this Vedic speech. (Consisting of Para, Pashyanti, Madhyama and Vaikhari) (18)
- (363) In the sky there is everywhere heat but it is not visible but when the one piece of wood is

churned against another the fire becomes manifest in the form of a spark.

- (364) Wind is the friend of fire. So if we put some fibers of cotton on the spark and slightly blow by our mouth, there is enough fire kindled and its delicate flames begin to spread.
- (365) Placing that fire in the sacrificial pit, when we offer small quantities of ghee or some other oblations the fire increases in size and flares up to quite a height.
- (366) Similar to this example the sound of silence which is very subtle, slowly by the contact of Shiva, with the help of Prana and the developing conditions of the Chakras becomes manifest as proper speech.
- (367) If we utter the word Mara (Wish of death for somebody) the meaning of that speech appears to be evil but if we utter the word Rama, it seems auspicious because it is the name of God.
- (368) One may utter the letters either for good or evil purposes and derive different meaning but the letters are not affected. They remain as they are and therefore they are called Akshara (One which is not destroyed). Thus the speech becomes sacred by proper use.
- (369) Just as the speech becomes clear by uttering words, similarly other organs of the body become specific and recognizable by their functions. The Lord is telling Uddhava in short the functions of the organs.

# एवं गदि: कर्म गतिर्विसर्गो घ्राणो रसो हक् स्पर्श: श्रुरुतिश्च ।

#### सङ्कल्पविज्ञानमथाभिमान: सूत्रं रज: सत्त्वतमोविकार: ॥

- Likewise articulation, speaking, work done by the hands walking, evacuation of the bowels and the bladder, perceiving smell and taste, vision perceiving the touch and audition, conception, cognition and intellection and self identification with the body, permeating things and the entire range of objective existence. (Consisting of the organs, modification of Rajas, Sattva and Tomas) are my manifestations. (19)
- (370) I have told you the process of manifestation of speech. Similarly action is the way in which the tendencies of the organs become manifest.
- (371) Excreta is the function of anus and enjoyment is the function of sex. The speech is already described earlier.
- (372) Similar is the case with sense organs. The vision is manifest by seeing; the function of tongue is known by tasting and the function of ear is understood by the action of hearing.
- (373) Cold, hot, soft, hard etc help us to understand the function of skin and nose understands good or bad smell, and in this way its function is clearly understood.

- (374) To propose and to doubt and to think is the general function of mind and to take decision is the work of intellect. Meditation is the work of consciousness (chitta) and egoism or pride is the function of ego or Ahankara. (Sense of I).
- (375) The modifications of the three Gunas are the modifications of the original, basic Maya. I am going to explain to you the functions of all the three.
- (376) What is the nature of God? How does he become known? Adhideiva, Adhibhoota and Adhyatma (the divine manifestation, physical manifestation and the human manifestation) are the fields where this worldly life develops and expands.
- (377) God is the basic cause of the world and the world is his effect. The effect is never a different article.
- (378) Though a doll is made of solidified ghee, it is not different from ghee. This is seen everyday by us.
- (379) If a wooden horse is prepared, all its limbs and organs are wood only. The wood is not lost.
- (380) Though its organs like shoulders, hoofs are having different shapes, what we see is wood only. Similarly the five elements born out of three Gunas are all the body of Shiva only.
- (381) When gold is used to prepare ornaments that ornament is only a shape, but the material is gold only. Similarly, the five elements and the organs of the body, which enjoy objects, are inseparably Shiva only.
- (382) If a cobra is made of gold, it is called cobra because, of its hood, its curve, and the thin tail; but actually, it is not a cobra, but pure gold. Similarly, this world is my body only.
- (383) The Lord Krishna is telling Uddhava further explaining how Jeeva and Shiva are one, and life in this world and God are one.

## अयं हि जीवस्तिूवृदब्जयोनिरव्यक्त एको वयसा स आद्य: ।

## विश्लिष्टशक्तिर्बहुधेव भाति बीजानि योनिं प्रतिपद्य यद्धत् ॥

- This God, the life giver of all is indeed one and unmainfest, for, He is the first to become the support of the three Gunas and the source of the lotus of the universe. Having by force of time purposefully embraced his Shakti (in the form of Maya), He appears manifold just as in a suitable soil, seeds assume the diverse shapes, such as trees, shrubs etc. (20)
- (384) Shiva is the essential life of Jeeva, and therefore the status of Shiva is supposed by people to be independent. The Jeeva and the Shiva appear to be different, and, therefore, the life of a Jeeva appears as a different entity.

- (385) The sea brings into existence, depressions, and whirlpools and Vortices on its body of water and holds them. Similarly, the lord Shri Hari has brought into existence the lotus of the universe and he has held it in his navel.
- (386) Therefore, He is called the holder of the three Lokas and he is called Padmanabha also, because of his holding the three worlds in that navel lotus.
- (387) Suppose, on the golden throne an idol of gold is placed, and it is worshipped by offering golden flowers. Though these three things appear different, there is only gold in them.
- (388) Similarly, though the Lord holds the three worlds in the lotus of his navel, He makes it possible for a wise man, to see unity everywhere. That is why Vedas call him Padmanabha.
- (389) The bud of a champak flower with yellow colour and sweet smell appears to be one single thing, but when the flower is blossomed, the bud becomes great with all the petals. Similarly, I Shri Krishna is manifest in various worlds, but I am alone everywhere.
- (390) I was unmanifest before the cause and effect principle came into existence and I am the truth of the truth and division, duality has taken a vow not to touch me.
- (391) This is so, because I am endless, beginning-less, immeasurable, primordial; and unmanifest as if a town in which the word and the similes cannot enter.
- (392) So, I am indivisible. How can the three parts exist there? I am that pure being, while thinking of which Vedas accepted a defeat.
- (393) Thus being all powerful, I do not take any help from any instruments and become the great turbulent Kala (time) by my own free will, creating universal disturbance. I have become extra-ordinarily powerful by my own will and the great fearsome expanse of my own power is flared up by me only.
- (394) I have myself created accurately separate divisions of my own power. I am telling you the details.
- (395) In the Gunas, there is power, deities have power, mind has power, organs have power, the five elements have their power, and in all these, the mainly active power is Kriya-Shakti.
- (396) The Adrushta Shakti (the power of destiny), which has been created at the level of Jeeva is unhindered, and effective everywhere; and the gods Hari and Hara are also unable to control it.
- (397) This power of destiny has tied down the Jeeva and kept the Jeeva under its control. Even I am not able to change this destiny.
- (398) Just as the king himself observes and obeys the rules made by him, I also abide by the rules and plans of destiny.

- (399) People may cut their tongue and offer it to God, but they do not cut their nose as an offering. Similarly, I change the effect of Karma in particular cases, but I do not modify what is going to happen according to the destiny.
- (400) You may understand that this is fixed that I embrace my own power the Maya and remain alone and united, but I appear in the three worlds in various shapes and forms, though I am alone.
- (401) One who is free (Jeevan-Mukta) becomes one with me from one point of view, but as he is bound by destiny, he has to behave in various ways in the house of his body.
- (402) Janaka enjoyed the kingship, because of destiny. Shukacharya remained naked, because of the destiny and it was the destiny of Narada that he somehow created conflicts among many people and is a big joker.
- (403) Vasishtha was destined to be an Upadhyaya, the royal priest. Bheeshma had to prostrate on the bed of arrows, Yadnyavalkya was destined to have two wives and was compelled by destiny to lead a family-life.
- (404) O Uddhava, destiny has tremendous power in the three worlds and just as the monkey is dancing at the hints given by the juggler, Jeevas are also bound by destiny.
- (405) I am alone in this trinity of the worlds and appear in the form of various individuals, to Jeevas according to their separate destiny. I am called God having eyes everywhere. Thus it is clear that in all the various persons, I alone reside.
- (406) Suppose, various houses and huts etc are made of clay, inspite of various shapes, there is only clay in all the structures. Similarly, all the creation is the manifest appearance of me alone.
- (407) Though a man is alone when he is awake, but in his dream he sees himself in various roles. Similarly, I am also universal soul present everywhere.
- (408) The seed of a banyan-tree is very small; but out of it, by the availability of good soil and water, the seed slowly grows into a very large and strong expanse of the banyan-tree.
- (409) When we feel attracted to truth and philosophy, we see the seed only hidden behind the name, the shape, and the flower.
- (410) The sweetness of the seed spreads through out the world in the form of the tree; the sugarcane is sweet but that sweetness is of the juice, which is the original sweetness.
- (411) Similarly, Chidatma is primordial cause and whatever element has come into being is spirit only. The world is totally of the nature of Chit. (Spirit).
- (412) The sugarcane is itself a seed and the sugarcane fulfills its life by that seed only. Similarly spirit (chit) is the root of the world and also its essential nature.

(413) As the sugarcane and the seed are one, so the worldly life and the chit or spirit are not different. They are also one. This is being told explicitly by the Lord further.

# यस्मिन्नितं प्रोतमशेषमोतं पटो यथा तन्तुवितानसंस्थ: ।

Meaning of the verse :

- In which this world is fully, completely contained as a piece of cloth is made up completely of threads, weaved together.
- (414) The Lord further said, the world is completely made up of myself. There is nothing there which is different from me.
- (415) Just as cotton threads are weaved together to make a particular piece of cloth.
- (416) Which means that there are only threads and nothing else in the piece of cloth, which name as cloth is false! There are only threads; similarly the name world is false. Actually I, the God, manifest myself in the form of this apparent world.
- (417) Actually when we look we see only threads but we call it a sari or a dhoti. Thus though the very spirit is playing before their eyes foolish people call it the world.
- (418) As the piece of cloth does not come into existence without the threads, so, without myself the world cannot be seen. Thus O Uddhava, see the misfortune of those who have not understood me. They say that I am not at all existing.
- (419) Thus I have told you how I am the Atman of the Universe and I am fully permeated in the Universe. I have used a simile of the seed and the tree to explain this phenomenon.
- (420) One who has insight and conviction about this, looks at me as the God Almighty of all the existence (Sarveshwara) and one who has not understood this fact sees, not me, but the false world.
- (421) I am Sarwatma and Sarveshwara (Atman & the God of the entire Universe) but a man who is confused thinks that this is a big tree," Eknath says "Shri Krishna is telling about this tree further."

# य एष संसारतरू: पुराण: कर्मात्मक: पुष्पफले पूसूते ॥

- This tree of the world is old, very ancient and it is made up of Karma. It produces flowers and fruits. (21)
- (422) This tree of the world has come into existence because of delusion and by the water of action and non-action it has grown very large. This tree is very ancient and very vast and it

is full of flowers and fruit.

(423) Persons are at a loss to know what the seed of this tree is, what its root is, what its juice is and what its fruit is. That I am going to tell you in detail.

# द्धे अस्य बीजे शतमूलस्त्रिनाल: पञ्चस्कन्ध: पञ्चरसपूसृति: ।

# दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्के प्रविष्ट: ॥

- Virtue and sin are its two seeds, innumerable are its roots in the shape of cravings, Sattva Rajas and Tomas are its three stalks, five elements are its main bough; this tree yields five kinds of saps – that is five objects of senses; eleven are its secondary branches in the shape of the ten organs and the mind. It bears the nest of two birds of Jeeva and Shiva; three are the layers of its bark, in the shape of cough, wata and pitta;(Cough, gas and bile), it bears two fruits of joy and sorrow and spreads itself as far as the sphere of the Sun. For those who have penetrated beyond the sphere of the Sun there is no question of this tree. (22)
- (424) As soon as the double seed of virtue and sin falls in the soil of delusion, this tree comes into existence and at the top imagination grows.
- (425) As, in a creeper the leaf, the flower or the fruit are not visible but only there are fibers which are responsible for the growth of the creeper and so this world has become strong by the tips at the top of this tree-tips which are imaginations.
- (426) When water of action and non action flows into the pit of ignorance, the innumerable desires become the roots which go deeper and by their support the tree becomes firm.
- (427) The subtle passions which are millions in number become the small roots which go down and become fixed and they spread in a network of decision and doubt.
- (428) The innumerable beds of the past actions and the present actions are already full with water and still another flow joins it; and it again and again fills the same beds.
- (429) This causes the tree of life to gain more strength and it constantly grows. Then the ego breaks into the three- faceted leaf of Gunas.
- (430) The activities of the three Gunas are such that they always become entangled among themselves. They overlap each other, mix with each other; and grow together.
- (431) The greater branches of the five great elements extend beyond the visible life. They spread upon each other, mix with each other, and grow continuously.
- (432) The branches made of mind, shoot out right from the core of the root, and in the joints of their limbs further smaller branches of the ten organs project. These branches are nicely

swaying by the breeze coming through the main branch.

- (433) Many deities come there to reside in each branch and live, taking the support of Karmas, on their respective branches.
- (434) There is the wind of ten kinds (five Pranas and five subtle Pranas described earlier), which causes the tree to appear as if it is moving and swaying. In that tree, there is a strange nest of two birds.
- (435) It is this nest from which self-knowledge arises; it is also called the temple of the heart. In this nest the two birds viz, the Jeeva and Paramatman live.
- (436) This nest of the temple of the heart is built up by both the Jeeva attached to body and the Paramatman without any attachment.
- (437) Jeeva is the producer of desire and counter-desire, and Paramatman is the giver of the state where no ripple of thought arises. As both live within the heart, we can say that it is their nest.
- (438) The tree of this life has brought inner barks made up of Vata, pitta and Kafa (gas, bile and cough). Dear Uddhava, thus they can be called Valkala (Cloth made up of Valkala, the soft skin of the trees)
- (439) This tree of life has gone up beyond the sky, and gone down beyond zero for quite a long distance. It has also grown in all the ten directions surpassing their known limits.
- (440) This well grown tree brings the shower of the sweet rain of five tastes related to five objects.
- (441) Shruti and Smriti are the leaves of this tree and heaven is the flowers. Around these flowers Yadnikas (performers of Yadnya) are hovering like blue- beetles.
- (442) On this tree, there are two fruits of pain and pleasure, which are inter-mixed and the tree bears only these two fruits from the root to the top.
- (443) The tree's expanse is beyond the Sun, and there is Karma in it and the fruits of pain and pleasure.
- (444) When I say that this tree is spread up to the Sun, do not suppose that there is no fear in the moon and its area.
- (445) O Uddhava, I am the central core of the Sun, and whatever else is produced and created except me, is having fear.
- (446) That area where the Sun is the central star is also in this worldly life; and, therefore, one who does not accept the fruit goes beyond the field of the Sun.

(447) There are only two fruit on this tree and the receivers are also two. Both of them are in the world about which I am going to tell you.

#### अदन्ति चैकं फलमस्य गृध्रा ग्रामेचरा एकमरण्यवासा: ।

# हंसा य एकं बहुरूपमिज्यैर्मायामयं वेद स वेद वेदम् ॥

- Full of carnal desires the vulture-like men of the world partake of its one fruit which is misery and heavenly enjoyment which also causes sorrow in the end, while the swan-like men of wisdom dwelling in the woods away from the world, eat the other fruit which is the bliss of immortaliy. He alone knows the true impact of Vedas, who realizes through his Guru the one God (myself) appearing in various forms by his cosmic power which is his will to become many. (23)
- (448) Those who are very greatly attached to the pleasure-objects have to eat the fruit of sorrow. They are not only family men but they are vultures and enjoy the pleasure of the world without any control and morals.
- (449) They are tremendously interested in vulgar enjoyments and therefore they are called "gramechara". Just as vultures in the village, they are eager for carnal enjoyments.
- (450) Just as the kite soars high in the sky but stoops down on its prey, on the earth, these people have interest in low type of pleasures though they have got the rare human body.
- (451) Thus these people who are having uncontrolled desires and are destined to go down in evolution are really the sufferers of sorrow. This is definite.
- (452) O Uddhava, those who leave their house and go to the forest to lead a secluded life are really happy.
- (453) Thus those who are happy in their forest life, having performed all actions properly, can walk on the path of liberation enjoying the heavenly pleasures on their way.
- (454) The code of conduct sanctioned by scriptures is that the man should study during his bachelor-hood, he should worship the fire and the Brahmins during his family life and when he retires to forest he should meditate on God and take the diet of fruits etc.
- (455) When a man follows this sequence of livelihood and finally attains the status of Brahman is really the man worthy of highest happiness.
- (456) In other heavens no doubt there are pleasures but on those paths there is again coming down on Earth while once a man reaches the state of Brahman he is surely liberated.
- (457) The word used is' forest dweller, which denotes one stage earlier than that of Sanyasi. The

word does not mean Sanyasi because Sanyasi does not necessarily live in a forest.

- (458) In the Vedas there is no definite place of residence fixed for Sanyasi because the Sanyasis have in a way psychologically burnt their body with all its problems and so there is no fixed abode mentioned in Vedas.
- (459) It is not logical to say that these Sanyasis enjoy the fruits of this worldly life, because they have burnt the very urge for all actions born out of ignorance, by performing the Viraja sacrifise.
- (460) A guest who comes to us in our waking consciousness cannot be sent to dine in our house which is in a dream. Similarly a Sanyasi who has no desires cannot be attached to any worldly pleasures.
- (461) Who will fix a place for residence for the Sanyasis, who have burnt all their Karma in Virija sacrifice and attained the state 'I am Brahman?'
- (462) What house should be given to the sky to reside? Similarly, Sanyasis are persons, who have dropped all their desires; and so who can give them a particular place?
- (463) Therefore, we cannot say that they enjoy the fruit of this fictitious tree of the worldly life.
- (464) So, the term 'forest-dweller' is related to the Wanaprastha, and he is the enjoyer of the second fruit mentioned earlier.
- (465) Now, please see the happy state of the Sanyasi. They know that both these fruits are false; because they have definitely experienced that there is only one thing in all the three words in their own life.
- (466) They have attained through the advice of their Guru that I as Chidatma, the spiritual oversoul in the whole expanse of the world is rich with various forms.
- (467) They have become one with me; my bliss is their bliss. They have declined the fruits of pain and pleasure and also escaped from rebirth.
- (468) One who knows that the worldly life is false, because it is made up of Maya is the really well-versed man in Vedas and the really wise man. He is Paramhansa, and he considers as his house, the whole universe.
- (469) In order to discard the mundane life and to attain such a position or state, one must with whole-hearted faith serve his Guru.
- (470) The Lord has first told about being in the company of saints for attaining his state, and now, he is telling at the end of the chapter, the importance of worship of the Guru.

# एवं गुरूपासनयैकभवत्या विद्याकुठारेण शितेन धीर: ।

#### विवृश्च्य जीवाशयमपूमत्त: सम्पद्य चात्मानमथ त्यजास्तूम् ॥

- Having subdued yourself and remaining alert all the time, cut at the root of your astral body with exclusive devotion to me, acquired by sitting at the feet of a Guru or by means of the sharp axe of wisdom and having thereby realized the self, cut off immediately the weapon with which you have removed the veil of ignorance in the form of your Jeevahood. (24)
- (471) The strings which bind a man to this worldly life cannot be cut by crores of efforts, if the man does not worship his Guru.
- (472) Just as it is the warrior's own strength that destroys his enemy, know that the worship of Guru is the only power, which can cut the tree of this mundane life.
- (473) Just as the sacred water of Ganga is having power to wash away the sins, so also, the worship of Guru burns to ashes the fear of this life- This you should remember well.
- (474) Just as when a man takes the vow to worship truth in his life, the sin is dropped automatically. So, the worship of Guru automatically makes this worldly life null and void.
- (475) As soon as the ghosts see the Lord Hanuman, they run away in all directions. Similarly, when the worship of Guru is in full force, the fear of this worldly life runs away immediately.
- (476) If nectar is given to a man, who is about to die, it is the death which gets destroyed. Similarly, if one worships the Guru, the birth and death cycle which is the nature of this life, is destroyed.
- (477) If at the time of death, the name of Shri Hari is uttered, the death is averted. Similarly, the worship of Guru kicks away the fear of this worldly life.
- (478) So, worship of Guru is the greatest weapon to destroy the bondage of this life and one who worships his Guru is the really fortunate person.
- (479) You may ask, what is Satguru and how to worship him, you should remember what I have already told you.
- (480) I again say –"O Uddhava, the man who is capable of giving knowledge to his disciple, about Vedas on one hand and the wisdom of the Absolute Brahman on the other hand is the only Satguru. This you should understand properly and definitely."
- (481) One who gives his disciple the experience of the state of bliss in one's own Self, is the real Satguru. There is no other sign or quality that makes the real Satguru.
- (482) I shall now clearly tell you the way of worshipping the Satguru. The most important is that

the person who worships his Guru is already beyond all the duties and Karma and other religions.

- (483) If we say that a Guru is like a father, the father is only for one life time of a man, but Satguru is eternally existing father and mother even of the whole world.
- (484) If we say Guru is like a mother, the mother loves, because the son is born out of her womb; but the Guru removes the necessity to take birth and loves more keenly than the mother.
- (485) The mother loves the child after it is born and that love is also attachment, but the Guru is such a mother, who merges into oneself all the outer world, and loves the disciple more ardently.
- (486) If Guru is called the employer, he cannot avoid the death of his employee. But the Satguru destroys the birth and death cycle; and therefore, the Guru is really the employer, the Master.
- (487) If we say that the Guru is like a family deity, the family-deity is respected and worshipped in its family, while Guru is worth worshipping in every ritual and on every occasion. So he is the God of the deity.
- (488) If Guru is compared to Kalpataru, the Kalpataru gives us whatever we wish. But Satguru gives us the state of freedom from all desires. That state of freedom is the greatest boon.
- (489) The gem Chintamani gives us whatever we think and demand, while Satguru is so powerful that he kills the anxiety and he destroys the dual nature of Chitta by giving his disciple the wisdom of the spiritual self.
- (490) The Kamadhenu gives what we want; but Satguru destroys the want itself by giving us the juice of self-bliss.
- (491) The sea is very calm and majestic like a Guru, but sea is always salty. Guru is full of selfjoy, the bliss of the Atman and is very pleasant because of self-wisdom.
- (492) Even the simile of Brahman is not appropriate for the Satguru, because Brahman is known and respected by the advice given by the Satguru. Otherwise Brahman remains only a word!
- (493) The Satguru transcends the word and its meaning and teaches the real meaning, the inner meaning of the word and therefore there is none other than Satguru who is greater in all the three worlds.
- (494) So, Guru is the mother, as well as the father, Guru is the master and Guru is the family deity. There is no need to remember any other deity than Satguru.
- (495) The disciple does not move away from his loyalty to Guru, even if a great calamity befalls upon him or a time of the great catastrophe is impending; he keeps on repeating the name of his Guru.

- (496) He does not know anybody else for surrendering himself his body, mind and breath and worships his Guru by the totality of his being! This is called the worship of Guru.
- (497) The young ones of a mother bird love only their mother. They have not yet grown the wings. They are constantly thinking of that mother; similarly this disciple does not remember anything else than the Guru, even in dream and sleep, and of course in his waking state.
- (498) You may say that I have earlier praised the devotion to God, and now I am praising the worship of Guru as the greatest and thus I am inconsistent in my talk but do not have such a doubt.
- (499) Remember Satguru is I in his form. He is not different from me. When you have no doubts about this, then that is called undisturbed Devotion; one-pointed devotion.
- (500) When the worship of the Guru is done with one-pointed attention and devotion, it becomes my worship. There is no duality between the Guru and myself as the Lord.
- (501) Guru and the god are one and one who worships with this belief is the real servant of the Guru. Others are having doubts.
- (502) He who does worship the Guru in order to be united with me is really the most fortunate in all the three worlds.
- (503) Now let us see what we mean by the term worship. The body of the disciple runs faster than the mind and is charged with an ambition to do everything for Guru by himself alone.
- (504) The more rigorous service he has to do, the more enthusiasm he gets! His whole body is as if dedicated for the service of the Guru. His rest is in the service of the Guru.
- (505) He does not take rest even for a minute, due to his eagerness to serve his Guru. His desire for service increases and with it there is more and more pleasure!
- (506) Every moment new urges and ideas of better service are rising in his mind and in order to do real service to the Satguru he has, as if, surrendered himself totally at the feet of the Satguru.
- (507) 'Laziness' forgets to come near him. 'Rest' has no scope there. As he is out of his own control due to the fever of devotion, he forgets to look at all other objects.
- (508) In this case the thirst forgets water, the hunger forgets delicious food, and sleep is forgotten by him while serving his Guru in various ways.
- (509) He does not have time even for sleep! What place will the sleep have in his case?
- (510) There is name of the Satguru, on the tip of his tongue; love for Satguru is the highest activity for his body, which is constant "karma".
- (511) He, being merged in the services to Shri Guru, forgets his family and his duty to them, he

forgets his mind and he forgets "what he is!"

- (512) His enthusiasm in singing songs of praise; doing Bhajan is wonderful. He forgets even his body. Such is the greatness of service to the Guru, because the very soul of the disciple is offered at the feet of the master.
- (513) Even then, if Guru is not near the disciple the love and affection does not diminish. On the other hand, there is more intensity of emotion in that Bhajan.
- (514) For the disciple, all his mind is rivetted to the place of residence of the Guru. With the belief that his greatest duty is meditation on the glory of the Guru, he does not miss any effort to do service to the Guru.
- (515) By constant meditation on the image of Guru, it so happens that he establishes in his heart the image of the Guru and then his deep interest in variety of songs becomes very deep. We cannot describe it in so many words.
- (516) His consciousness is like the full moon-light and his Guru is the full moon, and for him the disciple becomes the thirsty Chakora bird and the wisdom of the self is the nectar of the moon-rays, which he constantly enjoys.
- (517) His inner space of consciousness is the sky in which Satguru is the Sun and the disciple becomes the magnifying glass and using the rays of the Sun, he burns the forest of Maya.
- (518) In the pool of the nectar of the bliss of the Guru, he becomes a small ripple, and feeling that everything is Guru permeating in and surrounding him, the disciple holds deep respect in his heart for the Guru.
- (519) The disciple believes that his mother, the Satguru is the divine wish tree and sitting under that tree, he prays for the boon of constant undiminished devotion to Guru.
- (520) Or he thinks that Satguru is Kamadhenu, and he himself is her calf and he makes her lick him by the tongue of knowledge and drinks milk of the self-joy.
- (521) He prays his Guru saying," O Gurudev, I pray that I may be allowed to serve you in all respects and you may please give me this boon."
- (522) When his Guru is pleased and placing his hand on the disciple's head gracefully, gives him that boon, the mind of that disciple has an upsurge of joy and he begins to exclaim :Oh, my Guru has given me the boon! Blessed I am! Fortunate I am!"
- (523) Getting that boon, he begins to do service of the Guru with respect and love, selecting that mode which the Guru requires. The faith of the disciple in the devotion to his Guru is really blessed. There are many ways of offering service to the Guru.
- (524) For example, the disciple desires that he should be the mind, the intellect and all the ten organs of his Guru.

- (525) The disciple desires that he should be every object which his Guru enjoys and he thinks that he will be the very image of ideal devotion of the Guru.
- (526) He wishes that he should be the earth on which Satguru stands and he should be the land where Satguru walks.
- (527) He wants to become the water for washing the feet of Satguru, the pot to hold that water and he should be the person to wash the Guru's feet and the person who takes the sacred water touched by the Guru's feet as Teerth.
- (528) He says "I will be the dust of my Guru's feet and I will be the throne on which the Guru sits."
- (529) "I will be the throne, on which my Guru sits and I will also be the soft cushion on that throne on which he sits comfortably."
- (530) He wants to become oil for the massage of Satguru and the supporting cushion at his back.
- (531) He wants to be the foot wear of his Satguru.
- (532) He wants to be the breath of Satguru and desires that he will come out of his nose as exhalation. He wants to be the scent, which his Guru enjoys.
- (533) He wants to become every article which the Guru will look at.
- (534) He wants to be his Guru's ears to listen to the talk which his Guru likes. He wants to be that which his Guru likes. He wants to be the singer whose songs the Guru likes.
- (535) He wants to be the story which the Guru tells and the words and letters and their meanings.
- (536) He says "I will be the water which the Guru uses for his bath as well as for sipping."
- (537) He wants to be the clothes which the Guru would wear, and the piece of cloth which the Guru would use for wiping his own feet.
- (538) He wants to be Sandal-wood paste, which the Guru uses to apply on his body and the flower, which is to be put on his feet.
- (539) He wants to be the plate and the food which the Guru eats and the sweet things as well as the person accompanying the Guru at the time of dinner.
- (540) He wants to be the ghee, which is produced by heating the butter on the fire of desirelessness.
- (541) He wants to become the salt in the plate of his Guru, which gives taste to every food article and by using him, Guru will make tasty any article which is lacking the salt.

- (542) He wants to be the water which the Guru drinks and also the relishing of satisfaction which the Guru gives.
- (543) He wants to be everything which the Guru finds sweet and he wants to be everything which the Guru likes and desires.
- (544) He wants to be warm water by which the Satguru washes his hands and even the pot in which the Guru leaves that water, and even the drops of water sprinkled in that action.
- (545) He wants to be the fruit which people offer to the Guru, and to be the fruitfulness of the fruit.
- (546) He even wishes to be a cat in order to be able to lick the used up plate of the Guru.
- (547) He wishes to be the pure powder of Sandalwood which the Guru uses to clean his hands, and also the aromatic material his Guru may use as after-dinner chewing material.
- (548) He wants to be the betel nut which is cut to pieces by dropping the desire for fruit, and the betel-leaf after removing the hard veins of lust, and wants to become the taste of that wida, (Tambool) is the mouth of his Guru.
- (549) He wants to burn the hardness of Ego and wants to be pure calcium of Soham; which he applies to the betel-leaf of peace, and enters the mouth of his Guru.
- (550) He says I will be the Kattha of the best Khaira wood and I will be the colour in my Satguru's mouth.
- (551) He says I will not allow the sputum of betel leaf to fall down on earth from the mouth of my Guru. Even I will be the pot in which he puts the remnants of his Tambool after chewing up.
- (552) He wishes to be the pot, the sputum and the betel leaf and also the "Chamara" which wards off the flies.
- (553) He wants to be the servant who offers the wida to the Guru and the servant who removes the remnants of that wida. He wishes to lie down on the Guru like a small child.
- (554) He wishes to put around the neck of the Guru the necklace of his own virtues, and also the lotus flower which his Guru may playfully hold in his hand.
- (555) He desires to light the flame in the small lamp "Neeranjana" to be waved respectfully before his Guru, and to be the spot of light on the ground, guided by which his Guru many walk.
- (556) He says that he will sacrifice his life for his Guru and will shoulder all his responselities and light with all his difficulties and he wishes to carry proudly the stigma denoting his sacrifice, on his face.

- (557) He wants to be the umbrella and the holder of the umbrella for his Guru, the fan and the holder of the fan for his Guru. Thus he wants everything connected with the Guru.
- (558) He wants to be horse to bear the burden of his Guru.
- (559) He wants to be the forerunner to his Guru and the court singer to praise his Guru. He also wants to be the Brahmin who recites vedic hymns in the house of the Guru.
- (560) Thus he wants to be everyone who does all these services for the Guru, and also become the door-man of his Guru's house, the milk-man, the gardener, etc.
- (561) He decides that he will be that object which his Guru will look at and even at the risk of his life he would not go any where else.
- (562) He says to himself I will be the attentive listener to the story which my Guru will be telling. By the grace of my Guru I will be a good orator with the gift of explaining the knowledge of the self.
- (563) When the great Guru will give some good things in charity, I will be the poor umble beggar and when he will tell some secret from his heart, I will be the quiet atmosphere.
- (564) I will be the empty space around my Guru when he will sit alone and I will be the inner space of his consciousness when he will meditate.
- (565) I will be the seat in the vehicle where my Guru will sit and I will be the bearer who carries that vehicle (Palkhi).
- (566) I will carefully take care of the balance of that vehicle and I will bear on my shoulder the front pole of it. I will have a good dialogue with the Guru at that time, and will walk fast.
- (567) While being aware of and giving attention to the Guru, I will take long strides so that my feet will not get interlocked by haste. I will avoid and circumvent small or large mounds or ditches on the road.
- (568) There is likelihood of left or right inclination of my body due to one thought and another contrary thought, but I will keep balance and having attention to the face of my Guru due to devotion, I will walk nicely!
- (569) Without going on the wrong path, and without letting the front pole become unsteady I will be the best bearer without expecting help from others.
- (570) While walking thus, more and more joy will be experienced by me. Taking a re-view of the road left behind I will joyfully walk ahead.
- (571) Avoiding steep climbing, avoiding sudden fall, or hesitating, fearing, running, being caughtavoiding all this, I will walk with great confidence.

- (572) When there will be places where we will have to climb or go downwards, I will avoid jolts to the vehicle by holding the pole on my head or shoulder or accross my chest or elbows or hands and walk by carefully putting every step forward, but will prevent any discomfort to my Guru.
- (573) He decides that he will be very steady and firm though there may be a mound, a turn, climbing and descending path or if his body will falter due to fatigue.
- (574) He decides that he will cross the canal of desire, control anger, avoid ditches and holding the front pole of the palakhi will walk steadily.
- (575) The mucky land of myness, the sense of belonging, catches a man and he is bound by his relatives the disciple says, "I will not allow my feet to be wet in that mud but I will go beyond."
- (576) The river of lust is very deep and the water in it flows very fast but, the disciple says that he will not allow a single drop of that water to touch his master but will take him to the other shore.
- (577) He says, "I will keep my attention rivetted to my master and I will take care of the palakhi on both sides and walk further."
- (578) He says "I will see that my master's comfort on the seat in the Palakhi will not be affected when I will carry his Palakhi very carefully.
- (579) The disciple says, "I will be the dog at the door of my master, being fed on the remnants of food and remain awake twenty four hours.
- (580) He says "If I see any strange person I will bark at him with making the noise of Soham, I will sit in a pit of devotion always attentive to my Guru.
- (581) In this way the disciple keeps on thinking of various ways of serving his master.
- (582) Though by some reason he is away from his master, he is mentally near him due to his deep faith and such a disciple becomes well versed in the wisdom of Atman because he is whole and soul sold out to his Guru.
- (583) The disciple may be near his Guru or away from him; his Pranas are always ready at the door of the Guru for service.
- (584) By this one pointed devotion he gets the sharp weapon of the grace of the Guru.
- (585) He sharpens that weapon on the stone of desirelessness and makes it shine by the sense of Unity with the Guru.
- (586) That weapon was held by the hilt in the hand of sense of unity and the wielder of the weapon and the weapon were one thing and then the disciple is ready, to dissect the binding worldly

life.

- (587) As soon as he aims his weapon, the tree of the worldly life is cut to pieces without actually being hit.
- (588) The passion of the subtle body, which is the concept of our mind should be snapped and we should always be alert with courage, not to be enticed. This is the cutting of the said tree.
- (589) As soon as there is self-realization all other efforts and penances become superfluous, just as when hunger is satisfied, all the delicacies remain in the pots as they are not further required.
- (590) When there is complete satisfaction, nobody will even put nectar to his mouth. Similarly, when we attain Brahman, we should drop all the intentional activities towards self-realization.
- (591) Having this fact in my mind, I have earlier told you that you should give up all efforts together with positive actions or withdrawal from actins.
- (592) When one reaches the state of the Absolute Brahman, all the rules of Karma and duty laid down by Vedas become useless and the Ashrama and Varna are also meaningless. This is the spirit, the meaning, of renunciation.
- (593) A man in his dream fell in a well, while walking hurriedly and when he was awake, he tried to climb out of the well. As that is absurd, so also, to be attached to spiritual efforts even after liberation is absurd.
- (594) Who will foolishly use a plough in a field, when the crop is already taken? Or who will go out to beg from door to door, when the Goddess of riches, the Goddess Laxmi has come to stay in the house?
- (595) Who will put ointment in the eyes for divine vision, when the treasure is already at hand? So, who will in vain indulge in spiritual practices after attaining self-knowledge?
- (596) O Uddhava, what I told you about withdrawal after having self-knowledge is that we should give up every desire arising in our mind.
- (597) Unless the food prepared has become lukewarm, if we try to eat it, our mouth will be burnt; and even the cook will not know the taste of that food when it is hot.
- (598) A mango-fruit is sour though it is other-wise ready, but when it is properly stored in the grass for ripening, then its sweetness is known by our nose without actually eating it.
- (599) When mangoes are stored, we have to take care to keep each mango
- (600) untouched by another mango. Otherwise by contact with each other, the mangoes are spoiled and the whole box is wasted. If these mangoes are properly ripened, their sweetness is felt.

- (601) The enemy may be defeated and the flag of victory may be hoisted, but unless the weapons and the armour are not taken out, the solider cannot take real rest.
- (602) A woman may deliver a child and she may be happy about it; but unless she witnesses the naming ceremony, we cannot expect her to really rejoice by the child-birth.
- (603) When a man dies and his body is properly burnt, the days of mourning are still there and real purification is done when people take bath at the end of that period.
- (604) Similarly, when ignorance is no more, there is still the pride of knowledge and when that pride is given up, then only there is the state of self-bliss.
- (605) Pride of both the knowledge and ignorance becomes a binding factor, just as a man impaled on the stake of ordinary wood or sandal-wood, definitely dies. That is, his death is certain.
- (606) If we remove the iron-fetters around a man's feet and put the golden fetters there, his pain and obstruction to walk will remain the same.
- (607) Please remember that even the pride in saying that I am Brahman, is destructive to the actual state of Brahman. Please listen. Why that is so?
- (608) The salt is derived from water and it dissolves in that water. The pearl is also developed in water, but it is hard and does not dissolve.
- (609) The pearl is hard and it becomes sewn in the golden thread and becomes a part of ornament. It is not free.
- (610) If there is pride in a man, who is ignorant, his pride is easy to be wiped out by knowledge; but when there is pride of knowledge and pride of being free, it is hard to be done away with.
- (611) An earthen pot if not properly baked cannot retain water in it; but if it is properly baked, it becomes hard and can be used for storage of water. That clay does not again mix-up with the earth.
- (612) Similarly, because of ignorance only, the worldly life is powerful and binds us, and we have to destroy ignorance by knowledge and when that work is done, the knowledge is also to be put aside. It is taking out a thorn-from our body by using a thorn and then throwing that thorn also away, when its work is done.
- (613) If we put aside knowledge and ignorance together, well within our reach, it is possible that they may affect us again. So, it is wise to get rid of both of them completely.
- (614) Pride is always detrimental to freedom; it does not matter, if the pride is about a good thing like knowledge or an undesirable thing like ignorance. So, the really wise people give up pride in all forms.

- (615) O Uddhava, you have attained my position by devotion. Now, why should you bother about many troublesome practices?
- (616) By worshipping me by devotion, you are Brahman; and therefore, to listen to the scriptures and acquired knowledge should be given up by you totally.
- (617) This is the essence of my advice given to you just now, and I have explained it to you.
- (618) O Uddhava, the best Sadhana for a disciple is to worship his Guru and nothing else, because by that only the seeker attains the bliss of Brahman. This is the truth! This is the truth!
- (619) The man who really worships his Guru, and serves the feet of the master sincerely, enjoys the state of Sat-Chit-Anand, which is nothing but Brahman. O Uddhava, no one should raise any doubt about this eternal truth!
- (620) Having spoken these words, the Lord Shri Krishna embraced Uddhava with tremendous love.
- (621) The heart of Uddhava became united with the emotion of the Lord and both the questions and answers stopped, because the words were eaten by words.
- (622) All the four levels of speech became quiet, the Jeeva forgot its state and Janardana who is one with Eknath and who is like cloud of self-bliss to the devotees, became totally satisfied.
- (623) Thus in this twelfth chapter, the essence of true devotion is explained. That essence is described in one sentence The devotees are fortunate to be united with the Lord Shri Krishna by the faithful worship of Guru.
- (624) The only way for attainment of Atman is the 'Bhavartha'- (true devotion). If you do not have true devotion, all your efforts are only so much hard work.
- (625) The repetition of God's name, to observe penance and vows to perform rituals and sacrifices to give in charity are all meant for developing devotion in our heart and blessed is his life, who has this faith, this devotion, this love for God in his heart.
- (626) To attain the birth of a human-being is great fortune! To be able to have the company of saints is still greater fortune and those who are enjoying the devotion to God with great love are the most fortunate and blessed!
- (627) The saint Eknath further says- "Now, Uddhava will be asking the Lord about the story of Hansa-Geeta in which it is said that those who are completely merged in the devotion of the Lord forget the mundane objects totally!
- (628) That story is very interesting in which there is pure wisdom of the Brahman; and I request the listeners to please listen attentively.

Here ends the twelfth chapter of the eleventh skandha, of the commentary

in Marathi by the Saint Eknath on Bhagawata Mahapurana.

Dedicated to the Lord Shri Krishna.

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# Chapter 13

Om! Salutations to Lord Ganesha!

Om! Salutations to Lord Shri Krishna!

- (1) O! The beginningless swan! I bow before you who are OM. You are the Lord of the world in the form of a swan. You are the good teacher Paramahansa! You are the Lord of all the Gods and you are the complete wholeness of life.
- (2) Without the dualities, both of your wings appear to be very adorable and you look extra ordinarily beautiful beyond the pure Sattwa.
- (3) Swan is said to be of very white colour but you as swan is beyond all colours including white because your whiteness is divine.
- (4) Other swans float and play in a lake where golden lotus flowers blossom but you play in the lotus that is heart which is blossoming with the power of love.
- (5) The residence of other swans is in the Manas lake but you are beyond Manas, viz. the mind. Ordinary swans fly in the sky but your flight is in the inner sky of our consciousness.
- (6) By your beak which has power of discrimination you bifurcate the unimportant water from the important milk and rejecting the unimportant you accept only the pure and important things.
- (7) For such a beautiful swan like you there is the feed of pearls of liberation which are formed in the shell of desirelessness in the ocean of spiritual consciousness.
- (8) You fly leaving no mark behind and without touching the Earth, in the most skillful way.
- (9) The Goddess of speech which is spiritual energy is your inseparable part and because of that fact she is called Hansavahini.
- (10) The Goddess Saraswati who is speech itself, functions only when you wish; she speaks with your power of speech, the Veda talks when you make it talk and Prana moves only when you awaken it.
- (11) Though Saraswati is the Goddess of speech she has got that power because of you, just as the flute-player is different though sweet notes are produced by the flute.
- (12) In this way you are the speech, you are the act of speaking and the speaker as also you are Saraswati and that is why as Hansa you yourself tell your own story.
- (13) You have made manifest the Goddess Saraswati in the minds of great poets. The novelty of the

form of the swan always expresses new doctrines.

- (14) You are Janardana in the form of swan, existing everywhere in equal portion. When I held his auspicious feet on my head, the birth and death actually ran away.
- (15) While so running away, it got a resort near the confusion, and, after affording for birth and place to exist, he also allocated a place for death to reside.
- (16) Therefore, the man who is deluded is caught in the chain of birth and death and once a man is caught on the wheel of delusion, he never escapes.
- (17) There he is caught on the wheel of the birth and death, and while he sustains the beating by one calamity, another calamity of death falls upon him.
- (18) In order to escape from this chain, we have to remember "Soham Hansa" in your form and when a man remembers this properly, then only his delusion is removed.
- (19) You are Paramatman, Paramahansa, the Almighty God and Absolute Brahman. You became swan in order to impart wisdom to the sons of the Lord Brahma.
- (20) In order to explain the commentary spoken and by learning the inner meaning of the teaching, the king Parikshiti became free from all the sins.
- (21) The Lord Shri Krishna is going to tell Uddhava the song of that swan. So, the listeners may please pay attention by which they will have self-wisdom without efforts.
- (22) This thirteenth chapter is being told to Uddhava by our Lord and listening to it Uddhava will be able to visualize the destruction of worldly objects from it.
- (23) So in this thirteenth chapter the Lord is explaining how the Sattwik attitude increases and the progressive spiritual knowledge is explained in a very easy way.
- (24) In this chapter the Lord will tell the manifestation of Hansa and will explain again how our consciousness can experience separation of objects.
- (25) At the end of the twelfth chapter the advice is given to worship Satguru, obtain the axe of spiritual wisdom and to cut the desire from the Jeeva.
- (26) Uddhava listened to the statement that when the separate sense of Jeeva is destroyed all the spiritual efforts, penances etc should be given up, but he did not respond at all.
- (27) So the Lord guessed what was going on in the mind of Uddhava and what was his intention and what were his doubts. The Lord is himself continuing his talk.
- (28) He said, "You will say that the Jeeva is existing because of the formation of the three Gunas and so long as the three Gunas are prevalent in the consciousness, the Spiritual wisdom cannot come into being.

- (29) Just as we cannot drink the water from a coconut unless we break the seal, so also unless the Gunas are wiped out, how can that wisdom come into being?
- (30) Eknath says Just see now how the Lord Shri Krishna is explaining in three verses the answer to the unspoken question of Uddhava.

#### श्रीभगवानुवाच - सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मन: ।

#### सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥

- The three Gunas viz Sattwa, Rajas and Tamas belong to intellect and not to Atman. By the force of Sattwa the other two should be killed and Sattwa should be nullified by itself. (1)
- (31) Please remember that Sattwa, Rajas and Tamas and all other modes of consciousness belong to and are within the field of Maya. This is already covered by me earlier.
- (32) Only Sat Chit Anand is the nature of Atman but the Gunas are not like that. They are within the field of Maya and therefore belong to the world.
- (33) Whatever is Sat is itself chit and also Anand (to be is to move and in it is inherent the joy, the bliss). These three are together in the Unity of Atman which is one homogenous totality.
- (34) The sugar is white, soft and sweet. All the three qualities are contained in it. Similarly Sat chit-Anand is unmodified single total state.
- (35) Prakruti or Maya itself creates three Gunas and by them only it has become powerful. O Uddhava, you cannot imagine that Gunas are related to Atman.
- (36) The Lord is telling the way to develop and attain the spiritual wisdom. He says "Please note that we have to destroy the Gunas by the Gunas only and then the divine wisdom shines.
- (37) When by the force of love the piety or Sattwa is very powerful and Rajas and Tamas are wiped out then the spiritual wisdom is attained and when there is self-knowledge completely realized, even the Sattwa is wiped out.
- (38) It is said that a man bitten by a serpent, is given poison to eat and then the effect of the snakebite goes away, but that poison eaten in the ordinary circumstances kills the man.
- (39) Similarly by destruction of Rajas and Tamas the fine quality of Sattwa is very much prevalent but in itself that also becomes a binding factor. How it is so, will be explained to you presently.
- (40) The Sattwa binds us by increasing the concept. "I am the learned man. I am the happiest man. I am free from all karma etc. and thus one Guna viz Sattwa binds us.

- (41) In this way, the Sattwa is more prevalent and it has to be subdued by Atman and then only by its complete destruction there is satisfaction.
- (42) O Uddhava, you will ask How only Sattwa becomes more powerful when all the Gunas are equal? The answer is the Gunas themselves protect each other.
- (43) When Tamas is prevalent the man does not like knowledge or meditation nor sacrifice nor any sweet smell like that of sandal-wood etc and he likes only sleep, laziness or quarrel.
- (44) When Rajas is powerful the man thinks of many other things related to sensual enjoyments and the man is always thinking of these objects even though he may be listening to some religious discourse.
- (45) When the man is having great greed for money due to this Rajas, he is not disturbed even if somebody is angry with him and beats him by shoes. This is the shameful effect of Rajas. That Rajasic man is tremendously attached to his wife and children.
- (46) On the other hand when the Sattwa increases the man becomes apathetic about his involvement with his wife and children and he likes to spend his time in thinking about God or attending to the Keertana or is busy in various ways of worship of God.
- (47) So, when the Sattwa is more prevalent, anger, greed or allurement have no scope in his life but the question is how can Sattwa Guna get more powerful alone on its own? The reason is "Other Gunas are helpful".
- (48) On one side of Sattwa there is Tamas and on the other side there is Rajas and that Sattwa is caught between these two and you will ask how can it overpower others? It is practically held captive by Tamas and Rajas.
- (49) If that is your problem, I will tell you all the signs of the development of Sattwa Guna.

#### सत्त्वाद् धर्मो भवेद् वृद्धात् पुंसो मद्भक्तिलक्षण: । सात्त्विकोपासया सत्त्वं ततो धर्म: पूवर्तते ॥

- When the Sattwa is increased people have religious tendency and they worship me. By worshipping whatever is Satwika that Guna goes on increasing and it provokes religiousness. (2)
- (50) While commenting on this verse, I explain the latter half first. To be engaged with very good helpful Sattwik things and persons encourages Sattwa Guna.
- (51) When we take or use Sattwik things they promote piousness and gentle nature and if we continue to behave gently our very soul becomes pure.
- (52) The sign of well developed gentleness is that the man is having faith in religion and his daily

behaviour also becomes very gentle. Further he does not have any desires and passions which may bind him in this world or the other.

- (53) With purity of heart the whole life is Sattwik and the man has his whole nature religiously bent upon my worship.
- (54) When religious attitude increases by Sattwa Guna the man has tremendous love for his Guru and wherever my image is near him he goes to worship it with all intensity.
- (55) Then he naturally offers me all his actions which are physical, verbal or mental and he has no devotion for any other Gods.
- (56) Then in his mind he thinks and believes that Guru and God are one and not separate. This is the sign of highest type of Sattwa.

## धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तम: । आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥

Meaning of the Verse :

- With the increase of Sattwa the higest religious attitude destroys Rajas and Tamas and when both of them are destroyed the unreligious evil content of the consciousness which has its root in Rajas and Tamas is also destroyed quickly. (3)
- (57) When all the Sattwik attitudes increase in the consciousness of the aspirant of liberation there is manifest the image of the Supreme Person, the Puroshottama which is the very zenith of Sattwa.
- (58) This religious attitude kills the evils immediately by destroying Rajas and Tamas which are at the root of everything evil.
- (59) The Lord Shri Krishna, the reserviour of great compassion has in this way told Uddhava the means to attain the spiritual knowledge. In short he told that by using Sattwik things the Sattwa Guna increases and through that the spiritual knowledge comes into being.
- (60) Now, I will explain the ten ways to enjoy Sattwik things giving details of such objects.

## आगमोऽप: पूजा देश: काल: कर्म च जन्म च । ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतव: ॥

- Scripture, water, people, place, time, occupation, birth, contemplation, mantra, purificatory rites, these ten factors are contributory to the growth of any particular Guna. (4)
- (61) O Uddhava, scriptures are helpful to increase any quality (Guna, Sattwa etc) water and any particular place are also responsible for development of a particular Guna.

- (62) Now, people residing in the neighbourhood in whose company a man resides, are also helpful.
- (63) Time, then action, and birth are also contributory to the development of any Guna. The mantra which man recites is also a cause for development of Guna.
- (64) The sanskaras which are the actions and rituals which a man undergoes, also develop particular Guna. These are the ten conditionings. Now, we will see the details.
- (65) In order to develop the Sattwik Guna, to listen to Vedanta and Upanishads is a good way.
- (66) Then water is also important. To take bath in sacred rivers in helpful for Sattwa to increase.
- (67) The sacred water of the feet of my image as well as the Shaligram stone are having power to purify the consciousness of man.
- (68) The sacred water touched by Brahmin by his toe is so pure that Narayana worships it and he bears on his chest, the stigma of the foot of a Brahmin viz Bhrugu.
- (69) Water may be from any source, when it touches the feet of Satguru, it becomes the most sacred water of all and if it is taken, it uplifts the person beyond birth and death.
- (70) Water is thus a cause of increase in the Sattwa Guna, and when it is turned into "Teertha" by this process, it is very powerful.
- (71) "People" means only those persons, who are gentlemen and saints, and in their company, who are ascetics, the ordinary Jeevas are emancipated.
- (72) The main factor helpful to the development of Sattwik Guna is good company and it has already been told to you earlier.
- (73) Now, as regards the place, it is the areas of forests like Naimisha or any other sacred places, where the Siddhas have their residence. Such places are helpful to strengthen the piousness in man's mind.
- (74) When the study of keeping our posture steady is successful, there is inclination to meditate. In this way also Sattwa Guna increases.
- (75) The time profitable to the seekers for spiritual practice is the early dawn. At that time, the mind is calm. Similarly, any other time, when the mind is not disturbed and is joyful, is also good.
- (76) The time used for listening to the stories of Lord or in the performance of festivals or in remaining awake at night on the eleventh day of the month should be useful,
- (77) Taken as the best fulfillment of time; Similarly, even I cannot tell the great benefit of time used in singing the songs of praise of God and in dancing for God.

- (78) The time which is used is doing Keertana selflessly and dancing and singing without greed of money is so sacred that I value it very much. Who can really measure its greatness?
- (79) Then what is karma, which develops Sattwik nature? Only that karma, which is done without desire for fruit or which is done to oblige others is really properly used for developing the religious nature.
- (80) The term birth i.e. the rebirth, which takes place at the ceremony of initiation is to be counted in this category. Guru is the great parent. Please listen to his greatness also.
- (81) Any child born of its mother has five fathers namely, one who gives birth, the second is, who performs Upanayana (thread-ceremony), the third is, who feeds the child and rears him up.
- (82) Again he who saves a man from great danger, the one who frees a man from bondage, and one who saves a man from death. All these are called fathers of that man.
- (83) Still another is the Guru, who is father because he removes the bondage of five elements. He saves a man from birth and death, which is the greatest contribution for the welfare of man.
- (84) Satguru is also such a father that when a man looks at his feet the bondage of worldly life cannot trouble the man and such a Satguru is not available without great fortune.
- (85) For a child there are two parents, the father who gives his semen and the mother who bears the child in her womb and delivers the child.
- (86) Satguru is not such a father. He does not spend his semen and does not give birth physically but plays the role of mother and father simultaneously.
- (87) When the child is born, mother gets the feeling of compassion, but Satguru is so kind that all the undesirable things of the disciple are forgiven by him and he is so loving that the Unity of disciple and the Guru is established, which is not possible in the case of ordinary parents.
- (88) So Satguru is the real father and mother who takes care of the disciple and both the souls become united.
- (89) You should consider the other four fathers mentioned by me to be step-fathers and ordinary parents are two separate individuals so how can there be Unity between the two?
- (90) So if the Satguru is kind hearted he is the real father of the good disciple and there is no difference of opinion between the disciple and the teacher.
- (91) The disciple gets initiation from the Guru which is either of the Shiva or Vishnu cult or he may give advice of the abstract spiritual aspect of the Almighty God through self-knowledge.
- (92) Now let us consider what is Deeksha, or initiation. Initiation is that benediction which affords easily all the four human life-time achievements and all the four levels of liberation and completely wipes out the state of ignorance. This is the birth of the disciple.

- (93) I have now told you what is the birth in the form of Deeksha in details, and now I am going to tell you what is the Sattwik Guna developed through meditation.
- (94) The object of mediation should be the Lord Vishnu whose body is totally of Sattwa quality and whose nature and character everything is total knowledge.
- (95) Otherwise one should meditate on the five faced Shri Shankara whose body colour is like milk or camphor, if one desires to go beyond the ocean of worldly life.
- (96) When one starts to contemplate on the Lord Shankara or Vishnu, the trinity, the three factors, viz meditation, the meditator and the object of meditation are extinct and only the nature of the God as knowledge remains firm in the consciousness of the man. This is the real meditation of Sattwa Guna.
- (97) This is the doctrine of Agama that initiation and meditation are of the same character and the result of meditation is to reach God as knowledge.
- (98) Now the reservior of all knowledge is the very nature of Satguru and he should be the object of meditation which should be always practised by keeping constant awareness of our own Atman.
- (99) The crucible of our own body, which is made of five elements should be used to put the juice of Brahman in it so that it produces the real nature of Satguru. That is why one should meditate on his Satguru.
- (100) O Uddhava, this is the meditation of Sattwik people. Now listen how the Mantra or the spell is properly received by the disciple from his Guru.
- (101) Thus there is the mother of all Mantras which gives Brahmin the state of twice born. When that Gayatri is received and chanted then only the Brahmin gets his status and authority.
- (102) This Gayatri is the great king of all the Mantras and it is the possession of Brahmins and because of this I, Shri Krishna worship the Brahmins.
- (103) But the Brahmins who have this great boon disregard and disrespect it and thus they have become very poor.
- (104) I bow to the feet of that Brahmin who has real faith in Gayatri. Vedas declared that this Mantra of Gayatri is the greatest.
- (105) There was no scope for any Brahmin to enter into the practice of chanting of Vedas unless they have mastery over Gayatri. All the Mantras are together contained in this great Gayatri Mantra.
- (106) Without knowledge of Gayatri Mantra no Brahmin can recite Vedas. There is no need to talk about other Mantras.

- (107) The absolute Brahman which is of the nature of knowledge is the most secret part of this Mantra and though only Brahmins have authority to recite it, they have missed the whole significance.
- (108) So this Gayatri is equal to absolute Brahman and the progenitor of all the occult powers. Though a man properly receives the Mantras of Vaishanva or Shaiva cult the essential purity is attained only after repetition of this Gayatri Mantra.
- (109) Only when this essential purity is achieved then innumerable Mantras become pure and the seeker immediately gets the divine vision of Atman.
- (110) O Uddhava, this is the right thought or way of approach to the process of receiving any Mantra. Now listen to the meaning of Sanskara or right conditioning.
- (111) When a man tries hard to cut the projection of mind and the doubts arising in the mind.
- (112) First of all, the mind stops projecting thoughts and if at all any thought arises he crushes it on the spot at the same moment. Such a man is always having discrimination and therefore he is free mentally.
- (113) In the force of loyalty and faith in the Paramatman this seeker continuously breaks and crushes the mind. He does not allow it even a moment's freedom to run away from Atman and he engages his mind in the very art of remembering Hari.
- (114) By the force of desirelessness he subdues his mind and being afraid that his mind may run away he remembers the name of Hari with great determination just as a house-maid cannot disobey the householder, his mind is tied down by him to the job of repeating the name of God.
- (115) Though his sense-organs see various objects his mind does not run after them in the waking state or in the dream it does not see any other object except God, which is quite natural for his mind.
- (116) When the mind is enriched by such conditioning it remembers Hari from moment to moment. Even while breathing there is the idea, the concept that 'I am 'Parabrahman'.
- (117) So to have respect about the name of Hari is called Atmic conditioning. All this relates to the way in which the Sattwik Guna becomes prevalent. This was told by the Lord Shri Krishna.
- (118) He said, O Uddhava I have told you by these ten signs how purification takes place and I explained it in detail for the benefit of other seekers.
- (119) Now we will deal with Tamas. There are ten signs of the increase of the Tamas and I am going to explain you their nature so that by recognizing bad things you will definitely avoid them.

- (120) The science in the practice belonging to Tamas is of the nature of black magic. That way is against the Vedas. The seeker has to take all kinds of liquor or wine.
- (121) In that practice the person likes the company of men who are heretics who shave their heads, don various types of weird dresses and they are deprived of the real happiness in this world as well as the other world and there are many rituals contrary to the dictates of Vedas,. in that way of Sadhana
- (122) Hatred, malice and debauchery are always rampant in those methods and the best time is midnight when these practices are undertaken.
- (123) There are hypnotism and the practices of evil killing, the evacuation of persons from their past positions and happiness; and all black magic practices. All these belong to Tamas Guna.
- (124) Birth here means initiation. The man, who worships the dead, ghosts, by peculiar ritituals, is, after bodily death, born in the other world as another ghost. That is the birth.
- (125) The man of Tamasik nature is always angry and always looking out for a chance to destroy his enemy.
- (126) He uses chants of Tamasik nature and the deities are of lower level, which are called domb, dirty, chandali, kankali etc.
- (127) This man thinks that the house which is built by putting stones and earth together is his property. He says "This is my house. This is my land. Even in his dream, he is building walls! So great is his attachment.
- (128) If he has no capacity to build a house, he guards the open plot containing only stones and earth and does not allow even a bird to build a nest in that plot.
- (129) He gives lot of trouble to his own body for which the house is meant and he is crazy because of the conditioning, that house is the highest thing to have.
- (130) He does not leave his anxious activity for a house even upto the time of death. This is the conditioning of the Tamas Guna. His concept of family-life is thus fixed around the Earth.
- (131) These are the ten characteristics of increase of the Tamas Guna. Now, listen to the nature of Rajas. This is different from that of Tamas.
- (132) You have to develop Sattwa and to drop Tamas. Now, listen to the quality of Rajas, which gives trouble both ways.
- (133) A shrewd and a cunning woman pleases her husband by outward good behaviour, and in his absence goes to her paramour. Such is the nature of Rajas.
- (134) A naughty little horse appears to be noble but it suddenly misbehaves on the road, goes out

of control, rushes into a by-lane or instead of putting one foot forward, it retreats adamantly.

- (135) Such is the nature of Rajasik person. He cannot think of giving up anything even at the time of total destruction. He performs religious ceremonies hypocritically with a false show and there is always desire in his mind about sensual enjoyment.
- (136) A robber becomes a servant of a traveller and runs with him, but he has intention to rob everything from the traveller, when a chance presents itself. Similar is the nature of Rajas. That quality always increases the family-members of desire.
- (137) This causes a man to perform religious rituals only for personal gain. He enjoys the fruits of every Karma with certainty which results into the continuous chain of birth and death from which there is no escape at any time.
- (138) The persons of Sattwa-Guna are liberated by the force of my devotion, persons of Tamas actively go against me, which is also a type of devotion, and they are also liberated; but the chain of birth and death for persons of Rajasik nature never ends.
- (139) I shall tell you the ten signs or factors, which are responsible for increasing the Rajasik quality. Please listen to this explanation also with a view to avoid them.
- (140) The scriptures which Rajasik people follow are full of desires for pleasures either here or in the other world.
- (141) Water is a simple need, but a man of Rajasik nature would like it only if it is scented with camphor etc and made cold.
- (142) This man likes the company of persons of high position such as king, chairman of conferences, persons who are clever, who entertain people and are generally interested in political and other mundane affairs.
- (143) He frequents such places such as the king's court or a public place, where trading goes on and there are mandaps and other decorations for some ceremonies and sits there with all pomp and pomposity.
- (144) When he is bored in his house, he goes out and sits at some public place or is eager to play chess if some person is available who is ready to play.
- (145) Now, please listen to me. There are particular timing suitable for Rajas quality. Some time after sunrise when there is cheerful atmosphere, or evening time when the mind likes to roam about. These are timings liked by such men.
- (146) Every action of Rajasik persons is selfish. They do rituals only with a wish to gain money or grains. They are always interested in sons and animals. They do not know what it means to be desireless even in dream.
- (147) There is tremendous desire in the minds of Rajasik persons. They take initiation only for

fulfillment of some desire. That is their "birth". They are always brooding about woman.

- (148) They receive Mantra for repetition only with some purpose or selfish aim in their mind. Such man carefully and with enough publicity receive Mantra which would enhance his social prestige.
- (149) The Sanskaras in his case are also of Rajasik quality. These consist of several pleasures. He uses varieties of scents, dons carefully cleaned clothes so as to enjoy his own personal appearance.
- (150) The ulterior motive in all these habits is his wish that people should show him respect and offer a place, a seat of honour in public functions.
- (151) O Uddhava, these are the salient characteristics of Rajas quality. So, these persons, being attached to pleasures can never escape from the cycle of births and deaths.
- (152) Sattwik person renounces, but using good discrimination; Tamasik man gives up things in the frenzy of anger but Rajasik man who is attracted and greedy of money and woman, can never really give up anything anytime!
- (153) I have separately given you the information about the three Gunas. Now I shall describe their nature, generally.

#### तत्तत् सात्त्विकमेवैषां यद् यद् वृद्धाः प्रूचक्षते । निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम् ॥

- What the elders recommend is Sattwik, what they discard is Tamasik and what they avoid, is Rajasik. (5)
- (154) Please know that everything which wise old people praise and recommend is surely to be considered as good and Sattwik.
- (155) I am also of the opinion that those actions or things which are abhorred by people following the advice of noble and thoughtful persons is definitely of Tamasik quality.
- (156) Further the things which are neither applauded nor deplored by anybody and are generally avoided and not taken cognizance of are of Rajasik nature.
- (157) Just as food which is poisoned, may appear good, but is fatal, so is the Rajas quality, which binds the mind in the strangest way!
- (158) Even Vedas got tired while giving knowledge to Rajasik people and the Brahma also got fed up! Even I find myself unable to give fruitful advice to such Rajasik person!

- (159) This is the reason why wise people have simply rejected Rajas quality. I have thus told you about the Rajas quality.
- (160) It is advisable that seekers should always resort to Sattwik quality. I shall now tell you the great benefit of abiding by the Sattwik quality.

# सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये । ततो धर्मस्ततो ज्ञानं यावत् स्मृतिरपोहनम् ॥

- Man should accept only Sattwik things so that this quality may increase! Then there is religiocity and knowledge so long as there is right memory and thinking over it again and again. (6)
- (161) If Sattwik material and food are taken, a man becomes gentle and pious which results in the development of religious nature.
- (162) When a man becomes religious he becomes my devotee and when he is more ardent and one-pointed, I am pleased with him and he gains self-knowledge also at the same time.
- (163) He gains this knowledge by learning the meaning of the sentences like "You Are That"; from his Guru. So, what should be the intention of doing devotion by Sattwik quality?
- (164) O Uddhava! If you have such doubt in your mind, please listen! I shall tell you what is the use of Sattwik nature.
- (165) If without essential purity at the core of our consciousness, the advice of the Satguru is listened to by us, it is nothing but noise in the market place. It will not give us the self-realisation.
- (166) A blind child is born to a woman. It may keep on sucking milk at her breast, but it will not be able to see its mother in its life-time. Similar is the condition of listening to the advice of a guru, without Sattwik nature in our own being.
- (167) The God maintains life in every organ of each body and is thus protecting and looking after every being, but people blinded by their desires and passions, do not see Him. They cannot see anything rightly as their mind is not purified by piety.
- (168) People do not say it a breast, when they see the lobe-like growth below the neck of the sheep. Similarly the advice of a Guru, is useless unless you have Sattwik nature!
- (169) If we write letters on the surface of water of a river, nothing is visible, and similarly selfwisdom cannot be evident without Sattwik nature.
- (170) Even then, religious feeling, intellect of religious thoughts, must be there. If it is not, then self-wisdom, the light of the self, cannot shine. It is like the Moon which is not visible at the time of eclipse.

- (171) In the case of a man who goes into ecstacy while listening to the story of Hari, has his throat full of feeling, his body with goose-pimples and sweat and he cries out of emotion but if a pie is to be spent he is not at all ready-such a man cannot have self knowledge.
- (172) How can there be real knowledge so long as the mind is not free from greed? When piousness and religion are both very evident then only the seeker ascends the right path by the power of self knowledge.
- (173) Even then if the man has also devotion to me then only the robbers in the form of greed, anger etc do not prevent him and he immediately becomes united with me.
- (174) If the man forsakes devotion, even the straight path does not remain visible and the man is deluded. Passion and anger attack him and the whirlpool of doubts drown him.
- (175) My dear! Devotion to me cannot be attained without very high fortune and when it is there, there is no difficulty on the spiritual path.
- (176) There are nine great warriors ready to fight on the side of my devotion and they are made brave by self-knowledge.
- (177) Without devotion to me one may go on listening to spiritual advice and thinking over it indefinitely, but one cannot reach me. Only by real devotion I become pleased with the seeker.
- (178) My dear! Real devotion is that by which a man understands and feels perfectly that God is in every being. When such devotion is companion of that seeker the Vikaras like lust, anger, allurement, attachment etc never trouble him.
- (179) When one dips down a 'ghagar' upside down in water of river or even sea, not a drop of water enters it. Similar is the case of great doctrines expressed in selected sentences of Mantras, like 'I am that' 'I am Brahman', etc.
- (180) Therefore one should worship me with real respect, real religious feeling and when I am pleased by that devotion self knowledge shines by my blessings.
- (181) And O Uddhava, without devotion if outward devotional activities are undertaken with selfish motives I am never pleased which you should know for certain.
- (182) I am pleased, with that man like Chakora by Moon light, who utilizes his money, mind, body and speech also in the sincere worship of me.
- (183) Just as a cow who has delivered a calf, feeds it with all love and tenderness I also become pleased with the devotee and by my blessing only he attains the knowledge of absolute Brahman.
- (184) Just as the husband of a really devoted wife who is virtuous gives her everything without her demanding it, I also give everything to my devotees.

- (185) Knowledge which is manifest by my blessing is called Shruti and Smruti and the ignorance is discarded easily which process is called Apohana (re-thinking).
- (186) From Gunas the body comes into existence and knowledge becomes manifest due to the body but that knowledge itself destroys the Gunas. So you will say that there is no dissolution of the body.
- (187) You will say that it is impossible just as a bird who will cut its wings or coconut will itself break itself or tiger will taste its own flesh.
- (188) If these impossible things can happen, then only the knowledge which becomes manifest in the body can destroy the Gunas and the body itself May be, these thoughts are peeping in your mind but I shall presently explain how it is possible. Please listen.

## वेणुसङ्घर्षजो वह्निर्दग्ध्वा शाम्यति तद्धनम् । एवं गुणव्यत्ययजो देह: शाम्यति तत्क्रिय: ॥

- As the fire which is produced by the rubbing of two pieces of woods destroys the forest, similarly, the body born by the uneven-ness of Gunas acts like the fire and is destroyed by itself. (7)
- (189) In the forest of Bamboos by the force of the wind, there is friction between two trunks of the bamboos and suddenly fire is kindled. That fire is created by bamboos only; but it burns down all the forest.
- (190) That fire burns the particular portion of that particular bamboo tree and when it takes an enormous scale, it does not keep a single wood unburnt and the fire itself later on is dead.
- (191) Similarly, by the winds of spiritual study in the developing desirelessness, the three Gunas are having internal friction and they are burnt together with ignorance by that fire of knowledge.
- (192) That fire is increased by the grace of Guru as the Lord Hari, it conflagrates by the attitudes and desires, and begins to burn the Gunas by heating up both the physical body and the subtle body.
- (193) At that time, many hopes and passions are burnt; the foxes of desire and greed, the tiger of anger, and the elephants of pride all are burnt down.
- (194) The thorny bush of friendliness is scorched. The berry-tree of falsehood gets its thorns burnt. The python of allurement is also burnt and finally fear of death is also finished.
- (195) The pig of pride burns and begins to run away and cannot be caught by hunting, but in that forest fire, that pig also ends its life, because the whole forest is totally being gutted by fire.

- (196) As there is not a spot untouched by fire through which one can escape death, the pig of egoism is burnt down, while running away.
- (197) And the strange nature of fire is so wonderful that it extinguishes itself, and even the quality of heat is ended and the fire becomes united with the invisible element it's own origin.
- (198) Listening to this graphic description, Uddhava was astonished. He said "What a great calamity is confronting human beings and all other living beings".
- (199) Even from this perishable body, man can become worthy of the joy in the state of Brahman, but the unfortunate people ignorantly leave aside that benefit and become attached to perishable objects and they themselves become destroyed.
- (200) By accepting and utilizing spiritually beneficial, pure things, that quality increases and brings in the great powers of divinity, but these people who have lost their sanity and good intelligence become engaged in the enjoyment of worldly objects".
- (201) Uddhava brooded pathetically about the great disaster, impending on mankind and began to ask the Lord about it.

#### उद्धव उवाच - विदन्ति मर्त्या: प्रायेण विषयान् पदमापदाम् ।

#### तथापि भुञ्जते कृष्ण तत् कथं श्वखराजवत् ॥

- Uddhava said- "O Krishna, men generally know the pleasures of senses to be the source of calamities, then, how is it that they still pursue and enjoy them like the dog, the donkey and the goat? (8)
- (202) Uddhava said "O Mukunda! O omniscient Govinda! Please listen. Every one is already convinced that the calamities coming out of objects of desire are disastrous every moment".
- (203) All people know definitely how a man attached to the sensual pleasures becomes lamentably deplorable by his slavery to the senses, but see the great power of involvement in the attachment.
- (204) People have become shameless like the dog, the ass, and the goat. They neglect their own good welfare. Why are they so madly dancing for mundane enjoyments?
- (205) Even though the bitch is vehemently barking against the dog, the dog is still mad after her and shamelessly smelling the bitch at her hind part.
- (206) Though the dog is blind, having skin diseases, lame by one leg and in a very diseased condition, he is chasing the bitch for intercourse! He is so mad by attachment to carnal pleasure!

- (207) Though the bitch is barking at him, he enjoys that also, and he follows her as all his attention is to her sex.
- (208) When he touches her sex by his sex somehow, the bitch is angry at him but he does not release her, but continues his efforts shamelessly.
- (209) As soon as the intercourse becomes possible, his sex organ is caught in the vagina of the bitch and as the bitch turns, he is pulled with her, not being able to separate himself. People begin to ridicule and throw stones at the locked beasts.
- (210) In the case of man who is so mad people criticize him, denounce him and he is still not improving his morals.
- (211) The dog and bitch have only temporary season of sexual passion but man's desire for woman is all time occupation! Being slave to woman, man undergoes many troubles.
- (212) Now, see the madness of a donkey. As soon as the male sights the female from a distance, he runs towards her, braying all the way.
- (213) The female is running away but the male chases her. Though she kicks him and his mouth bleeds by the kick, he does not let her go.
- (214) The female kicks him in the chest and stomach, but that male does not release her! Similarly the enamored husbands behave like ass with their spouse, shamelessly.
- (215) The goat is similarly entangled with his female partner. Though he is brought near the place of slaughter for killing, he is not aware of his impending death, but he is chasing the sheep!
- (216) He is seeing his kith and kin being killed but has no feeling of sorrow. Similarly men are thinking of sexual pleasures even though they are nearing their death.
- (217) The last stage before death is old age and though that old age is in full swing in their life they do not remember the impending death but are crazy about sensual pleasures.
- (218) The goat is brought to the slaughter house for being killed, and he sees many other goats being killed but careless about his impending death it runs after a sheep for having intercourse.
- (219) The goat, the dog and the ass are mad for sex only in a particular season. Otherwise they do not look at each other but the case of man cannot be compared with them because he is always ready to enjoy sex.
- (220) When the bitch is pregnant the dog is not interested in her but men are quite different. They do not desist from sex even though their wives are pregnant.
- (221) The male donkey enjoy sex with the female but he does not decorate her with pearl ornaments but the man is so crazy about the woman that he does many things to please her.

- (222) He thinks that there must be flowers in her long hairs, there must be bejeweled bijwara on her head and there must be nose ring with pearls interwoven which shine attractively when the nose ring moves. This is the madness of man.
- (223) Though the woman is about to deliver and her stomach is as big as anything the man who is blind by passion, having no shame and is of a callous nature tries to have sex with her.
- (224) O God! It is not understood why men are so mad to enjoy sex with the woman who is made up of bones, flesh and having excreta and urine in her body!
- (225) The Lord Shri Krishna is explaining these conditions. He said, "O Uddhava, please listen with attention to what I say about the function of attraction to sexual pleasure.

## भ्रीभगवानुवाच - अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि ।

#### उत्सर्पति रजो घोरं ततो वैकारिकं मन: ॥

Meaning of the Verse :

- The Lord replied The perverted notion of 'I' (with reference to the body etc) springs up in the heart of the deluded soul. Due to such notion, Rajas, which is the root of sorrow, pervades the mind though the mind is originally born of Sattwa. (9)
- (226) Those men who are having no discrimination because of their arrogant sullenness and insane desire for pleasures have the notion that they are the body. This causes Rajas quality to be born and there is great pride in their consciousness.
- (227) When a man takes wine and is under its influence he forgets what is good for him and creates many undesirable situations or is on the brink of committing suicide.
- (228) Similarly the Jeeva forgets that he is pure, eternally free and full of knowledge and that this state of his is of the real happiness, and he becomes a slave to Rajas and is affected by sexual passion.
- (229) When the concept of I is affected by Rajas quality, that quality which is full of sorrow becomes very powerful and thus the mind becomes spoiled.

## रजोयुक्तस्य मनसः सङ्कल्पः सविकल्पकः । ततः कामो गुणध्यानाद् दुःसहः स्याद्भि दुर्मतेः ॥

Meaning of the Verse :

The mind of a man with Rajas quality, has every thought burdened with doubts and a man whose intellect is tarnished by Rajas cannot control his desires, because he thinks about everything through particular Guna. (10)

- (230) When the mind is under the influence of Rajas quality, there are tremendous amounts of thoughts as well as doubts and he thinks about woman only, even though he sits for concentration of the mind.
- (231) By Rajas quality desire comes into being, there are evil emotions and the intellect also becomes evil, as a result of which the whole consciousness is filled up with selfish intentions.
- (232) He does not remember anything else except woman in his physical situation and mental stress. He may be in the society, in the forest or alone, or waking, dreaming, sleeping or meditating.
- (233) His mind is engaged in all the amorous artfulness of woman.
- (234) He is all the time thinking of sexual enjoyment and the behaviour of woman at that time and his passion becomes uncontrollable.
- (235) The man of Rajasik quality always desires money, grains, sons and daughters and every pleasurable thing in this world and pleasures in the other world.

# करोति कामवशगः कर्माण्यविजितेन्द्रियः । दुःखोदर्काणि सम्पश्यन् रजोवेगविमोहितः ॥

- Having no control over his senses and overpowered by desire, the man embarks upon actions which are sorrowful, though clearly knowing them to be such, deluded as he is by the impetuous Rajas. (11)
- (236) Where Rajas quality is forceful passions become wild and the man is under the influence of passion, virtually becomes a slave to that force.
- (237) The man who has no power of discrimination nor control over his thoughts becomes a housemaid of carnal desire, and he dances to the tune of that desire.
- (238) When he becomes a slave he is compelled to perform actions which create further trouble and sorrow; and strangely enough he becomes very proud.
- (239) As he is enticed to objects due to Rajasik quality, his mind is not concentrated and being compelled to take births after births he is caught in the vicious chain of selfish actions.
- (240) O Uddhava, Rajas is itself a great pain. It has blinded everybody and it is well-known that such people are stupid.
- (241) When a man is bound by Rajas he is completely confused and the tornado of delusion rages around and Tamas also pervades everything in his life.

- (242) O Uddhava, ordinary beings are of this nature and please remember that they are always selfish and are never tired of pursuing fulfillment of their lower instincts.
- (243) Now you may think that if attachment to objects is uncontrollable then really there is no hope for mankind to make progress.
- (244) Jeeva is always connected with ignorance and is related to objects of senses. They have great potential to give lot of trouble. The ignorance has beginningless connection with the Jeeva and out of ignorance all the concepts and ideas arise.
- (245) Consciousness is also born of Gunas and in the flow of thoughts is inherent in its fulfilment. This strengthens man's thinking about objects, and renunciation is never possible.
- (246) No doubt, it is true that the origin of consciousness vests in Sattwa quality but remember well that it is the function of Maya. When a man is habituated to derive pleasures, the Rajas quality flares up which cannot be controlled.
- (247) You will also think that those who have got some capacity to think, are the persons who can be bound by objects and therefore renunciation is not possible. O Uddhava! Is this your question? Now listen to what I want to say.
- (248) Actually, men who are thoughtful do not have place for lust and greed for objects because they have got power of discrimination. If at all by chance their mind runs away they should make right effort to control their minds.

## रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधी: पुन: । अतन्द्रितो मनो युञ्जन् दोषदृष्टिर्न सञ्जते ॥

- The man of discrimination, though his mind is sometimes distracted by Rajas and Tamas, collects his mind again with effort, knowing that the pleasures would bring in evil and does not get attached to them. (12)
- (249) The man of intelligence may sometimes get influenced by Rajas and Tamas, but he should not spare any effort to control his mind again.
- (250) For example, he should think how dirty the body of a woman is! Then
- (251) his mind will turn away. Immediately, he should utilize it for devotional purposes. For this, he should think of the bones, the flesh, the urine, the sweat, the excreta, etc within the body of the woman. This will make it easy to pacify the mind, and keep it under control.
- (252) Ordinary persons are not strong enough to control their mind.
- (253) So my dear, please listen. I am telling you the way to control the mind.

#### अप्रमत्तोऽनुयुञ्जीत मनो मय्यर्पयञ्छनै: । अनिर्विण्णो यथाकालं जितश्वासो जितासन: ॥

Meaning of the verse :

- Having controlled the breath and secured steadiness of posture, and remaining alert, and not feeling bored by failure, one should slowly compose the mind, concentrating it on Me at the appointed time every day. (13)
- (254) The man who rejects laziness and sleep and thus by alert mind thinks that he is Brahman really starts the efforts to attain the Absolute Brahman.
- (255) The first lesson is to steady one's seat. Taking the posture of Moolabandha, one should begin to successfully steady other posture.
- (256) When one attains victory over the posture, one easily progresses on the Yogic path, and if study is continued tenaciously, the Prana and Apana come to a stage of equilibrium.
- (257) Objects in the outer world can be controlled by mind, by turning away from them, and mind can be controlled by regulation of breath.
- (258) Thus the man properly utilizes his time, and though he may not be yet desireless, he is capable of following the spiritual path.
- (259) Another means to control the mind is to mediate on God by which also Prana and Apana are under control. This is the victory over breath by which Yoga is attained.
- (260) At that time, the Prana and Apana join hands with each other, and they between them destroy the outer covers of the six chakras of Kundalini. Then the mind separates itself from objects and the objects also leave the mind, the consciousness
- (261) In this way, by the method of constant study the desire and the passion are separated from the mind. I gave advice to Sanaka etc regarding self-knowledge, following this method only.

## एतावान्योग आदिष्टो मच्छिष्यै: सनकादिभि: । सर्वतो मन आकृष्य मय्यद्धाऽऽवेश्यते यथा ॥

- The mind should be withdrawn from everything else, and established in me; this was what I taught as Yoga to Brahma accompanied by my disciples, viz Sanaka and other sages. (14)
- (262) (The Lord said) By following this advice only it was that my disciples like Sanaka, became happy by attaining divine self knowledge.
- (263) You may ask "What was that advice?" That advice is "The relationship of consciousness with the objects is to be cut'. I taught them how to do this and encouraged them for this study

of self knowledge.

- (264) Those disciples like Sanaka and others became of the same nature as Brahman because it became a habit with them to consider everything as Brahman wherever their mind travels.
- (265) The Yoga studied by them, of separating the objects and the mind was attained by them and I myself became their preceptor.
- (266) By listening to this Uddhava thought I have never left Shri Krishna alone. I was always with him, then how could He go and advise those sages?
- (267) Sanaka etc. are ancient and they became identified with Brahman in very old times and my dear Krishna is of present times, the son of mother Devaki. How could he become their Guru?

#### उद्धव उवाच - यदा त्वं सनकादिभ्यो येन रूपेण केशव । योगमादिष्टवानेतद् रूपमिच्छामि वेदितुम् ॥

Meaning of the verse :

- Uddhava asked, "O Keshava! I wish to know about that form in which you taught Yoga to Sanaka and others and when? (15)
- (268) Uddhava said, "O Keshava! When did you give advice to those Sanaka and others? Why was I not with you at that time?
- (269) O God, did you teach them Yoga while in this body or having any other incarnation? I wish to know this.
- (270) What was the period of time? How did they ask you about this self knowledge? Please tell me the entire story".
- (271) Listening to this question of Uddhava, the Lord was happy and full of kindness, he began to tell the history of his incarnation as swan.

#### भूभिगवानुवाच - पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः ।

# पपूच्छु: पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥

Meaning of the verse :

The Lord replied – "Sanaka and others, mind-born sons of Brahma questioned their father about the highest achievement of Yoga which never fails and which is difficult to understand. (16)

(272) Sanat - Kumar and others are the mind born sons of Bramadeva. In the Satya Heaven they

had asked a very difficult question.

(273) They asked their father the problem:- Successful Yoga practice is difficult and the state of Atman is also difficult to understand. How can we understand it?

# सनकादय ऊचु: - गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रभो ।

# कथमन्योन्यसंत्यागो मुमुक्षोरतितितीर्षो: ॥

Meaning of the verse :

- Sanaka and others asked The mind having natural affinity to the sense objects, clings to them and reciprocally the sense objects leave imprints on the mind as latent tendency. O Lord! How can the seeker of liberation who is keen to reach the other shore, ever separate them one from the others? (17)
- (274) Sanaka and others asked their father "Mind is naturally attached to objects and therefore it always gets entangled with them.
- (275) Similarly objects enter the mind and become attached to it by way of desire and therefore they cannot be separated from the mind.
- (276) Just as a mango is always tasty, similarly objects when they enter in the mind, never become separate from it.
- (277) When a married lady goes to her mother's home she is not away from her husband's house psychologically, mentally. Similarly when any object of pleasure, is adhered to the mind it is always attached.
- (278) In the circumstances, how is it possible for the aspirants to separate their mind from the objects? For achieving this our father may kindly tell us some means.

# भूभिगवानुवाच-एवं पृष्टो महादेव: स्वयंभूर्भूतभावन:।ध्यायमान: प्रश्नबीजं नाभ्यपद्यत कर्मधी: ॥

- The Lord said, "Brahma was thus interrogated. He is the self-born.He could not get at the root of the question though he thought deeply, because his mind was occupied with his duty of creation of the world. (18)
- (279) Shri Krishna said "Brahmadeva is called Mahadeva also because he is the great God. He is to be worshipped first of all and his status is the greatest among all Gods.
- (280) He creates the animate and inanimate world. He is the origin of Vedas. To him his esteemed

sons asked this deep question.

- (281) But Brahmadeva did not know how to answer their questions exactly and because his mind was habituated to the work of creation he was unable to give advice about the knowledge implied in the question.
- (282) The question was no doubt difficult. The God, the Creator was baffled. He could not utter a word. Then he thought of me.
- (283) When the sons asked these questions in the presence of all, he could not say that he did not know the answer and if he dared to reply again there was problem because he could not think about it.
- (284) Thus Brahmadeva was in great difficulty, his mind was confused and, therefore, he invoked me by thinking about me because I am of the very nature of knowledge.

#### स मामचिन्तयद् देव: प्रश्नपारतितीर्षया । तस्याहं हंसरूपेण सकाशमगमं तदा ॥

- The Brahma fixed his mind on me with desire to get to the other side of question; then I presented myself there near him, as a swan. (19)
- (285) Brahmadeva remembered me in order to know the answer to the question and to remove the ignorance of his sons. At that time my mind became compassionate.
- (286) Brahmadeva is my son. There was a screen of ignorance on his vision which was developed by his occupation with karma. To remove that I became a swan.
- (287) Their question was deep, pertaining to the essence of the knowledge of the Adept and I took the body of a swan to take Brahma beyond that problem.
- (288) I am that self-luminant white swan who does not have any personal appearance or colour. I became that swan to give knowledge to the sons of Brahma.
- (289) Really Brahma was very busy in the creation of the world and his intellect became dull because of that karma. He had forgotten that he was Atman and full of knowledge.
- (290) The man, who says that he is responsible for his karma, immediately becomes the wielder of the body and with his body he cannot enter the spiritual path.
- (291) The Vedas, the Shruti say that realisation of Brahman is not possible by having sons or by actions etc. and thus it discards actions. Those who say that Brahman can be realized through action are not really wise though they possess knowledge.
- (292) I had already given good advice to the Brahma, but he became dull intellectually, his mind

being engaged in heavy work. He was also bound. How can there be freedom for him?

- (293) Though he was the knower of the destiny of all Beings throughout the three worlds, he became attached to objects. Why consider others? The greatest persons of knowledge also have missed the essence of this problem.
- (294) I thought that while I would answer the question of the sons, the knowledge of Brahma would also be cleared. I descended into the Satyaloka the Brahma's world.
- (295) The Sanaka etc were the questioners and Brahma was the speaker, when both of them were in a fix, I presented myself there.
- (296) Just as the swan separates water from the milk without spoiling the latter; so also in order to separate what is essential and what is not, I became a clever king-swan.
- (297) In the Satyaloka nobody can enter without sufficient merit or without the necessary divine aeroplane.
- (298) But I am beyond the merit etc. Even then I can go flying or walking anywhere at any time.
- (299) Thus I became the swan and suddenly went to the Satyaloka. All were surprised to see me there.

### हष्ट्वा मां त उपवूज्य कृत्वा पादाभिवन्दनम् । बूह्नाणमगूत: कृत्वा पपूच्छु: को भवानिति ॥

Meaning of the verse :

- Seeing me, they came near me, and having bowed to my feet, putting forward their father the Brahma, asked me as to who I was. (20)
- (300) When they saw me I was the Parabrahman, in the form of a swan; all of them stood respectfully and prostrated before me humbly.
- (301) In the region of Brahma, Vedas take a concrete living body. Truth is there as an individual, sitting there auspiciously and penances are also manifest there as persons of divine nature!
- (302) If Brahma would have asked me about my identity in the presence of all, it would have meant that he was ignorant, so he simply sat quietly.
- (303) So, led by Him, the sages viz. Sanaka and others asked me Please tell us who you are and from which place have you come.

### इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा । यदवोचमहं तेभ्यस्तदुद्धव निबोध मे ॥

- O Uddhava, requested by the enquirers of truth, the sage is like that, please listen from me what I told them". (21)
- (304) In order to have an answer from Brahma to their question, they now turned to me and asked who I was and from what place I had been there". They were very sharp and inquisitive.
- (305) Upon that I replied to them in such a way that the physical body, the subtle body and the causal body was put aside and I explained to them that I am the spiritual energy beyond all the bodies. Please listen to what I told them.
- (306) I answered them and gave them the knowledge of discrimination of that which is eternal and that which is quite temporary. You may listen to what I told them.
- (307) Please note that I value you equal to Sanaka etc and I am going to impart that knowledge also to you.
- (308) This knowledge is very ancient and the highest one. So, Uddhava attend to it properly" At this, Uddhava was all ears to listen to the Lord.
- (309) Uddhava went beyond the visible physical body and his mind was totally concentrated into his ears. So, the Lord conveyed to him the secret knowledge.
- (310) Uddhava's good luck was like a mine found in a temple in which Parees the magic stone should be found and nectar should come out of that Parees!
- (311) He was lucky to have his teacher like the Lord Shri Krishna to teach him the Bhagwat Dharma and further, he was fortunate to listen to the song of swan!
- (312) The Lord was giving of his own accord that knowledge to Uddhava to listen to which only the great sages Sanaka and others were worthy.
- (313) The speaker himself was Absolute Brahman; the subject was also about the Absolute Brahman. Thus very obviously Absolute Brahman became his Guru. See how fortunate he was!
- (314) So, only Uddhava was the most fortunate in his own authority and the most famous disciple, because the ocean of knowledge, the Lord was pleased to teach him.

### वस्तुनो यद्यनानात्वमात्मन: प्रश्न ईदृश: । कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रय: ॥

- Hansa said "If Atman has no duality or variety, your question is not right and how can I have scope to answer it? (22)
- (315) Paramatman is totally and wholly one only and the ideas of I and you do not enter there.

Thus, the question you are asking viz "who are you" is meaningless.

- (316) The speaker has no scope to give reply to the question asked by you, because I or You are not visible.
- (317) You asked out of your ignorance, but as I know, what reply should I give? As I and you do not exist at all, your question is false.
- (318) Name, person, individual manifestation etc. are not at all true. There is no my caste and others' caste. O Brahmins, your talk is, therefore, not true. It cannot have any meaning!
- (319) Brahmins are famous to be able to have all the fulfillments of Life achieved, but in your case, it seems that self-knowledge is not possible.
- (320) If there are "many', the question as to who I am has some scope. In the case of Atman such a question cannot be asked.
- (321) As this question cannot be asked about the Atman, it is equally impossible to ask it regarding the body.

## पञ्चात्मकेषु भूतेषु समानेषु च वस्तुत: । को भवानिति व: प्रश्नो वाचारम्भो ह्यनर्थक: ॥

- When all the five elements are equally assembled, in the body, your question as to who I am, is meaningless babble. (23)
- (322) The body as such right from Brahma to a mosquito is amalgamation of the five natural elements. So, there is not any particular object to which you can ask this question.
- (323) When you see various golden ornaments, there is only gold in all those articles.
- (324) When you see various earthen pots and utensils, you are seeing only hardened clay there, and nothing else.
- (325) Similarly the five elements are similar in all and every body. There is no scope to ask "Who are you" in that case also.
- (326) Brahman is equal as Brahman everywhere and animals are equal as regards the elements. So, to ask "Who are you?" is inapplicable there.
- (327) If one asks himself "Who are you" be sure he is deluded. He has forgotten himself!
- (328) When I gave a thought to your question, it seems to be full of confusion. So, your question has no meaning.
- (329) When Atman asked the body "Who are you?" be sure that He has forgotten himself and has

fallen into great illusion.

- (330) There is no such serpent in the rope and if the rope will ask the serpent "Who are you", it is completely false.
- (331) O Uddhava, I discarded their question in this way, and I showed to them that their assumption of duality was unreal.
- (332) On that pretext also, "Which organs? And what Beings?" I asked them and told that Jeeva is not different from Shiva.
- (333) I also gave them the knowledge of Atman which is still deeper than the elements and is equal to the primordial cause or Mahakarana. O Uddhava, please listen with attention to what I am going to tell you.

#### मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियै: । अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥

- It is only I who, can be indicated by mind, speech, vision and even by other sense organs, and nothing elese is the object of any and all senses. This should be clearly understood by all of you. (24)
- (334) There is nothing else, even an iota, than myself, and no empty space, whre I am not, and thus the occupant and that which is occupied are not different but one only.
- (335) Men of wisdom say that whatever the mind conceives as object is different from the mind but in my case my own existence and the mind are one, which fact is not known by them.
- (336) We may try to see the mind with all our alertness, but it cannot be seen. The absolute Brahman is also completely invisible. So, both are equally of the Nature of Energy.
- (337) There appears silvery hue on the inner side of the shell, but that is not real silver. Similarly mind appears falsely on my existence, my real being.
- (338) If we consider the real greatness of the "word", it is the very nature of knowledge because there is no speech except having some meaning with some knowledge in it.
- (339) Please remember that I myself is the speaker, the word spoken and the act of speaking. Who else is the speaker of word in the whole world?
- (340) Please understand that I am the Veda, the knower of the Vedas. I am really the word denoting Brahman, I am the speech of your speech. Word has no other place except me.
- (341) The act of seeing which the eyes do, is the main knowledge, and it is also the wholeness of Brahman when seen as Atman.

- (342) I am the eye, I am the seen, I am the object which is seen and I am the observer! There is no power of seeing without me in all the three worlds.
- (343) I am the inner eye seeing through the outer eye, I am pure total seeing the act of looking. Except me, this art of seeing has no resort anywhere!
- (344) I am the provoker for word to be uttered, I am the listener in the ear. When you look at this phonomenon with the view of unity, you will understand that the silence beyond the word is the Paramatman.
- (345) I am the ear, the dialogue and the listener, I am the knower of the meaning of the word, and there is none else than myself who hears.
- (346) I am the nose, I am the smell, I am the one who experiences the smell and the smell has no other place to live except myself.
- (347) The tongue is very expert to appreciate the variety of tastes, but it is only soft skin. It does not know the taste if it is cut off from its root.
- (348) I am the taste, I am the one who takes the taste, I am the tongue and there is none else than myself who takes the taste.
- (349) Please remember that all the tendencies of the organs are my own expressions. I am the inner Atman residing in all the beings and I am also the power of action.
- (350) Those who are deluded believe that this body which is amalgamation of the five elements is something separate from me, who am all-pervading. How can it remain as a separate entity, leaving me who I am thus everywhere and in everything?
- (351) Just as the waves are nothing but water and they are moving upon water which is also their nature and structure so, many bodies are within me and are of the same nature as I am.
- (352) Ghee if frozen does not remain separate from the liquid ghee. Similarly all the beings are nothing but myself and not separate.
- (353) The ice-ball made up of water appears to be separate in the water, and this whole creation of various forms is of my nature and exists in me only.
- (354) Just as the thread is made of cotton and is weaved with other threads which are called separate threads, this world is erroneously said to be separate from me, but it is within me.
- (355) If we concentrate on one thread, the cloth is not visualized. Similarly if you look at Atman, the world is out of focus but if we look with unified vision, we will realise that what is perceived is only one whole Brahman.
- (356) You should definitely and with faith keep in your mind the one thought supreme, that" I am all, I am the Atman in all forms and nothing else is there except me."

- (357) When this is the convincing thought in your mind, all other spiritual endeavors have no scope. You are liberated on the spot!
- (358) This is the essence of self-knowledge that we should know the Atman as all-pervading one Energy. "O Uddhava! I told those sages this essential truth and solved their problem.
- (359) I also explained the way of separating the mind and the objects, and solved the question of Sanaka and others which posed a difficulty for Brahma also.

## गुणेष्वाविशते चेतो गुणाश्चेतसि च पूजा: । जीवस्य देह उभयं गुणाश्चेतो मदात्मन: ॥

- O my sons! The mind enters into the Gunas and the Gunas get imprinted on the mind, but the objects and the mind, both constitute the adjuncts on the Jeeva, which is I, and if Jeeva contemplates on its essential nature which is Brahman, He can easily disconnect the sense-objects and the mind from Him. (25)
- (360) I said You asked Brahma why it is that the sense objects and the mind which are involved in each other cannot be separated.
- (361) And there is no self-knowledge or wisdom of Brahman unless these two are separated. I am telling you how it is done!
- (362) You see! The mind is not the essential nature of the Jeeva, nor are the objects Jeeva's essential nature. Both are attached through the form or the body as the continuous flow of the Nature induces them.
- (363) With the concept that it is the doer and also the reaper of the result of action, the mind has become occupied with the objects and this causes the Ego. The pride is the root of both the visible and the subtle body, to rise up being provoked.
- (364) When that pride deludes the mind by getting it enamored by objects, the man forgets his original nature as Atman. This causes the Jeeva to be completely identified with the mind.
- (365) If mind were the essential nature of Jeeva, it would not have become slave to the objects. Both the Upadhis (adjuncts) are promoted by pride.
- (366) When a man dreams, he thinks that the body belonging to him in that dream is his real body, and he forgets his physical body of the waking state. Similarly Jeeva forgets his real nature.
- (367) The Jeeva is pure, eternal, free and its nature is knowledge itself, but pride has enforced this false bondage upon Him.
- (368) So, one has to drop pride. Then only the bondage disappears completely. To wipe out the pride one should have devotion towards me.

- (369) But my worship is futile without the quality of desirelessness. When Jeeva is first disinterested in anything except me and then wholeheartedly worships me, then only he becomes one with me.
- (370) When the objects have no place at all in the mind, and the man conceives that in every Being there is God, it is the Freedom enriched by desirelessness. When this is attained, then only Jeeva will be united with me.
- (371) Jeeva is factually equal to me but pride divides it from me and growth of a separate Jeeva takes place, which is false. If he sees Me in everything, the separation disappears and Jeeva becomes one with me.
- (372) Then the objects and the mind both are dropped without any effort, because they are false!
- (373) O sons! It is good that you asked how the mind can be separated from the objects of senses. I have told you about it. This is pure path of knowledge.
- (374) Now you may ask that though these two are false, yet Jeeva is bound to them. So, there must be some strong reason why this bondage takes place.
- (375) Now, if you have such doubt, I ask you, "Has anybody put around his neck the garland made of flowers of the sky? Has anybody seen a boat capsized in the lake of mirage?
- (376) "A false thing can never affect anyway, what is truth" Thus also you may think! Please listen to what I say.
- (377) Please do attend to this! I shall explain to you why the Jeeva has fallen in a fictitious bondage which is very tight!

# गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया । गुणाश्च चित्तपूभवा मदूप उभयं त्यजेत् ॥

- Merging into me, Jeeva should give up both the mind enjoying the sense-objects and the objects fixed in the mind. (26)
- (378) In the eternal worldly life there is chain of births and deaths and the mind which is habituated to indulge in the enjoyment of sense objects, experiences that those objects gradually take complete possession of the mind as if it is their right.
- (379) Generally the mind has natural liking for sense objects and repetition of enjoyment creates attachment and when the mind gets involved there, it never withdraws itself.
- (380) When the intellect thinks about these objects and the mind repeatedly meditates on sense enjoyments it begins to hanker for them and the consciousness becomes proud of these possessions.

- (381) When that pride is more powerful both the physical and subtle bodies are bound with objects, which bondage is very troublesome and difficult to get rid of, for the Jeeva.
- (382) Then the Jeeva thinks that all that the body suffers is his own suffering. He says "I am blind, I am lame, I am having skin disease, I am beautiful, and I am the man of knowledge."
- (383) He thinks that he is the body, and foolishly forgets his own original existence as Atman. This false bondage is considered to be real by the Jeeva.
- (384) The game of chess is itself a concept, it is unreal and the loss or gain in it are also false, but the players have great attachment to the whole game and become disturbed by the victory or defeat. Similarly Jeeva is proud of the body.
- (385) In the game of Chess the elephants or horses are not living beings but the players quarrel, fight about them. Similarly Jeevas also fight over worldly objects.
- (386) In order to destroy this bondage of the Jeeva the only action which the seeker should take is to give up all pride about his body. When that is done the Jeeva is naturally united with me,
- (387) -- When the Jeeva is united with me, both the mind and the objects held in the mind are naturally non-existent because in my Nature there is absolutely no place for pride or any objects.
- (388) When the game of Chess is over all the pieces which were king, ministers, camels, horses etc. become only wooden pieces. Similarly, when the ego, pride, identification, is gone the worldly life also loses its power to bind the Jeeva.
- (389) When one is awake all the relationsips which one has experienced in the dream disappear.
- (390) Similarly, when Jeeva is identified with me, what is body? What value has the pride? And where do the objects and the mind exist? The three Gunas also disappear.
- (391) Here you may ask " The Jeeva which identifies itself with the states e.g. the waking, the dream and the sleep, seems to be devoid of these states and dissolves itself in the Paramatman How is it possible?
- (392) But the Jeeva does not have these states at all. These states are the products of three Gunas and the three attitudes belong to the intellect.

# जागूत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥

Meaning of the Verse :

Waking, dreaming and sleeping states are the attitudes of intellect according to the Gunas, and Jeeva who is beyond these and of a different quality is decidedly only a witness to them.

(27)

- (393) The three states are belonging to the three Gunas. Waking state is of Sattwik Quality, "Dreams" are possible due to Rajas Guna and sleeping state is of the Tamas Guna.
- (394) These three states get attached to the intellect. They are not related to the Jeeva, who is independent, as a witness only.
- (395) If these states are attached and belonging to Jeeva, he would be merged or drowned in them. He cannot be a witness to the three states. Please hear about the quality and limitations of each state.
- (396) In the waking state, no dream exists. Dream does not know what the waking state is. Sleep does not know the dream state and the waking state. So both of these do not know what deep sleep is.
- (397) If we think that Jeeva is proud of the three states, that is also not true, because for waking state, the dream state and the deep sleep state, Vishwa, Taijasa and the Pradnya are respectively the centers responsible and proud of them.
- (398) The nucleus which is proud of any state becomes identified with that state but Jeeva, the soul is witness of and separate from all the states of consciousness; so He is not identified with any state.
- (399) Here Jeeva is that entity which is different from the bodies, different from the Gunas, different from the three states, only a witness, the seer, and that who knows i.e. the factor which is the knower.
- (400) If we say that Jeeva is not proud of or identical with the waking etc states, then who is the one who enjoys or experiences these states? Who says that he had slept, he has been awake or he has seen a dream?
- (401) You might say "Jeeva is reporting these experiences, the nature of Jeeva". I shall tell you what the fact is.

# यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः । मयि तुर्ये स्थिते जह्यात् त्यागस्तद् गुणचेतसाम् ॥

- Since the soul identifies with Buddhi and attributes to it the three Gunas, therefore, the soul, getting established in Me who am beyond the three states, should shake off this identification with Buddhi and Gunas. (28)
- (402) When a man sits on a swing, he automatically moves with the swing and enjoys those to and fro movements.

- (403) There only swing moves and the man is fixed on the swing, but he only believes that he himself is moving, of his own volition.
- (404) Jeeva is in a similar position. Just as the objects seen in a dream are believed to be ours, so, Jeeva believes that he is experiencing the three states of waking etc.
- (405) When iron is being beaten while it is hot, actually the fire gets the beating.
- (406) The iron job is made possible only because of fire but it is not the fire which takes any permanent shape or the shape of fire is not broken. Similarly Jeeva is living in this world quite aloof.
- (407) Just as without the heat of fire the article of iron is not made, similarly without the association of Atman, intellect is dull and thoughtless. Without Atman, the intellect cannot do any action.
- (408) Though the iron is shaped due to fire, it is not the fire which acts, similarly though actions are possible because of Jeeva the Jeeva is a non-doer but as it identifies itself with the tendency to act, it believes that, thinks that, it is the doer.
- (409) The Jeeva has illuminated the tendency and that tendency according to its nature, gives to the Jeeva various states.
- (410) It is the Sun who causes water to be illuminated. The water creates the reflection of the Sun and the reflection moves or remains steady according to the surface of the water.
- (411) Though the Sun is always in the sky it comes down as a reflection because of water. Similarly tendency binds even the liberated man, for which acts the tendency is very notorious.
- (412) The Atman illuminates the tendency. The tendencies bring about the state of Jeeva which has attachment to the body and because of that attachment the Jeeva experiences pain and pleasure.
- (413) So, because of the association with the tendencies, attachment to the objects increases which results in the Jeeva being bound with the worldly life.
- (414) Though the Gunas and the mind have attachment to objects which creates bondage for the Jeeva, the seeker should try to detach himself from all this bondage with the help of desirelessness and the Guru.
- (415) Please listen to the blessing of the Guru. When I become aloof from the Gunas and witness only all the three states, the blessing of the Guru, turns me towards spiritual study of self-knowledge.
- (416) The study shows me my own nature as knowledge by the help of advice given by Guru about self-knowledge, at every moment before any worldly thought arises or it disappears.

- (417) I am always of the nature of knowledge. I am occupying everything totally. So the Guru helps the disciple realise that within him is all the welfare and benefit of the state of Atman.
- (418) My dear, if we try to separate cloth from the threads woven in it the effort becomes meaningless because cloth has no existence except as the basic thread.
- (419) Similarly the perception of the objects which the seeker gets is not different from my own nature because I am the nature of knowledge in every case.
- (420) In that nature of myself which is pure, alone, and totally wholeness of life, there is no consideration of name, form, caste or action; or the actor or the discussion about karma and in it Vedas merge totally together with the Omkar.
- (421) From that state illusion runs away, action together with tendency is lost, the sense of withdrawing from the world is abashed and dissolves itself and tendencies come together and become united with the self.
- (422) At Sunrise, the Sun totally swallows the darkness and the firefly becomes invisible as also all the starry galaxies become invisible.
- (423) Similarly when the seeker attains Unity with me, Maya loses its inspiration, positive and negative attitudes disappear and there is the bliss of Atman which is eternal satisfaction.
- (424) When the seeker gets tremendous interest to realise my own nature by Unity, naturally the mind severs connection with the objects and the objects leave the mind.
- (425) For example when the fruit is ripe it becomes separated from the tree and the tree also does not hold it further.
- (426) Or when the buttermilk is churned and we get butter out of it, the lump of butter remains separate from the buttermilk. Similarly the mind becomes separate from the objects.
- (427) Then even though destiny may bring forth pleasurable objects to confront his mind, he is not attracted.
- (428) Thus, in short when the man becomes one with me, there is no separation of the mind and the objects from each other. I shall tell you a very easy way to do this.
- (429) Now you may perhaps raise a doubt that how can there be creation of bondage etc. when the self is totally one in the all three worlds? What will affect it?
- (430) But even in this state the pride or the sense of ego becomes a cause for bondage. I shall tell you how this happens. Please pay attention.

# अहङ्कारकृतं बन्धमात्मनोऽर्थविपर्ययम् । विद्धान् विर्निद्य संसारचिन्तां तुर्थे स्थितस्त्यजेत् ॥

- Realising the bondage of the soul due to attachment with the bodies, to be the source of evil, and feeling disgusted with it, an intelligent seeker should be established in the Turiya or the fourth state, and give-up identification with the worldly life and the worries about every mundane problem. (29)
- (431) Even if a man stays at any place for a short time, he forms an attachment to it. Such is the quick effect of pride. You may see this occurring in your life.
- (432) Even if a little pride rises in the mind, the intellect binds down the man with the power of Maya, even a man of pure character, and when the pride is increased by attachment to the body, it immediately brings about some tragic effect.
- (433) Pride made powerful, kills all the joy in our life and the man loses his memory of his own nature of Paramatman. That increases the pride of their physical body.
- (434) In the case of the young one of a tortoise mother, it is satisfied by the kind gaze of that mother, but if the young one is out of sight of the mother, it begins to eat clay to satisfy its hunger!
- (435) Similarly when Jeeva finds himself devoid of self-bliss, he experiences more attraction towards sense-objects and he becomes attached to woman. In his consciousness, you will find always his anxiety about the mundane objects and objectives!
- (436) Such a man forgets that he himself is wholeness of life, and becomes very slavish for getting money or material. He thinks the he is the body of limited functions!
- (437) This invites the effects of actions or avoidance of actions and he has to suffer like hell and by being caught in the whirlpool of births and deaths, he becomes prey to lot of suffering.
- (438) He, who finds that he is in vain undergoing all the suffering, must totally snap his attachment to the body!
- (439) But the main difficulty is that the attachment to the body is very tenacious and cannot be cut by efforts, and thus the seeker has to resort heavy burden of penance!
- (440) But even in the penance, one gets proud of it and that pride takes away all the merit, like the robbers who steal everything from a householder.
- (441) Now I shall tell you what the proper penance for the seeker is. He should do his duties as laid down by the scriptures; he should maintain complete desirelessness and should worship me with love and faith.
- (442) In order to get rid of attachment to the body, he should remember to utter my name continuously; he should sing and dance in my worship and should see with equanimity all the beings as My own manifestations.

- (443) When he looks at all Beings as my own manifestations, his mind enters into my allpervading Nature which is embodiment of knowledge.
- (444) Please note that I stay continuously in all the three states of consciousness, I illuminate them, and I am different from them, being knowledge itself.
- (445) He who establishes his attention in me who is beyond the three states, not to be counted as fourth in the sequence, but is of quite a different Nature the embodiment of knowledge
- (446) becomes one with me, and his involvement in mundane desires is destroyed.
- (447) Then the mind, the anxiety, the constant thinking of objects, the desire for objects and the pride everything is wiped away. Only I, being the intense bliss, remain manifest.
- (448) When the duality with separate concepts is destroyed he becomes aware that he is a man of knowledge and that also creates a pride about his knowledge which is false! He is still an ignorant person! Please listen about this condition.

# यावन्नानार्थधी: पुंसो न निवर्तेत युक्तिभि: । जागर्त्यपि स्वपन्नज्ञ: स्वप्ने जागरणं यथा ॥

- So long as the sense of reality of diverse objects does not disappear from the mind of man through meditation and reasoning, the fool continues to sleep even though he is awake just like a man who dreams in the dream that he is awakened. (30)
- (449) When the mind considers various castes of various people, their lineage, various categories of men, various types of worship, either of lowest nature or of highest quality etc. the mind becomes crowded with many thoughts.
- (450) When one conceives that he is dark-skinned or fair or great because of knowledge or all his actions are very sacred or thinks that his family is of noble category.
- (451) What happens? Even if he listens to arguments and advice about the non-duality from Upanishads and other scriptures, the sense of divided existence which is deep rooted in his mind does not disappear.
- (452) In his case, useless is his pride about his knowledge, futile is all his performance of rituals, and he should be considered asleep though he is awake. Actually there is no awakening in his mind.
- (453) The very pride about his body is itself a poisonous seed taking which the man becomes drowsy in the illusion and goes on seeing a very long dream created by his ignorance.
- (454) Just as whatever man babbles in his dream has no real meaning, the reciting of words from

Vedas etc does not bring in spiritual life nor does he get to the inner meaning of the texts which he is repeating.

- (455) Such persons regularly recite Vedas with all their concomitant branches like Sootra, Nirukta, Arana etc but the desire and the anger from their mind is not wiped out and thus that repetition is not helpful for any spiritual progress.
- (456) One may recite crores of time the Vedas etc. but if one has pride of one's body and concept that one is the body only, and has still the warped point of view which discriminates between persons, their castes, their colour etc.,. that will not help one to go far on the spiritual path.
- (457) If a man dreams and in his dream he dreams that he is awake, the fact is that he is not really awake but is in his dream only. Similarly those who repeat words of scriptures are bound and not liberated.
- (458) Divisive point of view and identification with one's physical body, must totally disappear. Till then there will not be self-knowledge! Division, duality is itself a very strong bondage.
- (459) Considering the question of Sanaka etc., the Lord began to explain the role of Vedas in a simple manner so that all would understand it.
- (460) The question was thus Veda is your own creation and they declare emphatically the variety of objects, and the duality is promoted by Vedas, and Vedas never do false statement.
- (461) The directions of Vedas are true and we have to follow them; according to you, then how are we to think that finally Vedas are not the Reality?
- (462) The rules laid down by the Vedas are supreme. It is Vedas which have postulated actions and particular performances. All the castes and Ashrams conduct their own duties based on the edicts of Vedas.
- (463) You yourself have declared that he who says that Vedas are false is himself out-caste. So, how can we say that Vedas are not being followed?
- (464) These are perhaps your questions. I shall explain to you the relativity of various aspects of the edicts of Vedas very carefully.
- (465) It is for the man in whose mind all the divisive concepts born out of ignorance are deep rooted that I have laid down the various rules of conduct in Vedas but for my devotee whose consciousness is united with me, the rules, as given in the Vedas become baseless.
- (466) Everything and every subject covered by the rules is within the field of three Gunas while the devotee who meditates on the abstract, formless Brahman is already beyond the Gunas and, therefore, all the rules in the Vedas, become non applicable when that devotee gives advice.

- (467) For example the guard at the door of the palace does not accost the servant who is very dear to the king and the maid servant of the king who is lucky to sit on the lap of the king is respected even by the king's ministers of high rank.
- (468) A mother advises her daughter My dear, you should be very modest and controlled while talking with your husband in the presence of other person; but when you meet him in private you should drop all shyness.
- (469) So long as the divisive mentality is powerful in the ordinary man the code of conduct as ordained by Vedas is to be obeyed but no such rules affect my devotees who have the sense of Unity with me and the world.
- (470) Just as the Moon loses her brilliance when the Sun rises, hope which is detrimental to the seeker due to ignorance should be cut out, so that the seeker is not bound by the rules of Vedas.

## आसत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा । गतयो हेतवश्वास्य मृषा स्वप्नदशो यथा ॥

- Objective entities like the body, other than the self having no real existence, the differences created by them and the various destinies to be attained by man described in the Vedas and their causes viz actions of various kinds, are also unreal with the self as things seen by a man in dream. (31)
- (471) For the man who becomes endowed with wisdom by the grace of Guru does not experience bondage of his body. He sees the worldly life as unreal and though actons are taking place through him he is not liable to be accounted for it, as these are not binding on him.
- (472) The castes and the stages in personal life such as bachelorhood, etc. are conceived through ignorance and the various duties related to them are also creations of ignorance and therefore, the duties laid down by Vedas for the castes and Ashrams are creating illusions in the minds of those who are ignorant.
- (473) But there is no ignorance in my devotee. Therefore where is the question of rules etc. entering in his life?
- (474) The mango tree is to be protected carefully till the ripe mango fruits are in our hands but when that is done the tree does not need any protection.
- (475) Similarly so long as there is bondage of ignorance, the Vedas have their say about the actions etc. of the man, but when the ignorance is gone the code of conduct just deserts the place.
- (476) When one acts by his body, after destruction of ignorance, the conditionings related to the

body are not effective. You may say that this is not possible, but wait! Please listen to what I say.

- (477) The idea that the worldly life is real is true so long as the dream of the Jeeva about the existence of the world is prevalent but as the dream becomes false when one is awakened, so also the world becomes unreal after attainment of knowledge.
- (478) Suppose a man dreams that he is a king or that the tiger has caught him, or that he has received lot of money and gems.
- (479) All those pleasures or pains etc are no more when he is awake. Similarly the man who attains self knowledge is not affected by anything created due to ignorance.
- (480) The Lord Shri Krishna said "There are some intelligent actions by which a man while living in a body is free of the sense of body. I shall tell you those tactful actions.

# यो जागरे बहिरनुक्षणधर्मिणोऽर्थान् भुङ्क्ते समस्तकरणैर्हृदि तत्सदक्षान् ।

# स्वप्ने सुषुप्त उपसंहरते स एक: स्मृत्यन्वयात्त्रिगुणवृत्तिहगिन्द्रियेश : ॥

- He who while waking perceives outside himself through all his senses objects having properties changing every moment, who experiences within his heart in a dream things similar to those perceived in the waking state and who in deep slumber withdraws them is one and the same, connected as he is with all the states by memory as their witness and as the controller of the senses. (32)
- (481) Atman is one and the same in all the three states, living in the bodies but free of them and a witness to all the states.
- (482) We are witness to all the states of the body and say that I was a child, now I have become young and now I have become old.
- (483) In the waking state, we enjoy various pleasures as we want and we extend the same in our heart in our dream.
- (484) That experience of enjoyment which we get in the waking state, is itself expanded in the dream and we create our own mental world there and within our heart all the things happen.
- (485) We see in our dream, elephants, horses, donkeys, men, mountains, forts, cities, towns, rivers and even seas everything according to our desire.
- (486) The same 'I' has neither waking nor dreaming state and he remains with all his inner faculties asleep and there is no ego.

- (487) The ego, the soul which is called 'Vishwa' says that this body is me and these objects are mine and with that concept he is looking at the outer world. Taijasa is the name of the ego which is ignorant and is experiencing the dream.
- (488) The soul is called Praadnya when he is witnessing and experiencing the state of deep sleep. Now if you say that it is not possible for one Atman to experience all the three states -
- (489) And also if you say that there must be three souls identifying themselves with the separate states, the fact is not like that. It is only one Atman who is witness to all the states. How? Please listen.
- (490) Now the one who is awake is myself. I myself saw the dream and myself was happily sleeping. When I say this it is a fact I myself see all the three states.
- (491) Can one talk about any state of mind which he has not experienced? This proves that only one Atman pervades all the three states.
- (492) You may say that in waking state the sense organs have the power to see, and in the dream it is the mind which sees, while in the deep sleep there is total ignorance and no perception at all, thus you will say that 'man sees' is not understood!
- (493) O Brahmins, please listen to the answer carefully. The mind and the organs are not independent living things. How can they have power to see?
- (494) Only one Atman is there who is witness, the director of the mind, the illuminator of organs and the indicator of sleep.
- (495) Now you may say that Atman is not there at all in the sleeping state, but this statement does not stand to the test of actual experience. Who says that I was asleep happily?
- (496) It is Atman! He is different from the activities of Prakruti, it is he who illuminates body and other states and it is he who controls the Gunas and organs.
- (497) It is evident that organs are not Atman because the functions of organs are of a limited scope and Atman is the all-doer (doing everything) and it is the Supreme principle and though it acts it is actionless.
- (498) Mind is also not Atman, mind is of the Nature of thinking and doubting while Atman is simple without any doubt and without parallel, he is the place of rest and the state of peace for all the world.
- (499) He is the witness even of the state of sleep and his existence is single but totally pervading all the three worlds. Please remember well that I am that Atman without a second.
- (500) With such logic, the Atman should be skillfully determined with all its glory and such a man only makes it possible for yoga to be accomplished successfully.

# एवं विमृश्य गुणतो मनसरूयवस्था मन्मायया मयि कृता इति निश्चितार्था । संच्छिद्य हार्दमनुमानसदुक्तितीक्ष्णज्ञानासिना भजत माखिलसंशयाधिम् ॥

- You should think like this and arrive at the conclusion about the nature of the self that the three states of mind born out of three Gunas are falsely superimposed on Me as the Jeeva, by my delusive Power (Maya) and should cut at the root of egoism, the basis of all doubts, with the sword of Wisdom fortified by reasoning, the precepts of saints and the texts of Shruti (Upanishads), and join in the Unity with Me seated in your heart. (33)
- (501) The actions advised by me to you are consented to by the Shrutis and sciences. You should take them into consideration and solve the riddle of worldly life on the Path of spirituality.
- (502) The Gunas are the cause of bondage of the worldly life and the mind is filled with more or less of each Guna. The root Maya which covers me, hides me from the vision of the ignorant, is the main cause of illusion.
- (503) Just as water creates a sheet in front of the pupil of the eye, which water is from the eye only, My Maya which is strengthened by my own power, has covered my real appearance from the sight of ignorant men.
- (504) Or at full moon night, there is shadow of earth on the moon which creates a black surface on the moon by illusion.
- (505) When we consider the great distance between the earth and the moon, we know that the black spot or area of the moon is not real but people, out of ignorance take it to be real.
- (506) Similar is the function of Maya in Me, It has not even touched Me, but people are deceived by its false appearance.
- (507) They, therefore, take up the responsibility of actions upon themselves, which are actually happening due to Gunas. This increases the passions for enjoying the objects of pleasure.
- (508) In short, the bondage of both the physical body and the subtle body is actually false. Therefore, the seeker should employ the means as told by me, in order to destroy the bondage.
- (509) If only one speculates about these means, logically, one gets only hypothetical word knowledge. The bondage of ignorance is not cut by it. For that, one should go near the saints and surrender oneself to them.
- (510) Among the saints also the real saintlihood is in the Satguru only. Thus one should serve the feet of the Satguru. By that service the bondage of the worldly life is cut, because Satguru is the real saint and Godman.

- (511) The sweet advice which that Satguru gives has the same meaning as in the Upanishads. By that the disciple receives the sword of knowledge which sword can be held in the hand of intellect.
- (512) One should sharpen that sword on the grinding stone of desirelessness and the quality of having no hope at all about anything The hilt of this sword should be of courage and this sword should be held within the mind.
- (513) The sword should be practically of the same nature as oneself and by one sudden sweep the pride of the body should be snapped.
- (514) This pride is the root of all doubt. This pride gives pain to the body. By this pride the man is addicted to the sense objects. This pride nourishes the lust and anger.
- (515) This pride increases the power of three Gunas. This pride brings Atman down to the level of Jeeva, by which the Jeeva has to suffer unavoidable births and deaths.
- (516) The pride brings about all disasters. The sense of 'my' and attachment due to that is the daughter of this pride. Maya is the mother who nourishes this sense of mine and taking the strength from this Maya, this pride becomes so forceful.
- (517) The brave man should therefore stand with great courage in the field of war which is the mind and should hit this sword with such force,
- (518) that in one moment Maya, the sense of mine and the sense of pride will be cut asunder in many parts.
- (519) One should destroy the three factors namely the object of enjoyment, the act of enjoying and the one who enjoys. Also the action, the activity and the doer, and the meditation, the aim of meditation and the meditator.
- (520) Even the idea that, 'I am', 'who am I'? or the assertion that 'I am that Brahman' which are the statements created by the sense of pride about oneself, should be cut away by which act the seeker attains the position near my feet and thus the seekers become Brahman themselves.
- (521) Now you may ask, 'What you are telling is nothing but words. One may go on talking about this at the topmost voice, but how can one kill the pride actually?
- (522) Had it been possible to destroy the pride by words only, why would so many intellectuals have been drowned in their pride?
- (523) If the pride would stand personally in front of us it would have been possible for us to attack it and destroy it. But pride cannot be determined by logic. Therefore it cannot be destroyed by words.
- (524) Similarly, you will say that, "the realization of the experiencing of the Atman is not a matter

of playing on words." So, listen to the reply which will satisfy you.

- (525) One who is always alert and worships me with all his faith or having a conviction that the Satguru and I are one, does service to his feet.
- (526) And one who knows both of us to be same and worships me with that sense of Unity gets self-knowledge easily.
- (527) As such devotees are naturally engrossed in my worship; they get this sword of knowledge looking at the brilliance of which even the death as time fears in his heart.
- (528) Being afraid of this weapon, Maya, sense of mine and the pride run away from the Jeeva, This you must understand properly.
- (529) If the seeker sets about to kill the ignorance and the ego etc., they themselves run away from him due to fear. And thus the man becomes aware that the pride, the sense of mine and ignorance are nowhere to be seen.
- (530) When the man worships me with deep devotion, he attains such knowledge. Here the mind will ask "Where should this worship be done?"
- (531) "Because, your nature is beyond our imagination, it is subtle, abstract, and beyond the three Gunas. We therefore do not know which place in this world is such where you can be approached for worship."
- (532) The Lord said -
- "Your mind may think like this. So, please listen to me. I am telling you the best place for my worship.
- (533) Without going beyond innumerable mountains or going into ravines and caves, and without going far away, you can meet me very easily, at all times.
- (534) That place where I reside is beyond comparison! It is a very easy place to reach for my devotees who worship me, and take refuge in me!
- (535) Atmaram which is the resting place for all happiness, lives in us all the time in a very peaceful state and it is there that I am to be worshipped with love!
- (536) Right from the Brahmadeva to the little fly I am alone in the heart of all beings. One who knows this is really fortunate and to meditate on me there, is the best worship for reaching me.
- (537) By the light of the dweller of the heart which is me, mind, intellect and other faculties function and by the inspiration received from me all the knowledge serves the feet of the devotee.

- (538) But, seldom anybody turns inside to worship me in his heart and being tired and frustrated by undertaking various outward penances people suffer from many calamities.
- (539) Rare among such people is a man of great fortune who recognises me in his heart and with determination worships me there.
- (540) By that worship he becomes desireless and attains self knowledge which never lets the man down nor causes his downfall.
- (541) I give to such devotees who worship me in their heart such knowledge by the fear of which, pride disappears.
- (542) When that knowledge is assimilated all the sufferings are finished, all doubts are dead and the devotee reaches the state of Atman.
- (543) It is, therefore, that I said emphatically that the courageous seeker should break into pieces all the doubts by the brilliant weapon.
- (544) There will be a question upon this. One may ask that since the worldly life is all around us how can it be cut by any weapon?
- (545) The Lord Shri Krishna tells further in the next verse that all this worldly life is nothing but a great illusion.

### ईक्षेत विभूममिदं मनसो विलासं दृष्टं विनष्टमतिलोलमलातचकूम् ।

### विज्ञानमेकमुरुधेव विभाति माया स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्प: ॥

- One should look upon this world as an illusion. It is a creation of the mind, open to perception and temporary as a dream and unsteady like a revolving firebrand. Consciousness, though one, appears as many and this three fold division-of the body, the organs and the mind,-born out of the projection of the three Gunas-is a mere illusory appearance. (34)
- (546) All this that appears right from the body at the physical level to the Ego, Or Aham at the highest spiritual level is nothing but the play of the mind and all this is illusion.
- (547) In the dream, mind looks at everything within itself. Similarly ignorance creates this very lengthy dream of this life.
- (548) What is false appearance? When a man sees apparently something else super-imposed upon any object, that is called false or illusory appearance. For example silver appears on the surface of shell. A serpent appears on the rope.
- (549) Or where there are only sunrays, people see some water as mirage. Similarly when there is

only one pure Brahman everywhere, people call it the world.

- (550) "I" is the cause of that super-imposition. When a torch is revolved speedily we see a circle of fire which is the illusion created by our limited power of perception.
- (551) In that circle of fire the fire in the torch is the fact and the appearance of the circle is the illusion. Taking this as comparison, the world is false and Brahman is the fact.
- (552) In this world the physical and the environmental or divine disturbances are as illusory as the circle of fire and are the results of the Maya with its three Gunas.
- (553) When the torch is revolved there is appearance of a point of fire very briefly throughout the orbit of the fire but it is very temporary. Similarly the world appears but all forms and shapes are temporary.
- (554) The circle of fire appears so long as we revolve the torch speedily but when we stop the movement, the circle also disappears.
- (555) Similarly so long as there is delusion, the world appears to be real but when the delusion disappears, the world also disappears from our vision.
- (556) The main cause of illusion is to suppose ourselves as the body and wife and children as our possessions. Ordinary stupid people proudly say that they are free though they do not snap this illusory relationship.
- (557) The Lord further advises how to understand this unreality of the world, how to give up attachment and to experience inner peace, further.

# हष्टिं तत: प्रतिनिवर्त्य निवृत्ततृष्णस्तूष्णीं भवेन्निजसुखानुभवो निरीह: ।

# संदृश्यते वच च यदीदमवस्तुबुद्ध्या त्यक्ते भूमाय न भवेत् स्मृतिरानिपातात् ॥

- Therefore one should divert one's attention from the body. One should remain absorbed in one's own blissful nature. His thirst for enjoyment of sense-objects should cease. He should remain peaceful and effortless. Even though one may be aware of the body while functioning in it, it cannot delude one because one has seen it as unreal. No doubt, awareness of body remains till death, but there is no attachment. (35)
- (558) The vision is already clear by constant devotional practices and the three factors namely the seer, the seeing and the seen, etc. are also known as unreal.
- (559) When the vision in thus clear and undisturbed, the devotee sees me as the dweller in his heart, just as a wise man looks at gold and not so much at the shape of the ornament.

- (560) At that time, the three factors should be neglected and the me, residing in the heart should be the object of meditation and it should give satisfaction.
- (561) For that, all expectations should be given up, there should be silence of the speech and physical activities should be kept to the minimum.
- (562) The devotee should put aside all the Vedas and scriptures with their details, arguments should not be indulged in, and he should so ardently hold on to God that hope for mundane achievements must be totally uprooted.
- (563) He should control his body, speech and mind. Atman should not be lost sight of, which should always be paid total attention.
- (564) Then he will not remember the body and its demands. The mind together with the sense of ego disappears. There is full flow of self-bliss.
- (565) In that state there is no dimension, no front and no back. There is neither one ness nor twoness. There is no difference between the devotee and the God. The devotee becomes happiness itself; it does not remain his attribute only.
- (566) He is merged into the state of bliss of Atman, and says to himself "I am happiness myself. I do not know anything else." My devotees are so fortunate!
- (567) You may imagine that he must be lying like a log; but it is not so. He is acting in his body without any selfish motive.
- (568) He is doing all actions of the body, since by birth he is so destined, but does not have any feeling of pride about his body.
- (569) The potter may take away the stick from the wheel, but with the momentum already given to the wheel, it continues to rotate for a while. Similarly, the body of this devotee functions in accordance with the pre-destined nature of the body.
- (570) A fly sitting on the potter's wheel moves with it and it also takes hundreds of rounds automatically without doing anything. The bodily functions of the man in freedom are like that.
- (571) The man of self knowledge does not think himself to be the doer while doing bodily functions. Just as a dry leaf moves on the breeze, but it has no volition of itself, so are the activities automatic in the case of the man of self knowledge.
- (572) Just as the shadow of a man is always with him, but he is not attached to it, so also the body of such a man is with him but he is not affected by it.
- (573) If we try to catch our shadow we cannot do it because the shadow moves away from the body. Similarly when my devotees look at Maya, it being illusory, disappears.

- (574) A pearl necklace appears like a serpent but when that illusion is removed we can put it around our neck without fear of the serpent.
- (575) Similarly the man of self knowledge very well knows that body is illusory, whether it is of a lower animal or a human being or it may be respectable or not.
- (576) As such men are rich with self knowledge they know that physical body is only an appearance and therefore though they function in their bodies they are not attached to these bodies.
- (577) Such a man is not proud of his body or afraid of death though his body is cut or eaten by wild animals like, tiger, wolf etc. or it is burnt.
- (578) Just as a man is not bothered even if his shadow falls on a pole of stake so such a man is not afraid even if his body is scorched.
- (579) Now you may ask-How does the pride of body not affect when we are living in the body? Can sault remain as sault by giving up its taste?
- (580) Can asafetida give up its smell and have fragrance? Can a banana tree stand erect by giving up all its water content?
- (581) Declaring that I will not fight, if a soldier enters war field, he is bound to get hurt. Similarly, when we act with the physical body the sense of my-ness about the body will not leave us.
- (582) Now please listen to the reply. The man of knowledge is not affected by his awareness of the body. That awareness is like a roasted seed.
- (583) The roasted seed if eaten can satisfy our hunger but remember that if it is sown it will not sprout.
- (584) A tiger is visible in a picture, but it can not pounce upon us and kill us. Similarly, the identification with the body in the case by a wise man is only namesake; it does not disturb his mind.
- (585) Just as the tiger painted in a picture is not a living tiger, similarly, the body of the wise man has no power to affect him.
- (586) When a man definitely realizes Atmaram, the spiritual entity, in his heart, his mind is totally absorbed in meditation on it and therefore, even if he looks on any object the power of that object does not act upon him.
- (587) Now the Lord Shri Krishna is telling how the free persons behave when the memory of having their own body is gone.
- (588) He is telling the main sign of Samadhi in which though actions are going on, the body has no normal nature which creates attachment.

## देहं च नश्वरमवस्थितमुत्थितं वा सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम् ।

## दैवादपेतमुत दैववशादुपेतं वासो यथा परिकृतं मदिरामदान्ध: ॥

- A man established in the self, no longer cognizes his perishable body, by means of which he has realized his self,-as risen or settled, gone out or come back by chance. This is similar to the man under the influence of wine who is not aware whether his garment is in place or has fallen therefrom. (36)
- (589) A person who has attained wisdom and unity with me through devotion by the help of his body, forgets even that body and does not look at it as "the me" or "the mine."
- (590) Suppose a person hired a horse to reach his home but when a horse has done his duty the person sometimes forgets the horse.
- (591) Supposing a woman goes from her maternal home to her husband's home. While going she takes the help of an attendant as escort. But when she reaches the destination, and meets her husband she forgets the escort.
- (592) Supposing a man becomes rich overnight and gets a palkhi to sit, with all the other materials. He does not care about what has happened to his old foot-wear.
- (593) Supposing a lady meets her husband in private in the bed after a long time she forgets all modesty. Similar is the condition of the mind who forgets his body.
- (594) But if by chance a third person disturbs their privacy, both of them are shy so when we see from duality point of view the person of knowledge is aware of his body, but when the strength of unity with me is there, what place has the body?
- (595) In this way the seeker reaches me and is full of self-bliss and naturally he forgets his body and he becomes the happiness itself.
- (596) Then he is not cognizant whether his body is standing or sitting, it is walking or at a particular place, it is awake or asleep.
- (597) He does not pay attention whether his body is hungry or satisfied, shivering in cold or hot in the summer; it has taken water or is still thirsty, or the body is just relaxing.
- (598) He does not bother whether this body is here or there, dumb or talkative, whether it was earlier or not.
- (599) He does not care to see whether that body is pure or impure, clean or dirty, whether it can see or not or it is lame.

- (600) He does not remember whether his body has come from far or is gone far away, was it fundamental and original or made by somebody, is it created or dead or is it stationary.
- (601) He does not remember whether his body is child or young, whether it is fat or thin, whether it is light or heavy.
- (602) He does not remember whether his body is on a cot or the floor; whether it is in good place or dirty place; it is existing or not.
- (603) He does not remember whether his body is reciting chants or doing rituals? Is it in sacred place? Is it in excreta or urine or is it at any sacred place?
- (604) He does not know whether his body is in the city or in the forest. Is it in the abstract? Is it in repetition of Mantra or in meditation?
- (605) He does not care to remember whether his body is in the company of saints or in the company of evil persons. Is it in jail or aeroplane or in home or in a cemetery? Is anybody looking at it?
- (606) Is his body surrounded by elephants or by horses or is it having intercourse with a woman? Is his body ass or serpent?
- (607) He does not recognize whether his body is in Kashi or in Kaikata country, whether it is in hell or heaven? Is it in a house or in the mountains? Is it meditating in a secluded place?
- (608) He does not remember whether his body is worshipped or harassed. Is it held captive or beaten? He does not remember what has happened to his body.
- (609) He is not aware whether he is sleeping on the great serpent Shesha or is he in the home of a Mang (Low caste person) or is the body being crucified.
- (610) Such is the absence of body consciousness of persons, who have attained self-knowledge. I cannot really describe that state. I cannot tell the life-style of those who are united with me.
- (611) Here, Vedas keep quiet and the speech is drowned together with vowels and consonants. The virtues of such great saints cannot be described by me.
- (612) You may doubt and say that such person must be stupid and devoid of any inspiration.
- (613) You may think that they may be stone-hearted, because there is no thinking of any object. Then are they really men of knowledge?
- (614) If you have such doubts, please attend to what I say. The state of knowledge and the state of ignorance are actually beyond the capacity of conceiving of ordinary people.
- (615) The state of pure knowledge and pure ignorance are in a way similar.

- (616) The transactions in the state of ignorance are like a blind man trying to cut and distribute the great mountain of soot kept in complete darkness.
- (617) Suppose, the best books of Vedanta are brought and given for research to the person who is blind and mute and also deaf. He cannot hear, he cannot see; and he cannot talk. Ignorance is like this.
- (618) Such is the state of ignorance. Now, listen to the state of the mind which has self-knowledge. The men of self-knowledge having the experience of Atman function in the body without the limitations of the body. They, therefore, outwardly appear as if they are eccentric, dull or stupid.
- (619) Just as the outward appearance of a genuine gem and crystal are similar, but the diamond is purchased at a very high cost and the other crystal etc are not purchased even free.
- (620) Just as a good grain and a chafe are together; but there is vast difference, so also knowledge and ignorance are similar states; but only outwardly.
- (621) There is a little difference between a good coin and a bad coin. Foolish are deceived, while experts select the right coin.
- (622) Now, the market place of knowledge and ignorance is a mixed affair and if a man is misguided, he will fall into disaster.
- (623) Those good people, who begin to worship me, remain steady there, because they have faith in me; and I give them my own true and pure nature (Swaroopa).
- (624) It was by complete faith in my name that Pralhad disregarded all the dualities like hot and cold. Though such a devotee does not accept liberation, it persistently tries to be his servant and by faith only, people can meet me in my true nature.
- (625) Those who attain to the similarity of appearance and nature with me do not remain separate just as salt loses its particular shape as salt when dissolved in water.
- (626) At that time the salt does not remember that it was salt. It merges into the sea. Similarly, the men of self knowledge merge into me.
- (627) In this way these men reach me by forgetting their separate existence completely, become embodiment of knowledge and enjoy the bliss, the very juice of Brahman.
- (628) On the rope, sometimes, by illusion people see a serpent but the rope does not see the serpent. Similarly the men who are liberated are not aware of their body.
- (629) Then who is there to remember I and you? When the consciousness itself is free from all objects and remains unidentified, such men forget themselves.
- (630) Where is heaven and where is hell? What is good and what is bad? Where are the fourteen

Universes? Every where only and alone Brahman remains.

- (631) What is sacred and what is not sacred? Where is the place of pilgrimage and where is sacred water? Where is Veda and where are the scriptures? Brahman is free and without a second.
- (632) Where is creation and where is destruction? Where is Vaikuntha and where is Kailasa? What are Brahma Vishnu and Maheshwar? They have no place there. Only one eternal imperishable Brahman remains.
- (633) There what is advice, understanding and intellect? Really the Gods with the glory do not exist there. The liberation is no more. The concept of freedom has no value; and who is there lying on a big serpent in the ocean of milk?
- (634) Even my role as Bhagawan, disappears, the head of Omkar is drowned. Such is their state of complete independence.
- (635) I have thus explained how they do not remember whether they are born and have a body or are not having a body.
- (636) The root cause is ignorance and body is the effect of that cause. When that ignorance disappears the cause is no more and when the cause is not there how can effect take place, and how can the body exist-this may be your question.
- (637) The reply to this question is-Even if a big tree is uprooted from the ground, the water content in the tree does not evaporate immediately. The wood, the leaves, flowers and fruits remain fresh. It takes some time for them to dry.
- (638) Similarly, though the ignorance is destroyed, the predestined balance of karma as such remains and the man though having self knowledge continues to live in his body but without any attachment.
- (639) Now, you will have perhaps some more questions-"It is evident that the body perishes even though people take extreme care for maintaining it and protecting it.
- (640) If, the so called man of wisdom is not caring for his body that body should die immediately. But how does it continue to live?
- (641) You may further ask when the owner of the body is so careless, how does that body have any action to do? On this doubt I am going to tell you the fact of the matter. Please listen.
- (642) The birth, the duration and death of the body are not under the control of the man. The destiny drives the body and by destiny the actions of the body take place.
- (643) Sitting or getting up of the body, the giving something or taking something also takes place, and the act of eating and drinking is also under the control of the destiny.

- (644) Destiny takes the body to foreign countries or makes it stay in his native country. It is destiny which gives him heaven or hell.
- (645) It is by providence, the destiny, that a man in successful, gains or loses or meets his death. But a man of wisdom keeps himself separate from his body, just as he knows that the moon is separate from the reflection of the moon fallen in the water in a pot.
- (646) Just as a man is accompanied by his shadow, that does not affect him, similarly the body of the man of knowledge is accompanying him, but he leaves the body to face the fruits of karma.
- (647) The shadow is the product of the body and is always near it, but nobody is proud that it is his shadow. Similarly the man of self-knowledge is having a body, but the body does not become aggressive and says-"I am the man".
- (648) The man does not care to know as to when the shadow is there and when the shadow disappears. Similarly the man of self-knowledge is not concerned about his body.
- (649) The shadow may fall on dirty things or it may fall in a royal vehicle, but the man is not affected by that. So also, the man of knowledge is not concerned about it. He is not unhappy or happy about it.
- (650) But is he so oblivious of his body? I shall tell this by giving on example; please listen.
- (651) A man who is drunk behaves in an uncontrolled manner, singing and dancing and chattering, being unaware of his clothes-whether they are in place or he is naked.
- (652) Here the man of self-knowledge is in a state of high ecstasy. He is not cognizant of his body and is with greater detachment.
- (653)` In short all that happens to the body, its nourishment, its growth, and its death are under the control of destiny. The Divine Hansa told the same thing to the Kumaras.

## देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।

## तं सपूपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते पूतिबुद्धवस्तुः ॥

- The body too survives as it functions under the control of providence, till the karma which brought it into existence exists, but he who has risen up to Samadhi and knows the truth does not recapture the body with all the family life, just as a man who has awakened from sleep does not possess his dream-body. (37)
- (654) Please remember well that everything that the body does is controlled by destiny. Ignorant man is proud of his body, but the men of knowledge do not have this pride.

- (655) The body is born here according to the karma in the past which is in stock and you may say that if the body with the organs and the vital power (Prana) is functioning under the control of destiny,
- (656) It is but natural that the pride of the body will exist when the man is actually living in the body-just as travellers travelling together have to bear the same sufferings.
- (657) With salt added to water, that water becomes salty in taste. Similarly the man of knowledge will also be proud of the body by possessing his body.
- (658) When iron is heated it is beaten to a particular shape. At that time the heat which is fire is also beaten by the pound. Similarly you may think that even men of knowledge have to suffer pain etc by their possession of physical body.
- (659) If you think like this you are wrong. This example is not pertinent to men of knowledge, because, leaving all the sense of ego they are in a trance in the state of spiritual joy.
- (660) In the verse, there is a clear term (He who has risen to the state of Samadhi). It means that the Yogi has attained by his self knowledge a pure trance without any blemish.
- (661) Now what is the nature, or quality of that trance? Is that man stiff like a log of wood? Is he totally mad? Or is he full of intelligence?
- (662) I shall tell you all the signs and the characteristics of that trance by which the man who is intelligent has not to be bound by the body though he is in the body.
- (663) If experts are going to say that trance is that state in which the body of the person is unmoving and stiff, we should consider that their reasoning has deserted them because such a state is not trance because in it the man is in a state of unconsciousness.
- (664) Really speaking to remain always without a sense of ego is tobe in a continuous trance. But to be like a log of wood is not at all any trance.
- (665) Those who think that bodily stiffness is trance do not know the reality. Their statement is based on conjecture and their knowledge is not definite.
- (666) If a man is hurt by sudden accident he is unconscious and his body is stiff, like a log of wood. Are we to consider his state as trance?
- (667) A juggler performing tricks may feign to be in a trance by making his body stiff. He may suppress his breath for sometime which makes his body motionless but that is not real trance.
- (668) So long as there is a trace of desire in the mind, real trance is not possible. When that juggler becomes awake, what does he say? He begs for money, praising the spectators.
- (669) The end of all mental projections is the real trance. All the sciences declared this.

- (670) For example if a serpent confronts a sheep, the sheep becomes still by fear. If somebody is still like that it is also not trance.
- (671) If a man suddenly sees something tremendously beautiful and divine, his mind becomes still and empty. He is also motionless. But there is a sense of wonder there.
- (672) Now when for the first time a man experiences the grand glory of Atman all his thoughts are stilled and he is motionless. The wonder cannot be contained within himself nor can he tell about it to others. That state is trance.
- (673) Further, where there is not a single concept remaining in the mind, where is the place for the sense of wonder? Where not even a trace of any attitude remains, how can one wonder about anything. The sense of wonder also disappears.
- (674) In the man who has realized the Brahman there is no awareness of the body. At that time it is for the others to say whether the man is sitting or standing or walking.
- (675) When the body itself is illusion who will bother about its signs and symptoms that is like bathing in the waters of mirage and being satisfied.
- (676) Thinking that the outward stiffness of the body is the sign of real trance, many wise people have been misguided.
- (677) Suppose a man in a dream experiences that he is a very intelligent man. But that intelligence is not available when he is awakened.
- (678) Even if a man in dream experiences that he is in trance and he is very famous, that fame will not be true when he is awakened. So, he was in dream only and his fame was true for the dream only.
- (679) Similarly, to consider as trance the state of bodily stillness is ignorance, that ignorance is evident in dream and unconsciousness. He should not be considered as awake in realization of Atman.
- (680) When he considers while awake, what was his condition in dream, he knows that it was all false and he asks himself. "Was my body in the dream real?" If it was real then only the stillness of that body can be taken as fact.
- (681) When he is awake he will be ashamed if he will think that his dream body was still and in Samadhi. He gives no more importance to that dream.
- (682) He becomes awake and tells others about his dream, knowing that it was all unreal and as there is no reality, he does not get attached to that dream.
- (683) Now the question is, when the man attains realization of Brahman and when he does not get attached to the condition of the body, by which power his body functions? The answer is the body remains active on the strength of karma which is in balance.

- (684) For example, the fire in the sacrificial pit may be no more but the ground on which the woods were burning, is still warm or though camphor is burnt out, still some smell in lingering there.
- (685) Suppose a man is moving the cradle by holding a string and he ceases to pull it, what happens? By the force which is already given to the cradle it continues to move. Similarly, though ignorance is destroyed karma is still to be suffered and the physical body of the men who were liberated continues to function by the remaining force of karma, allotted at the time of birth.
- (686) To give another example, an arrow may by its force topple the target but by its remaining force it goes further. So even when ignorance is destroyed the karma is still active by the force of which the physical body of such adepts goes on working.
- (687) When the body moves the shadow also moves. But the body is different from the shadow. Similarly, the body of these people, though unreal, continues to work by remaining Karma.
- (688) As a shadow of a man is naturally with him though separate, the body of the adept is naturally with him but separate, which is only apparent.
- (689) Another example is given of a dead leaf which travels on the breeze while the tree has nothing to do with it. Similarly, the physical body of the adept goes on by the force of karma while he has nothing to do with it.
- (690) Then, he may either be in the company of other people or talk a lot or he may silently resort to a cave to live in exclusion.
- (691) He may do all types of jobs or wander as a mad man. He simply embraces whatever the condition is being presented to him by karma.
- (692) He may sit in a royal carriage or ride on an elephant or his body may fall in a dirty place-the man of knowledge definitely knows that the condition is quite fit according to the predestined occurrences.
- (693) When for that man, what affects and what is the affect is no more important, the whole ignorance which breeds pride disappears. Then his state of life itself is a natural culmination of all yoga into the achievement of trance and this is the sum total of all the arguments and doctrines.
- (694) The man who attains such natural state of trance is really the adept who enjoys everything but remains a non-enjoyer, doing all actions but remains a non-doer.
- (695) The strange thing about him is that he may be appearing as nodding in satisfaction in the pleasures of sense organs which is the result of the chain of the cause and effect, but the high level of his trance is not broken because he remains aloof though his body may be enjoying.
- (696) His wife calls him her husband, his son calls him his father and the disciple says-"This is

my Guru". But he is living among them, being different from all the relationships.

- (697) For example, fire is produced from wood. It burns on the support of woods but if one tries to control it by woods it is not possible. (Here the wood is body and fire is the liberated man).
- (698) A light is kindled by blowing. It shines because of the wind. But if it is to remain still it should be free from breeze.
- (699) Similarly, releasing actions are born out of karma, the achievement of Para Brahma is possible by the help of karma but the great yogis live in a state of actionlessness though they are in a way busy doing all activities.
- (700) Such a person may be a family man, or he may dance and sing or may remain quiet in a lonely place, you can not say that there is any change in his natural calm and quiet stillness.
- (701) A king may sit on a throne or he may play in a garden or go for hunting in a forest, his authority as the king is not disturbed.
- (702) Even if the king goes to the forest all the means of enjoyment follow him there and not even a fool will say that the power of the king is no more in the forest.
- (703) Similarly though the yogis reach the self-realization we see them busy in many activities. But their state of being Atman is not at all affected.
- (704) Thus only half-wise people experience going into trance and coming out of it. Those who are fully developed men of wisdom are not having such changes.
- (705) For those who are perfected in the Yoga there is nothing else than the Atman and therefore going into the trance and coming out of it are not evident in their life.
- (706) The Lord Shri Krishna made Arjuna capable of this real trance but He yoked him to the fierce war. Arjuna was not made still and stiff in his body.
- (707) So when the Yogi enters and enjoys the bliss of Atman this duel action described above is swallowed up and then only the real trance takes place.
- (708) I have so far described for you how the body of a man who is liberated, functions till the consummation of the karma allotted to that body is not accomplished. However he is not troubled by the ego and the sense of possession of many objects.
- (709) Just as the man who is awakened does not identify himself with all the experiences in his dream so the man who has attained this real trance does not take upon himself actions taking place in his body.
- (710) This is the highest state of being in the absolute Brahman. I have given to you in the various explanations the secret knowledge.

(711) Sanaka and others had asked me-"Who are you?" . In order to educate them and strengthen their faith I told them what is my real nature as Atman.

# मरौतदुक्तं वो विप्रा गुह्यं यत् सांख्ययोगयोः । जानीत माऽऽगतं यज्ञं युष्मद्धर्मविवक्षया ॥

Meaning of the Verse :

- This is the secret of Sankhya and Yoga which has been explained by me to you. O Brahmana sages! Know me to be Yadnya (Lord Vishnu himself) arrived here with intention to expound to you the secret of Dharma as desired by you. (38)
- (712) I have given you the highest and most secret store-house of knowledge of Upanishads and the hidden truths of the path of Yoga.
- (713) For this knowledge the aspirants undergo lots of troubles and Yogis go to the caves and follow various difficult yogic mudras and postures etc.
- (714) I have properly taught you the self knowledge to attain which all the means advised by the Vedas and the sciences have become unable.
- (715) You may not know who I am. So I tell you that I am the God Vishnu who receives all the oblations offered in the sacrificial fire (Yadnya).
- (716) Why have I come here? I have come here to answer to your question which you had asked your father Brahmadeva, which is about the knowledge of Brahman.
- (717) In this I have also indicated that I can be reached even by not neglecting the duties of the Varna and Ashrama.
- (718) To give up the position of a Brahmin or to accept the Sanyasa are actions related to the physical body, while in this advice of self knowledge the physical body is an illusion.
- (719) The Sanaka and others accepted my advice and though they did not give up their status as Brahmins, they received the self-knowledge which is secret.
- (720) Narada also maintains his status as Brahman by this advice and is always singing and dancing in the blissful ecstasy of knowledge of Brahman.
- (721) So please understand that I have revealed my real spiritual glory and my nature, in order to let them know my own greatness.

### अहं योगस्य सांख्यस्य सत्यस्यर्तस्य तेजसः । परायणं द्विजभ्रेष्ठाः भ्रियः कीर्तेर्दमस्य च ॥

- I am the Supreme goal of Yoga and Sankhya, virtue both in the ideal and practical form, glory and prosperity, celebrity and self-control. O the great Brahmanas! (39)
- (722) Please understand that, the Sankhya philosophy which is knowledge at its best, the eight-fold yoga and the truth in its purity are all my own expressions.
- (723) You see! There is also that truth by following which the saints lead their pious life and there is also kind and soft speech. Both these are not separate from me.
- (724) I have added luster to the brilliance and I have added glory to the Goddess Laxmi.
- (725) The saintly persons take extreme care to maintain their fame. That fame is secured by them through the singing of my praise. Unless I am the subject of that praise, nobody will respect the saints or give credence to their name and fame.
- (726) Self-control is possible even for those who never do it, only through my power. So I teach self-control to all.
- (727) So, I am the meditation and the object of meditation. I am the goal and the means to reach the goal. I am their source, and without me, their function is not possible.
- (728) You are great among Brahmanas and are worthy of respect for me also. It is, therefore, that I have revealed to you the real self-knowledge clearly.

# मां भजन्ति गुणा: सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणा: ||

- All virtues like even-mindedness, and non-attachment, which are beyond the scope of three Gunas, find shelter in me, beyond and free from desire, as I am, the beloved friend and the very self of all. (40)
- (729) Actually, I am without desire and without the modifications of Gunas; but even though I am like this, people worship me by imagining me according to the Gunas as friend, beloved, and Atman.
- (730) They attribute to me even-mindedness and unattachment which are qualities beyond Gunas, by their ardent devotion.
- (731) You see, has darkness with all its army ever confronted the Sun in order to fight? Even then because there is darkness, people praise the Sun as the destroyer of darkness for which, credit should be given to the darkness itself.
- (732) Similarly, has anybody taken in hand some portion of the sky and forcibly put it into a pot? But really, the sky is called Ghatakash, because of that pot, which is a cooked up

nomenclature.

- (733) The moon is always in the sky. It does not fall in the water in a pot. But the pot is responsible for the moon being called Ghatachandra (moon in the pot), which is a misnomer, and stupid persons accept that term.
- (734) Similarly, I am without any qualities, but people conceive qualities like a friend, Atman, unattached etc. and worship me in that manner.
- (735) Though I do not touch any qualities or Gunas, they call me Leeladhari (the bearer of body playfully). Thus you will find that Gunas are functioning mutually within themselves, and I am, in vain, called to be limited by them.
- (736) I am neither receiver nor giver. I am neither Doer nor do I cause anything to be done; which is my real nature. Any other state is within the scope of Gunas.
- (737) Eknath says –"Now, the Lord Shri Krishna is coming to the end of the description of the extremely strange nature of Dnyana and Vidnyana (self-knowledge and worldly knowledge)".

## इति में छिन्नसन्देहा मुनय: सनकादय: । सभाजयित्वा परया भवत्यागृणत संस्तवै: ॥

Meaning of the Verse :

- Having worshiped me with devotion, the sages, Sanaka and the three brothers-who had their doubts about how mind can be free of objects, thus being resolved by me, celebrated me through the songs of praise. (41)
- (738) The sages, Sanaka etc were already having self-knowledge and very alert. They were the greatest among the seekers of liberation. But they had this doubt which I removed.
- (739) They were always alert, pure, having love for my worship, eternally in a state of mentation, being in Unity with me and were never apathetic to listen to the advice.
- (740) As soon as they listened to my teaching they embraced my inner being and were united with me. Blessed are those sons of Brahma.
- (741) By my advice they dissolved the trinity of the observer, the observing and the object of observation. Thus they were wholly of the nature of Brahman.
- (742) Being extremely happy they praised me in prose and poetry and began to offer Pooja to me.

तैरहं पूजित: सम्यक् संस्तुत: परमर्षिभि: । पूत्येयाय स्वकं धाम पश्यत: परमेष्ठिन: ॥

- Honoured with due ceremony and glorified by the great sages I flew back to my divine abode while Brahma was looking on. (42)
- (743) The Lord Krishna said "Though, for them the different positions of the worshiper and the God who is worshipped, were of no value they worshipped their Guru and doing away with the illusion of duality they started to worship me with great faith.
- (744) O Uddhava, please remember that though the disciple experiences the Reality of Brahman, he has to worship his Guru. Satguru is really the Absolute Brahman. This fact was accepted by Sanaka and others also.
- (745) How can I describe in so many words, the greatness of the worthy feet of that Guru by whose single word of advice everything becomes Brahman?
- (746) Only he who really understands the absolute wholeness of Brahman can understand the great worth of the Satguru. Describing it verbally amounts merely to a logical argument.
- (747) All the sages including Sanaka made their offerings to me, repeatedly praised me and bowed again and again at my feet.
- (748) All were absorbed in my devotion and though I have no desires I was pleased by their prayers etc.
- (749) Then those Brahmins walked around me with respect and offered their respects to me by salutations. They were completely happy by the deep meaning contained in my teaching.
- (750) While Brahma was looking on and Sanaka and others were standing with humble respect I came back to my abode.
- (751) O Uddhava, this is the story. Sanaka and others became my disciples in this way. I have told you all this in brief.
- (752) Sanaka and others are the greatest Yogis, the greatest devotees and the greatest men of knowledge, and over and above these qualities, they are my best disciples.
- (753) Eknath says- The Lord Shri Krishna thus told Uddhava the ancient teaching which was famous by the name Hansa-Geeta-Niroopana.
- (754) While conducting his daily life according to the duties of men who follow Bhagawata-Dharma, Eknath was reading the Eleventh Skandha (book), when he chanced to see this ancient story.
- (755) These are the Gems of knowledge spoken by Hansa and were ornaments to Sanaka and others which were repeated to Uddhava by Shri Krishna. My Guru Janardana found some gems remaining in Satyaloka and he gave them to me.
- (756) Perhaps you may say that I am telling a lie. The story of Sanaka and other sages and

Uddhava is ancient. So this is a useless chattering.

- (757) But there is another example. In the Krita Age the God had killed Shankhasur, the demon, in the ocean but a man who is lucky may still find a conch with it's opening on the right side.
- (758) Ram Chandra had performed a big Yadnya in Ayodhya and even now some articles used in that Yadnya are traced by some people there.
- (759) Similarly, I was lucky due to the grace of my Guru Janardana to get some gems of knowledge remaining from the dialogue of Sanaka and the Lord, while looking at the meaning of the eleventh book of Bhagawata.
- (760) Further, it can be argued that in all the dimensions only absolute Brahman is pervading without a second. This is the main theme of the eleventh book (Skandha). Therefore, I also got the remaining gems of knowledge given to Sanaka, other sages and Uddhava.
- (761) If there is no permission to go near the Vishnupada (Effigy of the feet of Lord Vishnu), at Gaya, even a rich man can not go there. But a small housefly can at its sweet will sit there at ease and nobody bothers to drive it away.
- (762) Similarly, I could get to the roots of that knowledge which can not be reached by great seekers even by deep thought and discussion on the teachings of many sciences. This was possible for me through the eleventh book only.
- (763) The names Hansa, Krishna and Janardana may be different but they are one. That is my Guru who used this knowledge and revealed the ancient hidden treasure.
- (764) Now, Eknath as observer and the Guru as demonstrator, this is knowledge and that other thing is the capacity to teach do not remain separate things because he alone is both the observer and one who makes one observe.
- (765) When the mirror is in front of the face its reflection appears in the mirror and when the mirror is taken away the reflection of the face disappears, but the original face has no such thing as appearance or disappearance; it is there at it is.
- (766) If the reflection disappears the observer cannot see it but he does not become sorry, saying-"O! My face is gone!" Because he definitely knows that his face is in its place.
- (767) Similarly, the Absolute Brahman is not a thing that can be taken away by ignorance and brought about again by knowledge. The Absolute Brahman is eternally present as it is.
- (768) Similarly, the observer and the demonstrator-both functions were gone and Swami Janardana showed me as 'Me' originally existing.
- (769) Just as the Sun is visible by His own light only, so I am looking at me by my own light.
- (770) So, when this is the position, is there any new knowledge and old knowledge? If we

purchase gold and store it for many years, can the gold become stale and rotten?

- (771) Or when the Sun which has arisen today, is the same Sun, which had arisen yesterday, is today's Sun stale? Or is today's fire sacred and if it is burning from yesterday also, is that fire impure?
- (772) So, in a similar manner, if the knowledge of Sanaka etc, is being brought into Marathi, it will be foolish if anybody blames that translator. He himself will be liable to criticism.
- (773) Just as the gold does not lose its value, even if a dog is made of gold, similarly, the knowledge and the valuable thoughts of those sages do not lose their value if they are conveyed in Marathi.
- (774) Supposing a bitter gourd is made from jaggery, the shape will be of that fruit, but its taste will be sweet. Similarly, if the knowledge contained in the Hansa-geeta (the song of the swan) is told in Marathi, its nature is not spoiled.
- (775) The value of gold in a crown does not change though a toy dog is prepared from the gold; and the purchaser will see it as gold only.
- (776) So, I wish to say here that only those who are having self-realization will give proper respect to this book and those who have no such experience will not give that much respect to it and will not accept it with sincere devotion.
- (777) But, for us, both the persons who praise this book and those who criticize this book are equally respectable just as if they are Brahman! This is the self-knowledge, which Janardana has so gracefully given us.
- (778) Eknath lost his identity, just as a doll of salt loses its separate existence, when it merges into the sea.
- (779) Who is there to state that Eka and Janardana became united? The capacity of the eye to see is known to the eye only. Others cannot teach him how to see.
- (780) When the eyes look in the mirror, the eyes can look at the eyes in the reflection. This knowledge should be appreciated like that. One who has vision may only see.
- (781) Eknath dropped his separate existence as such, and surrendered himself to Janardana, and only, therefore, this commentary on the song of the Swan has been successfully accomplished.

Here ends the Marathi Commentary by Saint Eknath on the thirteenth

chapter of the eleventh Skandha of the Bhagawata Mahapurana.

Dedicated to the Lord Shri Krishna.

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# Chapter 14

Om! Salutations to the Lord Ganesha!

Om! Salutations to Lord Shri Krishna!

- (1) I bow to you, O Swami Satguru! You are yourself the ocean of milk and the moon of understanding. The moon is of knowledge; and when it arises, it gives pleasure to every Jeeva.
- (2) The moon-light has illuminated the whole area of the heart; and removed various troubles which are caused in the darkness of ignorance.
- (3) The rays of the moon shower the nectar of the bliss of Atman for the thirsty Chakoras and easily satisfy them.
- (4) In the darkness of ignorance the Lotus flowers of the bodies of Jeevas are remaining as closed buds which are opened up by the joy of flowering due to the knowledge oozing through the Moon rays.
- (5) The Jeeva becomes extremely happy when it looks at that moon of knowledge and that moon dissolves the Chandrakanta Stone of Ahankara (Pride).
- (6) The Ocean of milk has high tide of joy when it looks that its son viz the moon is completely round on the night of Poornima but that Ocean does not transcend the limits of paying respects to the Guru. It so happens that in the consciousness of the Jeeva the bliss of Atman is always on the increase due to the realization of non duality.
- (7) Satguru who is the Ocean of the milk is very deep and vast. If we looked at it with care and respect we find the gems of knowledge in the form of words, in the waves of Vedanta on the surface of that Ocean.
- (8) Trust is the mountain Mandara, desirelessness is Vasuki the rope used for churming the ocean with the churming rod by the help of which the Gods and Demons which are the self confidence and courage are always churming the Ocean of the milk.
- (9) In the first upheaval of that churning the poison of Distraction and forgetfulness is produced which Mahadeva of discrimination has already swallowed by the glance of Atmic power.
- (10) Then the Goddess Laxmi which is equal to inner peace came to that ocean as all the activities came to an end by constant meditation and the Lord Vishnu became pleased with her.
- (11) Then came out the Kalasha (pot) which contained the nectar of the juice of Brahman and the

wine of hallucination, gradually from that ocean in the process of that churning.

- (12) In order to distribute that juice the Lord Shri Hari became the woman called Mohini and by cutting the throat of Rahu i.e. the ego satisfied the Gods.
- (13) That Mohini, which is psychologically equal to an attitude of mind, immediately took her original body as Narayana and then the identification of physical body ceased to be prevalent.
- (14) The God Narayana in the ocean of milk is happily (Shesh) reclined on the divine serpent, which is Samadhi (trance) even to this date.
- (15) Thus Satguru is the Ocean of knowledge. Narayana and other divine Avataras take place because of this Satguru. Even Vedas cannot find the limits of this immeasurable Satguru.
- (16) The Jewels of knowledge of the Satguru look very beautiful when worn by the Lord Shankara and Lord Vishnu around their neck and on the crown. These jewels are praised by Vedas as well as by great poets.
- (17) O the Ocean of happiness! O Janardana! O the God who takes various forms and whose limits are not known! Who can see that thing which is beyond you.
- (18) Thought, however high it may be, cannot see your glorious form. Even Vedas cannot describe your greatness adequately. How can my Marathi language be able to describe your total greatness?
- (19) There is one example. Nobody can sit on the crown of the king but a little fly can easily sit there.
- (20) Who will dare look at the breasts of the Queen? But her little son easily feeds himself there.
- (21) Similarly my Marathi language, by the power of the grace of Guru Janardana embraces self knowledge and tells the stories of Brahman which is inexpressible.
- (22) Let it be. The space is inside and outside of a pot. Similarly the absolute Brahman which is beyond description is beyond the words as well as in the words. So in this critical position any loose talk and meaningless words have no scope to enter here.
- (23) When the child cannot speak properly the father tells him how to speak. Here also similar is the case because Janardana inspires me to talk!
- (24) By the grace of Janardana we will tell the story of Bhagawata in Marathi. The knowledge contained in Bhagawata is not found in millions of other books.
- (25) This is the great Bhagawata. We have appropriately described in Marathi language, the Hansageeta (the song of the swan), by the grace of Guru Janardana.
- (26) The God said-"If with right faith a person worships me he gets the sword of knowledge and he

cuts away the attachment to the worldly life and achieves complete freedom (Sayujjya).

- (27) Uddhava listened to the God's statement that only by his worship there is freedom, and he began to think.
- (28) The God says that only through his worship there is freedom but if I consider the opinions of many intelligent people it is found that they advice varieties of methods of penance for attainment of liberation.
- (29) So which is the better means for achieving liberation? This question was put by Uddhava to the Lord Shri Krishna.

# उद्धव उवाच -वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिन: ।

### तेषां विकल्पप्राधान्यमुताहो एकमुख्यता ॥

Meaning of the Verse :

- Uddhava asked "Exponents of Veda speak of many a course of discipline leading to final beatitude, O Krishna! Does their importance vary according to the choice of the seeker or does prominence attach itself to only one of them? (1)
- (30) Uddhava asked O Krishna how many ways or paths are there to achieve liberation? In the opinion of sponserers of Vedas there are many means.
- (31) Are all the methods equally important or is one method superior to another? You have on the other hand emphatically said that only devotion is the right means to attain liberation.

# भवतोदाहृत: स्वामिन् भक्तियोगोऽनपेक्षित: । निरस्य सर्वत: सङ्गं येन त्वय्याविशेन्मन:॥

- The discipline of the devotion by which the mind shakes off attachment for all others and gets fixed on you- has been declared by you, my master, as independent of other disciplines. (2)
- (32) The devotees do not expect to follow any other methods. They give up all attachments because devotion is the most important way to reach liberation and to attain the state of Atman.
- (33) You have also said that to meditate on you and to worship you without hoping for any results is the main means of freedom.
- (34) You said that devotion is the most important. So you should please explain to me whether one can achieve liberation or not, by following other methods which are advised by many other seers.

- (35) Thinking about this question the Lord Shri Krishna said that, as the character of a man of knowledge is composed of the three Gunas, they select the spiritual practices and their methods according to their prevalent Guna.
- (36) He accepts the method and the path according to the Sattwa, Rajas or Tamas in his nature and you should know that those who are proud of their own knowledge get involved in various practices and discuss at length about various ways towards self-realization.
- (37) O Uddhava, listen carefully. This has been a long tradition and has caused the knowledge of those people to become degraded. Though the fruits of that spiritual practice are also trifle they consider their method as the truth and their knowledge as the right knowledge.
- (38) Eknath says In the fourteenth chapter Shri Krishna will describe the state of yogic meditation and the trance, together with devotion as the main among all the spiritual practices.
- (39) He will also tell that as other practices are having some goal, some gain as an aim to be achieved, they are of little value. This is the subject of the next seven verses.

# श्रीभगवानुवाच - कालेन नष्टा पूलये वाणीयं वेदसंझिता ।

### मयाऽऽदौ बुह्मणे प्रोक्ता धर्मो यस्यां मदात्मक: ॥

Meaning of the Verse :

- In the course of time, my word bearing the name of Veda in which is given the way to fix one's mind on me disappeared during Pralaya. But at the beginning of next Yuga, it was tought by me to Brahma. (3)
- (40) The Lord said- My teaching in the Vedas is clear and is very shining due to the light of knowledge. It was destroyed at the time of final dissolution of the end of the Yuga.
- (41) The Lord Brahma was also destroyed and there was nobody to give to people the knowledge of Vedas and then it was totally destroyed.
- (42) At the beginning of the next Kalpa (New scheme of Yugas) I told it to Brahma. I have described in it the path of reaching me in all its proper details.
- (43) I intimated to Brahma that knowledge which in completed in the realization of my nature only as it is, is its final achievement.

# तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा । ततो भृग्वादयोऽगृह्नन् सप्त बूह्नमहर्षय: ॥

Meaning of the Verse :

He told it to his son and the latter to the earlier born Manu and from him, the great Rishis, Bhrugu and seven others received that Veda-knowledge (4)

- (44) The Lord Brahma carefully thought about the knowledge contained in these Vedas and tought it to Manu and from Manu the great Rishis got that wisdom.
- (45) The Lord Brahma also tought the Vedas to Daksha and other Prajapatis, and then many innumerable others received that wisdom.
- (46) The seven Rishis who received that Vedic knowledge are Bhrugu, Mareechi, Atri, Angira, Pulastya and Kratu

# तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः । मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥

### किंदेवा: किन्नरा नागा रक्ष: किम्पुरूषादय: । बहन्यस्तेषां प्रकृतयो रज:सत्त्वतमोभुव: ॥

Meaning of the Verse :

- From them, the fathers of creation, their progeny, the Gods, Danavas and Guhyakas, Yakshas, human beings, Siddhas and Gandharvas including Vidyadharas and Charanas, as well as men of all other Dwipas (continents) Kinnaras, Nagas, Rakshasas, Kimpurushas and others received it. Their natural tendencies are varied according to Satwa, Rajas and Tamas. (5), (6)
- (47) Those great Rishis gave that knowledge to their sons, grandsons, men, Kinnaras, Gods, Demons, adepts, angels of wisdom, astral travellers.
- (48) Angels having secret knowledge, angels of music, monsters, paradivine and parahumans beings and also other categories of beings belonging to serpents and cobras etc received that knowledge.
- (49) The Kinnara category is of creatures having human face but bodies of animals.
- (50) Those who are having almost human faces but their bodies are similar to animals are called parahuman (kimpurusha).
- (51) Those who are having majestic bodies which are having no sweat, no dirt and no bad odour and appear to be partly humans and partly Gods are called paradivine beings.
- (52) Thus all the creatures received that knowledge and interpreted it variously according to their natures viz Sattwa, Rajas and Tamas. They teach others this wisdom which they received through tradition, according to their own particular understanding.

# याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा । यथापूकृति सर्वेषां चित्रा वाच: सूवन्ति हि ॥

Meaning of the Verse :

The thoughts of these beings differ in conformity with their nature and they have diverse

interpretations of the Vedas which they teach. (7)

- (53) The nature of beings differs according to the peculiar quality of the three Gunas and their feelings and emotions also differ. The variation of behavior in the various categories of beings is the result of these feelings.
- (54) The Godliness of nature the human nature and the animal nature are the divisions caused by these feelings.
- (55) People interpret and understand Vedas according to their own particular nature and they teach to their disciples in their peculiar fashion.
- (56) To give a strange meaning to the terms in the Vedas, to be adamant about the correctness of that meaning, to interpret in a wrong way, to possess wrong type of articles and utensils necessary for rituals and give out of the way advice is the play of Gunas of the Nature.

# एवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम् । पारम्पर्येण केषाञ्चित् पाखण्डमतयोऽपरे ॥

Meaning of the Verse :

- Thus according to the diversity of disposition and the peculiar oral teaching given by father to son, the minds of some men get perverted, while other embrace heretic views. (8)
- (57) Thus our nature has been built up according to various opinions and when we presume our one-sided opinions to be true it becomes our conviction and fixed nature.
- (58) Though dream itself is false, the same is true for the person who is seeing the dream. Similarly people think that various opinions are true.
- (59) This is the fact about people who know Vedas, but those who are not authorized to recite Vedas or know what is said in them have also the habit of thinking their traditional education and teaching as true.
- (60) Even one may have a concept opposite the Vedas. Such people support their own heretic beliefs and they indoctrinate their disciples by these beliefs.

### मन्मायामोहिता एवं पुरूषा: पुरूषर्षभ । श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारूचि ॥

- O the great man! People under the influence of my own Maya the divine power, say that their one variety of desirable ideals according to their activities and their interests is true. (9)
- (61) O Uddhava, due to the three Gunas very many desires are built up in the minds of people and their nature is also developed variously, but it is my own Divine power (Maya) which brings these into existence.

- (62) My power has spoiled even great people of high penance, all are deprived of their common sense of right and wrong and it has misguided then to indulge into carnal desires by forgetting their right path towards the liberation.
- (63) O Uddhava, you are a great and virtuous man. Please listen. As people have lost their faith they have missed the gate of eternal freedom and are caught in the cumbersome efforts of various other selfish pursuits and stable endlessly about their effort.
- (64) [Now the Lord Shri Krishna describes for Uddhava what those people say and do, vide further verses-(says Eknath)].

### धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् । अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ॥

- Some declare it to be Dharma (spiritual merit); others like poets say that fame is desirable, some declare that sexual enjoyment is the aim of life, some advocate Truth or control of the sense-organs as well as control of action, while some others say that mind-control should be achieved; some say that selfishness and prosperity should be the aim and some advocate that we should enjoy our life by sharing food, money etc with others; some advocate renunciation, some sponsor sensuous enjoyments, while some say that Yadnyas should be performed or austerity, charity, liberality, sacred vows and the various ways of self-abnegation should be followed. (10)
- (65) Meemansakas say that, barring the prohibited karma, all other actions selfish or unselfish, should be performed which help us achieve liberation.
- (66) Some say that poetry is the means of choice and the fame which a poet gets leads him to liberation.
- (67) Great epic poets are under the delusion that when they are famous for their poetry, that fame vouchsafes the attainment of liberation.
- (68) Vatsayana and some others seem to have a different opinion. They think that they will get liberation through unhindered sexual enjoyment.
- (69) Sankhyas say that control of mind and organs, truthfulness and other virtues are the right means of liberation.
- (70) The sponserers of morality etc. say that attainment of kingdom is itself equal to achievement of liberation.
- (71) Some are of the opinion that the thread and the long hair on head which are symbols of authority to perform duties according to Ashrama and caste etc. should be given up and that is sufficient to get the liberation.

- (72) Materialistic people propagate indulgence in all enjoyments and they do not believe in hell or heaven nor in rebirth.
- (73) For some, the path towards liberation lies in the performance of Yadnyas like Ashwamedh, or Raja Sooya, while to worship the image of God in a proper method is the way of self-realization for some others.
- (74) Some are of the opinion that to undertake rigourous penance involving tremendous self abnegation and troubles is the path to reach liberation very quickly.
- (75) Some advocate charity to reach the state of freedom from rebirth, while some say that one should lead a life of strict spiritual discipline.
- (76) Some say that vows should be properly observed and rules of moral conduct and relgious programmes should be observed .Thus people praise their own methods of spiritual effort.
- (77) But if we think carefully we find that all these observances are of a temporary nature. The Lord Shri Krishna is telling the same thing to his disciple Uddhava, as follows.
- केचिद् यज्ञतपोदानं वूतानि नियमान् यमान् । आद्यन्तवन्त एवैषां लोका: कर्मविनिर्मिता:।

# दुःखोदर्कास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः ॥

- However the regions in the other world which are attained through these paths are temporary, having a beginning and end, created by their own karma, being pain-producing, a very low type of joy, and having lot of sorrow as a result of the Tamasik nature and beliefs. (11)
- (78) Please note that the result of all these efforts is sorrow, if these paths are not accompanying complete absence of hope for fruit, absence of pride of their body and act of surrendering themselves to me.
- (79) The regions in the heaven world which are attainted by these practices are of a temporary nature, and the pleasures enjoyed in those worlds are like poison mixed with sugar.
- (80) It is sweet in taste but there is definite death. Similarly the pleasures in those positions are of very low type and are causing sorrow in the end.
- (81) How can there be real happiness for such persons who are spoiled by their own selfish actions? There is pain in it which goes on increasing and finally these people go to the hell which is called Andha-Tama. (The darkest dungeons of purgatory.)
- (82) The mind which is attached to sensuous enjoyment is always hankering for those pleasures.

This increases the Tamas quality of the life which takes that man downward!

(83) (The Lord Shri Krishna now goes on to describe the nature of the devotion of those who worship him with deep love.)

# मय्यर्पितात्मन: सभ्य निरपेक्षस्य सर्वत: । मयाऽऽत्मना सुखं यत्तत् कुत: स्याद् विषयात्मनाम् ॥

- How would that happiness fall to the lot of those who have set their mind on sensual pleasures, the happiness which is enjoyed (with me as the self,) O noble one, by him who has fixed his mind on me and expects no gratification from any other source? (12)
- (84) In order to tell about the glory of the self bliss implied in true devotion, the Lord Shri Krishna said-"O Uddhava! You are the only one who deserves the happiness implied in true devotion to me.
- (85) The Lord thought that as he is lucky to enjoy the bliss in the devotion, it is proper to call him "the noble one" and thus calling him as such, He began is describe to him the happiness which a devotee derives. He said-
- (86) In order to be united with me, one should not touch worldly objects with one's mind at all, like a woman having her monthly period who does not touch her husband.
- (87) If he is in continuous rapport with me, his mind will not turn towards even the other worlds and the world of Brahma also is discarded by it, the question of lower worlds not arising at all.
- (88) When he worships me like this, there arises in his heart gradually love for me, and I then become manifest as Atman in him.
- (89) It is wrong even to say that I become manifest, because I am always living in his heart. I am seen by him when all the doubts are removed from his mind. That is why I said that I become manifest.
- (90) Just as the sun who is covered up by clouds is seen when clouds are gone, so when the condition of mind being occupied with objects ceases to be, I become evident to him.
- (91) When by the faithful worship and devotion by the devotees, I become manifest to them, they never think of mundane things.
- (92) When mundane objects are no more in the mind of devotees, they get united with me by their self-knowledge.
- (93) Just as iron touched by magic stone becomes gold, my devotees become knowledge itself when

they are absorbed in Me by constant meditation on me.

- (94) Then there is nothing that can be equal to the happiness which the devotees enjoy in that state.
- (95) How can Brahma the creator know the height of that bliss, to experience which even the Lord Shankara chose to go and stay in a cemetery?
- (96) When my devotees get the experience of unity with me, they forget the pains and sorrow of the physical life; they do not feel hungry or thirsty. That is because they are really blissful in the state of Atman!
- (97) How can persons who are mad after carnal enjoyments ever imagine the divinity of that Atman? Even by spending millions of rupees, one may not get an iota of that spiritual bliss!
- (98) People who are drowned in mundane enjoyments cannot receive even a speck of the bliss, by spending money, grains, exchanging sons or dear relatives for it!
- (99) Even the residents of Satyaloka (the highest, seventh heaven) do not get that bliss1 Why talk about others? Even the god Brahma cannot experience it!
- (100) When there is Atmic bliss, even all the organs of the body become very happy, even onebillionth of which bliss cannot be attained in any heaven-worlds!
- (101) 'Please remember that I give my love to my devotees who are free from selfish desires, greed, hypocrisy, jealousy and pride!
- (102) My devotees rule over that unparalleled happiness which is not limited by space and timeand that is the happiness in the state of Atman.

### अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः । मया सन्तुष्टमनसः सर्वाः सुखमया दिशः ॥

- He who has no worldly possessions, who is self-enthralled and peaceful with his mind in a balanced state, and whose mind is blissful in meditation on me, finds all the quarters of the earth full of happiness. He is happy anywhere in the world. (13)
- (103) Now see what is freedom from possessions! He has no hut, no Ashrama, no leafy-residence of a monk, and has no bundle of cloth tied tight with valuables in it. Such a man meets my blessings and happiness early!
- (104) He who is very well self-controlled, having all his organs of sense and organs of action including the mind, well disciplined, is verily able to decorate the throne of self-bliss.
- (105) While looking at the varieties in physical bodies of all creatures, he sees unity in all of them

at the level of Atman and therefore his mind is in peaceful balance which is the state of Atman.

- (106) Just as the skin thrown away by serpent does not raise its hood though kicked by anybody, so this man is not disturbed though his wife, children or another being harasses him.
- (107) Self bliss is resting at the feet of such a man, the desire and anger in his mind are completely destroyed and real peace is established there.
- (108) It so happens that the self bliss persistently follows him for being enjoyed and becomes adhered to his consciousness in spite of his trying to disentangle himself from it.
- (109) The direction in which he looks becomes filled with blessing and wherever he stands the great happiness reigns there.
- (110) There is opened the very mine of self bliss where he puts his foot forward and if he looks at any person casually, that person is also tremendously overflowing with joy.
- (111) For the man whom such a person meets, the day becomes auspicious and supposing such a man touches any place with his foot gently, there comes to stay the Atmic joy.
- (112) Really my blessings are having their well-built house in his breathing and even his batting of an eye.
- (113) Such a man is a canopy of all happiness or the root of self bliss. He is wholly impregnated with total bliss and with the conviction that everything is equal in the world he is happiness in and out.
- (114) (Eknath says-) The Lord Shri Krishna is telling in the next verse the great state of highest happiness of the devotee.

### न पारमेष्ठ्यं न महेन्द्रधिष्ण्यं न सार्वभौमं न रसाधिपत्यम् ।

### न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद् विनान्यत् ॥

- He who has established me in his mind does not desire the position of Brahma, nor the realm of the great Indra, nor for sovereign power over the entire globe nor rulership of the nether worlds, nor mystic powers of Yoga; nor does he seek complete freedom from birth and death, which is devoid of me. (14)
- (115) My devotees whose heart is united with me are always happy by the joy which they share with me. They have no attachment or attraction to any type of aspirations.
- (116) O Uddhava! If there is greed about worldly possessions or about heavenly pleasures though

the man is outwardly devoted to me that is no devotion! That is simply attraction towards selfish pleasures!

- (117) Even if the kingdom of the whole world is offered, my devotees despise it!
- (118) The swine finds the grams fallen in the excreta, quite palatable, but men are sick of them. Similarly my devotees give up the whole kingdom over the world!
- (119) There are unspoiled pleasures including the Nature's miraculous nectars in the netherworlds, but my devotees kick them off.
- (120) Just as a wise man will not accept dirty food when he is enjoying morsels of nectar-like tasty delicacies, the devotees do not turn to mundane objects when they are enjoying my love.
- (121) Even if the coveted capital city of heaven, the great Amarawati of Lord Indra, where gods, goddesses, great sages and Nagas are always in humble attendance to Indra is offered to my devotees, they reject it as wise person will throw away ordinary earth when they are enjoying the sweet smell of the musk !
- (122) My devotees disregard even the highest heaven world of Brahma, when they are happy in my devotion.
- (123) Milk and buttermilk -both appear white but milk is preferred by the wise persons, and the pot of buttermilk is put away.
- (124) Similarly only stupid persons will like the Satyaloka equally as the joy of my devotion but those devotees who are pure in their heart will always disregard the Satyaloka, the seventh haven where Brahma rules.
- (125) Or even if occult powers come and offer at a time all the coveted joys, or nectar-like joy in the nether worlds, the Amarawati, the Satyaloka etc.
- (126) Or even if the occult power to possess which yogis strive hard, would come and stand in attention to serve, my wise devotees do not touch them!
- (127) O Uddhava, actually my devotees have already crushed below their feet, these accult powers and then only they have turned towords Me!
- (128) What of these occult powers! My devotees have rejected all the stages of liberations like Sameepata, Salokata and Saroopata.
- (129) Even "Saayujyata" state of Liberation which is beyond the power of Time and beyond the cycle of birth and death, is not touched by my devotees!
- (130) To be a separate entity first and then become united in the state of Saayujyata is a wrong notion and illogical statement. So, my devotees try not for that state!

- (131) They are very happy in their devotion for me and they like my worship only. Though all the four types of liberations come to serve them, they do not accept them, but remain enjoying my worship only.
- (132) Just see! My devotees do not like anything else except me. They become larger than the three worlds, through my worship only.
- (133) As they are completely overflowing with the joy of my worship, they never accept anything else including all types of liberations!
- (134) They throw away all types of pleasures and joys except that in my devotion, because my worship gives them divine joy.
- (135) It may be perhaps argued that though my devotees may be crazy about me, I may not be having any similar feelings about them.
- (136) For example, a louse may have liking about the she-buffalo, but she does not like that louse! So, your devotees may love you but you may not be loving them-people might argue like this with me!
- (137) They may say- "You may not have any affinity about devotion because the three aspects viz the devotee, the devotion and the object of devotion are concepts within the field of Maya and, therefore, unreal.
- (138) Nobody goes for a meal to anybody's house only because that person in seen by this man to be inviting him for dinner in his dream! Similarly it may not be possible for you to love the devotees because the act of devotion is an unreal concept, a Maya!
- (139) (Eknath says- The Lord has considered this possible question, and thinking about that possibility, He is telling –"If the mind of the devotee is pure and his intellect rational and sincere, I also love him earnestly, with equal tenderness.
- (140) I reciprocate the actions and sentiments of each and every-body. As the devotee is one-pointed and sincere, I am also wholly responsive to him with all my kindness.

### न तथा मे प्रियतम आत्मयोनिर्न शङ्कर: । न च संकर्षणो न धीर्नेवात्मा च यथा भवान् ॥

- None else than you is my beloved, including Brahma, the Lord who is my own progeny, Shankara or Sankarshana etc. and not even my soul, the Atman!(15)
- (141) Only I know the love of my devotees, for Maya and everything in the three worlds is not equal to that love.

- (142) As soon as the devotee becomes united with me by his one-pointed love, it destroys his ignorance. O Uddhava! How can I sufficiently describe the love which I have for such devotees?
- (143) Brahma is my own offspring and I give my full attention to fulfill all His desires. But He has no such ardent love for me as the bubbling energy of love which my devotees have for me!
- (144) I have told Brahma to look after the work of creation of the worlds, that is 'karma', and I have inspired my devotees to be free of karma. It was therefore that instead of going to Brahma, I lived with the cow-herds in Gokul and enjoyed their simple meals of rice and curds!
- (145) I become cows and calves to humiliate Brahma who had stolen the cattle from Gokul to test my power! In short, there is not that much love in my heart for him as I have for Gopalas.
- (146) Balaram is my elder brother but I have not so much love for him as I have for my devotees.
- (147) Balaram took the side of Kouravas and dis-regarding his relation of brother with me I went to Pandavs to protect them as they are my devotees.
- (148) When Bheeshma took a vow, I protected my devotee Arjuna, by wielding a weapon, thus breaking my own vow.
- (149) Laxmi is my spouse but I have given Her the duty of nursing my feet, and I took all the care of Gopis who loved me. I even lifted Gopis on my shoulder!
- (150) I honour those devotees who dislike the Goddess of Riches, Laxmi, and those who beg for prosperity from me, fall in such a condition that they neither get Laxmi or me-her husband!
- (151) I love the devotees who disrespect and abhor money, which is the form of Laxmi. I do love the Lord Shankara, but above all, I love those of my devotees who are not after riches.
- (152) By meditation on the Lord Shankara, I had to have dark complexion from His body and I gave my fair complexion is Him, and by His wish I took the form of Mohini for the second time.
- (153) And I made the Lord Shankara mad for that same Mohini, but I saved Rukmangada from the attraction of Mohini!
- (154) Thus, please understand that the Lord Shankara is not dearer to me than my devotees. In all the three worlds, there is nobody whom I love more than my devotees.
- (155) In the Vedas and scriptures, my image with four arms is very honorably described, but myself bear with respect the stigma of the foot of Bhrugu on my chest.
- (156) I am not so much caring for my body. Therefore, I have become a cowherd and I am tending the cows in the jungles and ravines. I have even taken care of the horses of my devotee.

- (157) I have no desire to be fulfilled, but for the sake of my devotees, I live as a man of desires. When I see the extremely loyal devotees, who worship me with all their heart, I jump towards them.
- (158) As soon as I see a loving devotee, I bring him on par with me; and if that is not possible, I afford for him the highest happiness in all the three worlds; and if the devotee is not near me, I go and become his servant.
- (159) Not minding whether I am respected or not, I even wash the dishes or clean the kitchen of my devotees and if there is real calamity about to fall on the devotees, I risk even death.
- (160) O Uddhava, for a devotee like you, I neglect my own body. I like such devotees throughout day and night. I am extremely fond of such devotees.
- (161) Actually, I like the devotees because they worship me whole-heartedly; and they have become worthy of service from me. (Eknath says- Now, the signs of such devotees are being described by Lord Shri Krishna in the following verses).

# निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् । अनुवूजाम्यहं नित्यं पूर्येयेत्यङ्घ्रिरणुभि: ॥

- I follow the foot-steps of the devotee, who is not expecting anything, contemplates on me, is having peaceful mind, having no animosity and sees unity everywhere, with a hope that the dust from his feet may fall on me and purify me. (16)
- (162) The Lord Shri Krishna said to Uddhava-"When a devotee worships me whole-heartedly his mind is completely occupied by me and his consciousness becomes empty, his desires having been destroyed."
- (163) If a sum of money is offered without being asked for from anybody, and if the man stretches his hand to take that money, in that action, the virtue of having no expectation or hope is spoiled.
- (164) As soon as a person bends down to pick up money, you should consider that the man has been pulled down by greed. Therefore, the man who neglects even such money and goes away from there is worthy of my salutation.
- (165) Supposing, some amount is lying on the road; and nobody claims it to be his money; and a man picks-up that amount, even that becomes a breach of his virtue of having no expectation.
- (166) So, the state of mind, where there is no desire at all, is called "free from expectation." I am going to tell you the quality of that mind, which thinks and meditates in that desireless peaceful state.
- (167) My image which is described in Vedas and scriptures as the standard image is really my

purest form and when the mind is paying full attention with a sense of unity to that image that is the state of meditation.

- (168) While thinking continuously about that pure form of mind, the mind becomes congruent and united with it without any particular effort for it. That is "thinking without purpose and effort"; and remembering without trying to remember.
- (169) You should consider this as the true state of meditation. I will now tell you about the inner peace. Please listen.
- (170) Sometimes the mind becomes peaceful for some time but there are dormant urges of desire, anger and greed. So, that peace is not real peace.
- (171) A crane is very still, standing on one leg in shallow water, which appears to be very peaceful; but he is watching for fish. That is not real peace, because hunger, greed is prominent in his mind.
- (172) There should not be special awareness of body. There should not be desire, anger, and greed at all. Such a peace is possible only for a fortunate person. This is called the main state of peace and silence.
- (173) O Uddhava, please note that I consider this peace as the true peace of mind. Now, I will tell you what is equilibrium.
- (174) All the Beings are quite different from each other, and their names are also various. Actually, this whole world is full of strange and irregular shapes, but in all the beings the Absolute Brahman is one and the same. The devotee has this vision of unity.
- (175) Without disturbing or destroying anything, my devotees see the unity of all the beings and behave with equanimity towards all, only on the strength of their faithful devotion to me.
- (176) When this sense of equality arises by my grace in the mind of the devotee the concept of separateness disappears and being without any sense of higher or lower regarding others, he becomes free from animosity.
- (177) There is reason to be against anybody so long as the man thinks of duality and when he feels that he alone is dwelling in everybody through-out the world, who would be enemy and of whom?
- (178) Will the sky quarrel with itself? Will the moon fight with Herself? Will the wind suffocate the wind itself? Will the tongue cut itself into two?
- (179) Disappearance of the sense of separateness is the main sign of absence of enmity in his mind! O Uddhava, this is the reality about freedom from enmity, please remember!
- (180) The main qualities are "no expectation", meditation on my real image, peace, the sense of equality everywhere, and freedom from enmity. Thus these are five virtues.

- (181) There is no necessity of all the five virtues; if one virtue of not expecting anything from anybody is fully developed, the final liberation of the saayujyata –(complete identity with God) serves him and his mind is convinced totally of the Absolute Brahman within itself!
- (182) Non-expectation makes the mind very still; he is free from enmity, he is completely peaceful and I also help him with great love.
- (183) Without having to go into caves of mountains or isolating oneself physically from people, if all these five good qualities are developed in the mind of the devotee, he will be free and he will be instrumental also to free the whole society.
- (184) Even by seeing such devotees, people will be emancipated, without any doubt. Even remembering their name the ordinary persons will be liberated.
- (185) If these five virtues are developed in my devotees they become purer and more sacred than myself and I bow down to their feet and put the dust of their feet on my head with all respect.
- (186) When by evaporation the waters from the sea rise up in the sky and clouds are formed, the waters become sweet and the rain makes the entire world happy and the danger of famine is averted.
- (187) But if water remains in the sea it is of no use to anybody. Similarly my devotees become more sacred than myself because of their faith and devotion.
- (188) If you try to eat the banana tree itself it has no meaning but the banana fruit satisfy the hunger. Similarly my devotees have more purity than myself.
- (189) Even I would say that all the sacredness which is felt by people to be in me is the result of the devotion offered by my devotees to me. That is why I run after them to catch the dust of their feet for worship.
- (190) By salutations offered by me to the feet of my devotees by respectfully honoring the dust of their feet I am considered to be the most sacred person, even the Lord Shankara receives with respect the pure water touched by my feet. (This refers to the river Mandakini in Heaven which starts from the feet of Lord Vishnu and was held by the Lord Shankara on his head-The story is from Ramayana)
- (191) In short the happiness which my devotees enjoy is beyond all description and nobody else can have that joy by any other means.

#### निष्किञ्चना मय्यनुरक्तेचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।

# कामैरनालब्धधियो जुषन्ति यत् तन्नैरपेक्ष्यं न विदुः सुखं मम ॥

- Others cannot realize my blissful nature which is understood by those exalted souls who have nothing to call as their own, whose mind is devoted to me, those who have subdued their passions and love all beings and whose understanding is not spoiled by desires. This nature of mine can be known only by those who are free from any expectation. (17)
- (192) There are devotees who have absolutely no possessions of any kind, even to the extent of a broken piece of glass and who do not see anything else than myself in the whole world.
- (193) When such devotion is there, the devotees have no pride about their caste, their family and their body. This is called the state of having no possession
- (194) As their mind is completely absorbed in their love for me there is the bliss of self and divine peace in their consciousness.
- (195) When devotion culminates in such inner peace the devotee does not see anybody else in the world except me.
- (196) Every Being whom he looks at, he recognizes as me and in that joy of recognition he naturally loves all the beings.
- (197) When such devotion includes all Beings as one with me that is the state called Mahanta.
- (198) In that state all the urges like desire, anger etc are destroyed from the mind of that devotee.
- (199) These desires and other urges in the mind disappear when the devotion is mature, just like the stars which disappear from the sky as soon as the sun rises.
- (200) When desire disappears, all objects go away from the mind and only the joy of my devotion remains in the mind of the devotee.
- (201) My devotees are enjoying bliss which is indescribable even by Vedas and which is not covered by time and space.
- (202) They get that joy by which all the senses and the mind become still and all the organs become charged with the divine bliss.
- (203) What more should I say in praise of their happiness? Even the happiness which liberation gives, cannot be equal to it. See how blessed are the devotees of Shri Hari!
- (204) Many seekers make very great efforts to attain such happy state and they harass themselves by penance! They try to abhor the objects of this outer world!
- (205) Some practise yoga, and perform Yadnyas. Some study the religious sciences and some give up all their possessions while some others go away from their house and wife.
- (206) Some eat only fruits, some go without any food for some days, some remain naked, some remain celibate, and some live in caves and ravines, some live high on the mountains or in

the labyrinths of caves!

- (207) Some keep long hair, some give knots to their hair, some allow their nails to grow long, some try postures of Hathayoga; some behave like mad men or men possessed by ghosts, etc.
- (208) Some wear crimson and red clothes and keep their heads without any head-dress, some wear only torn rags on their body and some go for pilgrimage and allow their bodies to emaciate! Some take a vow to be dumb!
- (209) Some smear their bodies with ashes, some wander blowing conch; some do continuous talking, some like to remain in water, and some are engrossed in rituals in which clay and Darbhas (a kind of grass) are used.
- (210) Thus there are many methods and in following them, numeral seekers harass themselves!
- (211) Nobody else is fortunate enough to get that bliss which my devotees get. They do not even see how that bliss is!
- (212) Just as crows never get the necter of the moon rays, my real joy is not available to those who are not my devotees.
- (213) The louse can get only the blood from the udder of a cow, but does not get the milk from it.
- (214) Similarly, O Uddhava, those seekers who undertake various penances without any feeling of devotion for me, do not get the Nectar-like Atmic bliss from me!
- (215) Only those who have sown the seeds of my devotion and have cultivated love for me, get the happiness from me in their own self, their Atman!
- (216) That bliss in the Atman never becomes stale and the devotees never develop dislike for it; and there is no impediment of the organs in having that bliss, because it is quite higher than the level of physical organs!
- (217) You see! Whatever joy one gets from worldly objects is through the organs only, but the sacred devotional joy is not controlled by anything like that. Only really spiritually lucky devotees can get it!
- (218) When enjoying that bliss, the man who is bearing a body and is otherwise identifying himself with the body-becomes free of the awareness or pride of it and once the bliss is manifest in the devotees, it never wanes!
- (219) What wonder is there if my ardent devotees are lucky to partake of this bliss! But there are ordinary persons also, who have been uplifted by worshipping me!
- (220) If one is lucky to get the company of saints and some degree of belief in God arises in the mind of that man, he experiences cessation of the attraction towards objects, even by a little devotion regularly followed!

### बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रिय: । प्राय: प्रगल्भया भवत्या विषयैर्नाभिभूयते ॥

Meaning of the Verse :

- If my devotee has sincere devotion for me he is not generally overpowered by objects though occasionally he may feel some attraction to objects. (18)
- (221) How can there be disturbance by objects of senses when the devotees are strongly devoted to me with loyalty and love?
- (222) When there is devotion in the mind of the person, all his carnal desires are burnt. How can there arise liking for mundane objects?
- (223) A mirror becomes clean when rubbed with a powder. Similarly by devotion the liking for sense objects is washed. To say that the devotee is attracted to such things is a childish statement.
- (224) Even a man who is completely absorbed in sense-enjoyments becomes ascetic if by chance he experiences some devotional feeling in his heart.
- (225) If a person feels some attraction towards devotional path but still his desires are not subdued, he is in a divided state of mind.
- (226) He should prefer my worship with determination and should consider his attraction to sense objects as secondary, unimportant and worth rejection. I will tell you how the attraction towards objects is transformed into apathy.
- (227) When salt is put into water the water dissolves that salt. Similarly when a man purposefully gets more and more interested in the worship, the network of objects is burnt.
- (228) Similarly the connection of objects with the mind of the devotee is cut by the strength of continuous devotion and he enjoys the bliss of Atman.
- (229) Here one may ask that if one wants to remove the thought about objects from one's mind but one will not use devotion as a means to achieve that state, then how can one become free from attraction to those objects? (that person does not choose himself to do anything about devotion.)
- (230) (Eknath says- The Lord Shri Krishna is answering this question. He says even if by chance a spark of fire from a lamp is thrown inadvertently, it does not fail to burn articles in the house and may spread all over the neighborhood, turning everything into ashes. Similar is the case with devotion.

# यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात् । तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥

- As fire which has fully burst into flames, reduces a pile of firewood to ashes so does devotion directed towards me burns the sins completely, O Uddhava! (19)
- (231) If a spark from the fire kindled to light a lamp suddenly flies away and touches some combustible material in the house.
- (232) Though the man does not wish it, the fire flares up turning to ashes everything in the house and even the town and environments.
- (233) Similarly even if a spark of devotion enters the mind of a person it burns heaps of past and the present sins.
- (234) The old sins are very much adhered to the mind and are very hard to be removed and they cause the mind to be constantly upset by attraction towards objects.
- (235) But if a little devotion towards me arises in that mind it destroys the whole complex network of sinful thoughts and emotions without delay, just as camphor burns itself and everything in its contact suddenly.
- (236) When the mind becomes clean and pure in this way, there is manifest easily the absolute Brahman, and then the mind never turns towards objects. It becomes ascetic automatically.
- (237) O Uddhava! Such is the power of even a little devotion! The importance of totally one pointed devotion is not understood even by Vedas and scriptures.
- (238) My worship is an abstract power, an invisible emotion. It cannot be seen. As it is beyond concepts, one cannot form any idea about it. As it is unfathomable, it cannot be understood even by all types of efforts and penances.
- (239) Even I cannot see the final limits of my devotion. That is why I only obey the wishes of my devotees and never let their word go unheeded.
- (240) The greatness of my devotees is boundless, I serve them. Even when a devotee of mine kicked me on the chest, I honored it and now bear the symbol of that foot as a gem on my chest. I bow to the specks of dust of the feet of my devotees!
- (241) One may feel elated to call oneself as a devotee but the nature of devotion is not easy to comprehend. Its secret is really not understood by ordinary human beings. Even the Upanishads and religious sciences cannot see it clearly.
- (242) Knowledge can be understood intellectually but devotion is very deep. By devotion Love comes into being, which is pristine, pure, natural and not a calculated pattern of thought or action. This is difficult to realize!
- (243) A miser is always thinking of his cash kept securely in his house, though he may go out

anywhere. Similarly my devotee always remembers me in his heart though he may be outwardly busy in many activities.

- (244) Or a barren woman takes extreme care of her child in her womb, if by great miracle she is pregnant. Similarly my devotee is always sincerely nurturing my memory in his mind and heart.
- (245) Just as that woman gets all the symptoms due to that pregnancy, so, my devotee experiences waves of delight for having me in his heart.
- (246) A mother in law is overflowing with love and welcoming enthusiasm when her favorite son in law visits her house and she offers everything to him. Similar is the state of mind of my devotee who is always meditating on me. His mind is overflowing with my love!
- (247) My devotee has increasing love for me just as a farmer is happier and happier when he sows more grain seeds in his field.
- (248) When a virtuous and loving husband goes away for some adventure or some business, his doting wife is keenly waiting for him, very eager to see him back with her. Similarly, if by chance my devotee experiences that I am away from him, he laments piteously and eagerly await my return to him.
- (249) O Uddhava, when the devotee is thus totally in love with me, you should know that this is my Devotion, and I am at service of my devotees, as a servant, because of this great devotion.
- (250) Thus, the Lord was telling Uddhava the sign of real devotion when the love for God in the heart of the devotee is continuously growing and increasing.
- (251) With love, the Lord Shri Krishna was telling Uddhava-Dear Uddhava, know that this is the devotion by which I am always near my devotee!
- (252) This devotion is the only means to go beyond and be free of this world. Liberation becomes his servant who is such a devotee! Why discuss about other things?
- (253) You see, I am unconquerable in all the three worlds, but on the strength of faith and devotion, I am made a servant of the devotee.
- (254) Devotion brings such a victory that any other kind of victory is nothing as compared with it. I am going to tell you that also. Please listen how devotion is the greatest and highest thing!

### न साधयति मां योगो न सांख्यं धर्म उद्भव । न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥

Meaning of the Verse :

No yoga practice, no Sankhya way of mediation, no self-study, no penance and no renunciation are

able to reach me, as the really great and ardent devotion is able! O Uddhava! (20)

- (255) Sankhya philosophy which teaches what is permanent and what is temporary, or performing one's daily routine karma and reasonably arising duties, or eight-faceted yoga-nothing of these are able to enable a seeker to reach me!
- (256) Or study of Vedas or any penance in which the seeker observes complete fast or eats only ripe leaves or takes only water, or taking the Sanyasa initiation-all these are powerless without the support of Devotion.
- (257) Just as a face is not beautiful when there in no nose, or the body without
- (258) head is useless, or a woman without husband is not honored, similarly, all means are useless without devotion and they have no strength to take the seeker near me!
- (259) Devotion to me is unlike these other means, able to make the devotional feeling richer and richer, and reaches me directly without depending on anything else.
- (260) "I am reached only when there is real devotion" this point was repeatedly told by the Lord to Uddhava.
- (261) O Uddhava, just as the gem is always having its brilliance, just as the Sun always accompanies Aruna, so, I the spouse of Goddess Laxmi is always near devotion.
- (262) One who is endowed with this devotion is definitely having me as his companian. Any other efforts are not able to reach me without Devotion!

### भवत्याहमेकया ग्राह्य: श्रद्धयाऽऽत्मा प्रिय: सताम् । भक्ति: पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥

- I, the beloved self of the righteous, can be reached only through one-pointed devotion coupled with reverence. Devotion concentrated on me absolves even the people who eat flesh of dogs, from the stigma attaching to their caste, in which they have taken birth. (21)
- (263) When all other efforts and practices are left aside and only faithful devotion is followed I become pleased with the devotee.
- (264) To have an insight into all beings, seeing in them only God, without allowing any doubt to rise in the mind, is the most important sign of my devotion. This is the real devotional feeling.
- (265) When a man becomes disinterested in all other activities and finds great joy in worshipping me and trusts me neglecting even liberation,

- (266) Where does there remain anxiety whether one will be liberated or not? My devotion then has banished all the rules of action etc.
- (267) When the devotee does not accept any other path except devotion then only his life and my life become one. Even I may say that this devotee is my Atman.
- (268) I am the Atman of persons of wisdom; I am the dear Paramatman of my devotees; I am the supreme person mentioned in the scriptures, and being such, I run to welcome these devotees.
- (269) As I love one-pointed devotion I have become their obedient servant. It is because of them that I am praised throughout the three worlds, and it is because of them that so much importance is given to me.
- (270) It is by their kindness that I become "Saguna" and can eat food articles and enjoy dinner. By their kindness I am able to put on ornaments and dresses and on their vitality I function everywhere.
- (271) I am having no possessions. My devotees have spent everything they have and by offering all sorts of valuable things and attributing qualities to me, they have given me greatness.
- (272) I have no eyes, they have given me eyes. I have no ears, they have given me ears. I have no mouth; but now, I can speak with their mouth.
- (273) Because of them, I come and go; because of their kindness, I don various ornaments on my limbs; and because of their kindness again, I have got particular place. All my power is given by them.
- (274) They gave me name and form, and I have become sacred by their virtues. My permanent abode in Vaikuntha is made by the devotees only.
- (275) It is through devotion only that I have become a servant of my devotees. I am always standing by them to help!
- (276) I am having no birth but I take birth for them. I am having no duty but for them I perform many acts. To obey their wishes and fulfill their hopes, I save even the greatest sinners.
- (277) Valmiki was a very great sinner but to fulfill the wish of Narada, I made him worthy of respect in all the worlds, by means of repetition of my name!
- (278) Such is the power of devotion which I obey. Without devotion I am not pleased with anybody.
- (279) I have been burdened by the obligations of my devotees, because I cannot repay their debts at all. I am, therefore servant of my devotees.
- (280) Actually I have nothing with me to enable me to give then in return of their devotion and

love! What little insignificant things I have given to them, are also being told to you now.

- (281) The devotees have become honorable by my grace. They have achieved all the goals in life by my grace. They are always satisfied by the joy emanating from me and by my grace they are having the ecstasy of the self-joy!
- (282) By my power they are more powerful than anybody in the world and thus they are able to negate the influence of the world on them by cutting the attachment without actually hitting by any weapen! Death cannot stand before them because of the strength which they have got from me.
- (283) It is by my supporting strength that they do not fear anybody in the world and being in the body, they live outside its bondage. By my strength they have overpowered the total annihilation!
- (284) By my power which is infused in them they have conquered the birth and death cycle and by my worship they have become eternal Brahman.
- (285) Even this is not given by me but they have achieved it by the strength of their devotion. I cannot disobey them. Everything which is my glory and virtue has been looted by my devotees.
- (286) Though I am invincible, unconquerable they have conquered and subjugated me by their devotion! Even my position as Atman is now in their possession.
- (287) The devotees however are wise enough to keep the authority of myself over all the world, though they enjoy all my powers and they do not deviate from the path of devotion.
- (288) You may be surprised to hear about the sanctity of the devotion which they have but I do not hesitate. I have no doubt about that sacredness and the greatness of devotion, which please listen to.
- (289) When a person leaves aside the prestige and the importance of his life in the ordinary social systems, and by purity of heart gives himself over to my devotion, he is worthy of being worshipped by me even if he belongs to the caste of Chandala.
- (290) I have even respectfully honored such dirty bears and monkeys and the children of cowherds who are wandering in the forest and drink only buttermilk.
- (291) One should be taken as united with me and deserving respect throughout the three worlds, who, though belonging to a lower caste is of a very high level of devotion.
- (292) In one verse in the Bhagawata book in its seventh Skandha it is said that I value even a Chandala who is my devotee, more than a Brahmin having twelve virtues but is averse to my worship.
- (293) Even Chandala who is absorbed in my worship is more worthy and many great ancient poets

and men of wisdom bow to him.

- (294) Vidura was the son of a maid servant but he became favorite of the Lord because of devotion. The feeling of faith is the important factor in the spiritual practice. Pride of any particular caste is useless.
- (295) Devotion is the only highest means for reaching me and no other means are so useful. I have therefore, bestowed upon the forest dwellers like monkeys and bears, the much covetted status of freedom.
- (296) Vulture Jatayu, belonging to the meanest caste among birds was given liberation by me. Dharma-Vyadha belonging to low caste was emancipated by me because he was my devotee.
- (297) One may be born in any caste or category of Beings, if he has real faith in me and devotion, he should be considered the very image of purity and sacredness.
- (298) The Lord said- "By excluding my devotion if one practises other means, they are of no use for attainment of unity with me. Logic and arguments and counter-arguments are not the way to reach me!

# धर्म: सत्यदयोपेतो विद्या वा तपसान्विता । मद्भवत्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥

- When a man is devoid of devotion towards me, his religiousness even with truth and compassion, is not sufficient to purity him. (22)
- (299) Any rituals and religious performances, without having devotion in heart, are nothing but confusion and any religious endeavor which misses the crux of attainment of unity with me should be considered no-religion!
- (300) Truthful talk without my devotion is like a child born blind, in which there are mistakes at every step and that soul does not comprehend that he is retrogressing.
- (301) To praise compassion without any devotion in like praising a widow who is not admitted in any religious function.
- (302) Expertise in any subject or good learning if it is without devotion is ignorance! Just as a crow does not value moonlight, these scholars do not recognize self-knowledge!
- (303) A donkey travels with the burden of sandalwood on its back but cannot appreciate the fragrance of that pure wood. Similarly to read scriptures and study Vedas in just to bear a burden!

- (304) If a man observes fast and in other ways makes spiritual endeavors, without having any feeling of devotion for me, it should be considered as retribution of the past sins committed by him, because that penance is not true at all.
- (305) Whatever religious effort a man undertakes without love for me is just like a cocoon created by a silk worm around itself which encloses it! Any action devoid of inner devotion to the God, becomes a bondage to the man!
- (306) So, in short any work done without love for me is dry and futile. (Now the Lord is telling about the pure kind of devotion!)

# कथं विना रोमहर्षं द्रवता चेतसा विना । विनाऽऽनन्दाशुकलया शुध्येद् भवत्या विनाऽऽशय: ॥

- How can the mind become pure without devotion accompanied by appearance of goose-pimples due to joy, with tears flowing from the eyes, and with melting heart? (23)
- (307) If a man listens with interest to the stories of Lord Hari, or his adventures or he constantly broods over the strangely divine miraculous life of Hari or discusses it with friends, his mind undergoes a change.
- (308) This arouses devotion towards me in his mind. Devotees sing my names with great love and dance in ecstasy!
- (309) As there in great upsurge of love from their heart they sing and dance in the gathering of devotees. By the outward actions their inner feeling of devotion is evident.
- (310) When the mind is overjoyed the body shivers with joy and the tears falling from the eyes tell the story of their self-realization.
- (311) By tremendous feeling of devotion the fetters of I ness and "THAT I AM" also gets broken and interest in the worldly objects disappear!
- (312) At that time, there are goose pimples all over their body, tears flow freely from their eyes and the self-bliss overflows out from the inner being.
- (313) Both the pupils are dilated, they shine with the light of the self and the devotees are always cheerful. They are not aware of their body and their mind is united with the God.
- (314) If there is no such devotion in a man how can there be apathy towards outer objects? And dear Uddhava, unless worldly desire dies, devotion to me is never possible!
- (315) Please listen to the signs and the purity of the person who has really pure and blotless faith and devotion towards me.

(316) He who has devotion to me, even a little for the first time, this beginning brings about immediate purity in his aura, his consciousness, and he, by his being a devotee turns all the world that much towards God and purity - thus the Lord declared with a certain emphasis!

### वाग् गदगदा द्रवते यस्य चित्तं रूदत्यभीक्ष्णं हसति क्वचिच्च ।

# विलज्ज उद्रायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥

- The person, who is blessed with devotion to me, has his speech affected by emotion, his heart becomes soft, he cries akiyd and laughs also occasionally, without any shame, he sings and dances, and thus he purifies the whole world? (24)
- (317) The devotee gets goose-pimples all over body, tears flow from his eyes, the mind is full of emotions and the speech is also affected.
- (318) As the joy cannot be contained in the heart, eyes become half-open! The soul becomes united with the over soul, and the three factors of the meditator, meditation and the object of meditation are dissolved.
- (319) Tears flow profusely from the eyes, the emotional upsurge overflows through the eyes and speech, there is no awareness of the body and the devotee suddenly falls unconscious on the ground.
- (320) He cries out loudly the name of God, he begins to sob continuously, and while crying, he starts laughing uncontrollably. He becomes as if possessed by a holy ghost (Samandha)
- (321) He laughs and cries continuously and in the ecstasy of devotional feeling he begins to sing in that state, about the greatness of God.
- (322) He forgets the duality of me and you, he forgets social manners, and begins to dance with great joy and love of God.
- (323) So, he is continuously dancing, laughing, singing and crying! But what is the reason of his crying? I shall presently tell you! Please listen.
- (324) A child is estranged from its mother and it is crying while searching for her. When suddenly it sees her, what happens? It laughs and cries! It embraces her!
- (325) Similarly the soul and the over soul, the Atman and the super Atman were missing each other in the city of Illusion, and when they meet, the soul begins to cry and laugh!
- (326) They embrace each other as they are meeting after a long time and as the joy cannot be contained in the heart, it is expressed through crying.

- (327) God is very naughty. He is not seen easily, but the devotee finds Him in his house and becomes stunned and motionless due to surprise!
- (328) God is always near us, but when people run to far off places hoping to see Him, He laughs at them.
- (329) When God is unconquerable and cannot be possessed, the seeker proudly says that he has caught God and that He is kept in his heart, and with that notion he dances with joy.
- (330) The idea of duality is dissolved by the devotee and he feels that he has conquered God successfully, by his devotion and he begins to sing and dance merrily!
- (331) If one tries to see around in the world, one sees nobody else except oneself and in the absence of any other, he has no cause to be bashful or shy about anything and that is why such devotee behaves without fear!
- (332) In this way my devotees sing and dance in the ecstasy of devotion and by their joy the three worlds get purified.
- (333) These devotees are so powerful spiritually that poor ignorant souls are liberated only by seeing their feet and by the dust of their feet, even animals and stones are liberated.
- (334) By the loud sound of songs of these devotees, they wipe out the sorrow of all people and they also become happy!
- (335) Some devotees have liberated people by seeing, or touching, or by giving advice, or by Keertana or by repetition of god's name! O Uddhava, they have thus emancipated the world!
- (336) Jeeva becomes spoiled by ignorance in his life, and for being pure, the devotion is the only means for him! (The Lord was telling all this to Uddhava.)

### यथाग्निनना हेम मलं जहाति ध्मातं पुन: स्वयं भजते च रूपम् ।

### आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥

- Just as by fire, gold becomes pure and by blowing in the urn, it resumes its own purity, and Atman washes all his karma and worships me by the yoga of Devotion. (25)
- (337) If gold is having some lesser metal used for manufacturing of ornaments and has become impure, it cannot be cleansed by water!
- (338) But if the gold is turned into a thin sheet and heated in fire, the dirt is burned and it shines in its original purity.

- (339) Similarly one who has become dirty due to ignorance and selfish actions, has the only means of my worship, for washing off the dirt.
- (340) The more the mind is treated with devotion the more loose the bondage of ignorance becomes; the root of Maya is destroyed and the soul reaches the high level of Atman.
- (341) When the bondage of ignorance is cut the soul experiences the complete self knowledge which is pure and itself the final reality and by that self knowledge the soul is very happy and joyful.
- (342) You will perhaps ask that since the ignorance of the soul is removed by knowledge, what is the necessity of devotion there?
- (343) But really the knowledge is not possible without having devotion. Please listen.

### यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाभ्रवणाभिधानै: ।

### तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसम्पूयुक्तम् ॥

Meaning of the Verse :

- The more one's mind gets purified by listening to and remembering my auspicious stories, the better able is the Jeeva to discern the subtle reality of the self just as the eye is better able to perceive a minute object when treated with a medicated pigment. (26)
- (344) When the seeker listens to and meditates upon or sings in praise of my various adventures and my sacred stories and my characteristics which are nicely described in the Vedas and scriptures, his mind becomes purer.
- (345) And the more he practises my devotion the lesser becomes the ignorance and he realizes me in my pristine glory which is not recognized even by Vedas and Upanishads.
- (346) The Jeeva then becomes united with me in my extremely minute and abstract nature which is normally not visible and is without any signs which can be perceived by senses. By my worship in this way he becomes totally satisfied.
- (347) The man who has put medicated ointment which increases the vision can see invisible things. Similarly by my worship the devotee becomes embodiment of knowledge.
- (348) O Uddhava! One thing you must note here. There is no necessity of undertaking difficult tasks. A man gets my blessings just according to his inner faith.

# विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते । मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥

- When the mind thinks and broods about objects, it becomes attached to them and when the mind remembers me, it merges into me. (27)
- (349) The man who is always thinking about sense objects is really absorbed into those objects but he who always thinks about me becomes identified with me in my nature of knowledge.
- (350) When the wife of a man goes to her mother's home, she becomes present in his mind as a living image and he becomes full of desire for her when he remembers how she looks, speaks and moves about.
- (351) When one thinks about the woman who is not present she is manifest before the eye of the mind, then it is natural that if one thinks about me who is constantly in one's heart I will be equally manifest in one's mind and there will be identity of both the devotee and myself.
- (352) Then the thinker, the mind, the worries and the state of meditation-all these factors disappears and the man becomes embodied knowledge which is also called unity with me.
- (353) My dear, this is the main means to be one with me- meditation and my worship.
- (354) Whatever other object of meditation a man chooses it becomes a bondage. Therefore you should give up thinking about other objects and should concentrate on me alone.

### तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् । हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥

- So you must give up thinking about unreal objects just like the projection of the mind in the dream and you must place your mind-which is already saturated with meditation on me and be content forever. (28)
- (355) What is unreal? It appears to be real but it is perishable. It is illusory and apparent only.
- (356) That which attracts the mind, in this world as well as the higher worlds by its beauty and deludes the mind by thoughtlessness, is unreal and see All the beings are striving for perishable things and suffering a lot.
- (357) Even if a person gets divine pleasures in the Heaven they are also temporary, just like dream sequence.
- (358) It is obvious therefore that leaving this type of thinking one should always meditate on me and his consciousness should be full by my presence.
- (359) When a man is having devotion and meditating with concentration there are some things which are detrimental to the smooth meditation. The Lord Shri Krishna is telling about these distractions.

## स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यवत्वा दूरत आत्मवान् । क्षेमे विविक्त आसीनश्विन्तयेन्मामतन्द्रित: ॥

Meaning of the Verse :

- By avoiding the company of woman and of persons interested in women the seeker of liberation should sit comfortably in aloneness and alertly meditate on me. (29)
- (360) He who is really intent upon meeting me should totally give up the company of woman. He should live in seclusion and meditate upon me.
- (361) More dangerous than the company of a woman is the friendship with a man who is attracted to women. One should not meet him, not talk to him and one should not look at such a man even from a distance.
- (362) The seeker should avoid contact with women and the womanizer by body speech and mind and he should make up his mind strong with determination never to have anything to do with them.
- (363) He should find out a place where there is peace and aloneness, sit there quietly and meditate on me.
- (364) He should not be lazy. He should be alert. He should concentrate his mind and think of me.
- (365) Woman and persons crazy about woman are very important impediments in the way of my devotees. These always disturb the meditation and are calamities on the path towards me.

# न तथास्य भवेत् क्लेशो बन्धश्चान्यपूसङ्गत: । योषित्सङ्गाद् यथा पुंसो यथा तत्सङ्गिसङ्गत: ॥

- A seeker will not suffer so much by keeping company with other persons as he will suffer from contact with woman or with men who are crazy about women! (30)
- (366) Millions of varieties of ignorance are assembled in the company of woman. Even if one looks at a woman disaster is sure to take place.
- (367) Woman is a heap of great illusion; she is fuel to the fire of desire. She is the great deception of the Jeeva and she is the downfall of man.
- (368) Please remember that she is the sharp arrow of the cupid. She is the sinister machinery of Maya the power of God, and she is the cauldron fermenting in the hell of darkness of ignorance.

- (369) By contact with woman, the knowledge becomes blind. She is the cause of various attachments and in her company, man forgets his own welfare.
- (370) One has to lead a family-life with all the worries and anxieties because of woman. She causes such bondage for man that results into rebirth, she is the instrument of enjoyment of sense object, which are the iron-fetters of the soul.
- (371) It is woman, who, as a mother, always suffers pain and sorrow, and tolerates hell of dirt, while it is she, who makes a man hate his mother and get involved in his wife.
- (372) It is the woman, who spoils a man's love for his mother, sows seed of hatred between brothers, and she entices a man by her coquettish advances, and finally banishes a man to the jungle of heretic attitudes.
- (373) Her glances are so sharp that when they penetrate the mind of man, he is completely hooked and the poison which she inserts in the man's mind never leaves him.
- (374) As there is so much disaster in the company of woman, the seeker who aspires to reach me should have no attachment to her, and he should not have any thought of liking for her in his mind.
- (375) If one remembers a woman, it disturbs the state of meditation and concentration. Her company is so bad and the company of a person crazy about woman is worse than that.
- (376) One may luckily escape from the influence of the woman, but the bad result of the company of such a womanizer is difficult to avoid.
- (377) There is a story of king Shikhidhwaja, who was saved from bondage of life, because of a woman by name Choodala; and the king Kuvalayashwa was emancipated by the grace of a woman called Madalasa.
- (378) The sage Vasishtha has described in his book how a woman by name Leelavati, by her penance won the grace of Goddess Saraswati and helped her husband to be liberated.
- (379) So, there are cases in which good women have by their grace liberated men; but there is no way out for a man, who is caught in the company of a man infatuated by women.
- (380) One who is sold out spiritually to woman and becomes psychologically and physically a slave to woman, and always obeys her every word.
- (381) Has great reverence for a woman as if she is some family-deity, who travels in the sky. He is dancing to provide all sorts of pleasures in the service of a woman.
- (382) If she hints that he should harass some relative, he barks at that man like a dog. But if she insults him, he runs away like dog with its tail turned between his hind-legs.
- (383) He does not eat good and delicate food, but gives that to her, thus giving up his freedom of

choice.

- (384) He feels that the whole world will be topsy-turvy, if she is annoyed at any of his action, and the ocean of pleasure will be dried-up, if any of her wish is not fulfilled.
- (385) He is averse to worship Gods and goddesses, he deceives his parents, treats his Guru with dishonesty, and gives all his possessions to his wife.
- (386) In short, he dances at her whim like the monkey of a Madari and if a seeker of liberation comes into contact with such a person, how can he be happy?
- (387) Even if such a man tells attractive stories about women, the listener experiences curious interest about women and by arousing desire in the listeners, this man provokes them to approach women with similar motive.
- (388) What comfort can a seeker get from such a man? He will, on the other hand, lead the seeker towards hell.
- (389) It is therefore advised that one should not hear any story about such a man. If there is occasion to meet him, one should run away.
- (390) One should not meet him, one should not look at him, one should not talk with him and one should not even follow him.
- (391) If one knows that such a man has just passed by any street one should turn away from that street. So extreme should be one's attitude in this respect.
- (392) In all the three worlds there is seldom any misery as acute as coming from the company of woman and the company of such a man.
- (393) To be totally obedient to a woman and fulfill her every wish makes a man slave to woman and this is detrimental to the spiritual path.
- (394) The main cause of being slave to a woman is the sexual desire which arises in the mind of a man. So the key to be free of this calamity is with oneself. If there is freedom from desire or complete disinterestedness in the heart of man who will care to seek feminine company?
- (395) Eknath says The Lord said all this with extreme intensity, and listening to it Uddhava also began to brood.
- (396) He asked the Lord about the action by which the heart will be desireless and about the way of meditation by which the attachment to objects does not disturb the peace of mind.
- (397) He asked about that meditation by which the divisive awareness of man or woman disappears and there arises that contentment in the soul, caused by self knowledge.

# उद्धव उवाच-यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम् । ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥

Meaning of the Verse :

- Uddhava said-O Lotus-eyed Lord, please tell me that meditation which a seeker should practice by which you can be seen and understood. (31)
- (398) Uddhava said-"O Lotus eyed! O the life of the whole world! Please let me know that meditation upon you, which the seekers practise.
- (399) Is that meditation qualified or abstract, formless? What is the nature and the quality? Please tell me everything clearly.
- (400) Please tell me that meditation which is so sweet that you also like it and the mind when merged into it does not move away.
- (401) Listening to this question the Lord Shri Krishna began to tell about the posture and breathing exercises which are primary steps.

#### भूभिगवानुवाच - सम आसन आसीन: समकायो यथासुखम् ।

#### हस्तावुत्सङ्ग आधाय स्वनासागूकृतेक्षण: ॥

- The Lord said; The seeker should sit straight and comfortable with his both hands placed on both knees and he should look at the tip of his nose. (32)
- (402) The Lord said-Please listen to what kind of seat should be used to sit upon. If one sits on a stone for meditation it is likely that he may suffer from some disease. If one sits on the ground it is hard and becomes painful.
- (403) If wooden seat is used the mind becomes dry and cruel. If a seat of grass is used the mind gets pulled away in many directions just as the grass has many offshoots.
- (404) If the seat is made of leaves the mind keeps moving just as a leaf moves in the mind. If black magic is to be practised he should use a black seat.
- (405) The seat of a deer skin causes knowledge to arise in the mind and if tiger skin is used for sitting upon it, the meditation leads to liberation and if the seat of white woollen cloth is used the seeker achieves various occult powers and later on liberation.
- (406) Environment where the ground is clean and smooth and horizontal, plain and there is no nuisance of any kind should be selected and seating arrangement should be made there as I

am telling further.

- (407) Darbhas (a kind of grass) dried and arranged properly, a piece of cloth, a woolen cloth and skin of either deer or tiger, should be used for preparing a seat. The seat should not be too high or too low and it should be square cut from all sides.
- (408) If the seat is high, it is not still, it may move and if the seat is too low the impurities and insects etc from the ground will be a nuisance. Thus the seat should be flat and soft to touch.
- (409) On the seat the seeker should adopt a pure mudra (with palms and fingers) on his eyes, nose and ears arranged in a particular way and take a posture of Vajrasana or Lotus posture. That should be very easy and comfortable to the body and satisfactory to the mind.
- (410) Then the spinal cord should be kept vertically straight the body should be erect and the three yogic positions namely Mooladhara etc should be achieved.
- (411) Then the palms of both the hands should be kept open, plain on both the knees which create a beautiful figure.
- (412) Then the vision should be concentrated on the spot where the nose begins. That spot is between two eye-brows and the place contains on the subtle level the fire-chakra. This is the spot of concentration of attention in the yoga practice.
- (413) The study of concentration of the mind and the vision should be gradually executed, which results in the stillness of mind and very naturally both the eyes remain half open.
- (414) When the vision is shifted to unity from Diversity, it does not see any other objects but remain fixed at the spot mentioned just now.
- (415) Now you may perhaps ask how a seeker can achieve comfortable position, become successful in the three yogic Bandhas (Mooladhara etc) and the stillness of vision.
- (416) O Uddhava, in order to explain this I shall now tell you the method of the study.

## प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैं: । विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रिय: ॥

- He should clense the passages of the Prana by Puraka, Kumbhaka and Rechaka and should slowly practice this course in the reverse order also. (33)
- (417) The first step of yoga practice is to cleanse the passage of vital breath; the inhaling the retaining and exhaling of breath is the way of purifying the breath and the Apana (one meaning is exhalation of breath and the other meaning is functioning of Vayu in the abdominal region.)

- (418) This breath control is possible only for a seeker who can control his sense organs, particularly the tongue and the sex, otherwise a man without this control may exert as much as he wants but he will not be successful.
- (419) Now listen how breath is purified. First one should start from inhalation, retention and exhalation and again do exhalation, retention and inhalation (in the reverse order.)
- (420) By the left nostril which is called Ida, breath should be taken in, then it should be held for sometime and then the breath should be given out through the same nostril. This is one method.
- (421) Again taking breath in through right nostril, to hold it for sometime and give it out through the same right nostril is also another method of breath control according to some experts.
- (422) But the most popular method is to use alternate nostrils in one breath control in which the breath is taken in through the left nostril and after holding it for sometime it is given out through right nostril.
- (423) Or right nostril should be used for intake and left nostril should be used for release (But the latter practice is improper.)
- (424) So, it is advisable not to change the methods or sequence. Once the practice is started by one method it should be stedily and patiently followed by determination.
- (425) If one is impatient he will definitely meet with disaster. Then he will be neither here nor there.
- (426) When an ant can easily climb a hill by its tiny feet a horse though big and strong cannot climb it.
- (427) Similarly in the study of yoga personal pride of knowledge and experimentation will not do. He will definitely have a fall and will never be able to make progress.
- (428) O Uddhava, please remember that the seeker who practices to walk on the path of yoga as slowly as an ant is the person who really conquers the OM, called Pranav.
- (429) When the study is perfect the breath obediently functions according to the will of the seeker like a brave warrior walking unhindered and boldly in the battle field.
- (430) By the force of constant practice the vital breath becomes so powerful that the difference between the Prana and Apana disappears and widens the petals of the chakras.
- (431) My worship is of two types. One is according to yoga, and is in the abstract and the second is of Om, belonging to worship of the form. Please listen to the details.
- (432) The two types of Breath control are also to he told to you. One is with Beeja (Om) and it is scientific and pure, and the method of meditation on the form of God, is the second type in

which Saguna aspect is important. It is without Beeja (Om).

### हृद्यविच्छिन्नमोङ्कारं घण्टानादं बिसोर्णवत् । प्राणेनोदीर्य तत्राथ पुन: संवेशयेत् स्वरम् ॥

Meaning of the Verse :

- In the heart, Om should be continuously vibrated like sound of bell, as delicate as the lotus pollen. That should be uttered by vital breath; it should be again included with the Swara, the note of music. (34)
- (433) It Om cannot be uttered with length of tone; the same Om is resonating
- (434) in the heart continuously. It is ringing like the round of bell. Just as the pollen in the lotus are delicate and then, the Om is resounding lightly from the base-chakra to the high point of Brahma-randhra, accompanied by breath-control.
- (435) The sound is going on in long waves which create the impression of Om being recited. It should be practised in the breath-control, in a steady way with resonance.

# एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् । दशकृत्वस्त्रिषवणं मासादर्वाग् जितानिल: ॥

- In this way he should exercise his breath, joining it with Om, thrice a day ten times each, and within a month he will have attained control over his breath. (35)
- (436) In this way some seekers tune the Om, to be understood at the level of sense organs, the Om, called Pranav which is actually beyond sound, word and the "mantra", which is invisible and quite different in its greatness.
- (437) The utterance of Om is itself a wonder. It is a rising sound towards higher levels, and is always continued. They study hard to make this Om fixed, which is vibrating and producing a peculiar sound.
- (438) Thrice a day, ten times each this breath-control with Om should be practised by a seeker with steady determination.
- (439) Thus breath control is achieved within a month; the breath obeys the seeker as a faithful wife obeys the orders of her husband.
- (440) The seeker attains the full understanding of breath, it he is having alert perseverance.
- (441) When thus the breath-control is attained, the devotion is also of two kinds. One is worship of the image according to traditional instructions and the other is the worship of the abstract principle through yogic practice.

- (442) But the satisfaction is possible only in the abstract, which fact you should remember well. (Now the Lord explains the details of both types of worship in short.
- (443) My dear! At one stage there is no memory of Om, and if such memory exists, that Om together with its Vital breath, merges into the sound only, and only energetic sound of Om goes on!
- (444) "Pranav" is that state from which world begins, and merges after being pronounced, and only the pulsation of inspiration remains.
- (445) When all the six Chakras are developed by the help of Om, it goes further with determination in its utterance.
- (446) With the force of serpent power and desirelessness about worldly pleasure, it penetrates through the Sushumna door, and conquers the first place on the upward path through spinal cord.
- (447) By the din of ten silent sounds (Anahata) the flag of victory begins to flutter and the further path of yoga becomes open.
- (448) Then the breath forcefully and joyfully traverses the path of two chakras which are called "outapeetha" and "golhata", (both chakras are minute plexi in the region from eyebrows to the cortex) and goes beyond.
- (449) Then the old memory is wiped out, the counter-projections of thought are gone and the lifeline of Jeeva which is full of joy (and which is called the seventeenth facet.) is touched!
- (450) There the nectar is oozing in multiple sources from the thousand-pealed chakra and it comes down to that 17<sup>th</sup> facet.
- (451) To describe this figuratively we can say that when the seeker drinks from the source of nectar, the whole ground (which is his physical body with all the neuron-complex network) which has been hot becomes very cool; the thirst of sense organs is quenched and the triple ply of the three Gunas becomes defunct.
- (452) Then in the secret chamber of "Bhramaragumpha" (where humming sound is always vibrating) the Jeeva (the qualified Atman limited by the area of consciousness related to the separate identity of man) meets Shiva the cosmic unlimited consciousness also called as the overself, and the area of the Jeeva and the inspiration for his activities are both destroyed.
- (453) There Shiva and his power (Shakti) become strangely united and the seeker experiences divine joy. Actually only the divine joy supremely exists alone.
- (454) There is no talk, no purpose, no examples not even the trace of Vedas and philosophic arguments and there is end of I and you. What remains? Aloneness without cognizance of its state remains.

- (455) But please remember that there is no second factor or observer to say that it is aloneness. And this is the joy in the Atman, the very blissful state which those who are strong enough by fulfillment of yogic methods can enjoy.
- (456) This path of Yoga is really very difficult and there are many calamities which make this path available to very rare Yogis.
- (457) My devotional path is not like this. There are no calamities. My devotees also reach the same state. I shall tell you that also.
- (458) Now you may say that when there is no mention of Yoga in the original text, how this clumsy path of Yoga is described? This is all irrelevant. But please do not say so.
- (459) There is a mention of period viz "the breath control is achieved within a month". This implies the path of Yoga and therefore I have made it clear.
- (460) Where the Prana and Apana are conquered this great Yoga is successful. I have scientifically explained it according to the Yoga science.
- (461) After the Prana and Apana are conquered the seeker attains the state of either Saguna or Nirguna type according to his faith.
- (462) When both the things are achieved by the Saguna worship the Nirguna or abstract principle of Brahman is also achieved. This is what the Lord is telling Uddhava.
- (463) Uddhava had asked Him-What is the type of meditation to be done for you? To answer that the Lord has described both the worship of image and the worship of abstract principle.
- (464) The image of God has a role to play just as there is a bait to catch the fish and the Lord is now describing the inner meditation on God's image in the heart.

#### हृत्पुण्डरीकमन्त:स्थमूर्ध्वंनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥

- Visualizing the heart in the body in the shape of a lotus bud turned upside down with its stalk upwards with eight open petals, and pericarp turned upwards. (36)
- (465) Just like the flower of a banana tree, there is a lotus flower turned downwards and stalk upwards, very delicate and having eight petals at the place of the heart within the body of the seeker.
- (466) The seeker should, in the process of concentrated meditation and by the force of breath control turn the flower upward and by his will, he should open up that lotus flower.
- (467) Then he should image in his mind that all the eight petals are completely blossomed and this

concept should be kept fixed by him.

# कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥

Meaning of the Verse :

- He should picture in his mind, the sun, the moon and the fire as existing on the pericarp; he should, in the centre of that fire, behold mentally my form as I am going to tell you. (37)
- (468) Then he should imagine moon in the centre of that lotus, concentrate his mind on it; and then within the circle of the moon, he should imagine the circle of the sun with all the twelve full facets.
- (469) Within that he should imagine a very brilliant circle of fire with ten facets and within that circle of fire, he should mentally place my image, beautiful and auspicious.

# समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । सुचारुसुन्दरग्रीवं सुकपोलं शुचिरिमतम् ॥

#### समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् । हेमाम्बरं घनश्यामं भ्रीवत्सभ्रीनिकेतनम् ॥

- My image should be calm, equal in all limbs, with beautiful face, with long, beautiful fore-arms, wholly handsome, with shapely neck, good cheeks and clean smile. (38)
- There should be two alligator-shaped shining ear-ornaments, put on both the equally shaped ears, there should be cloth around the waist and legs, which is golden, and the image should be dark-colored with Shreevatsa jewel put on the chest. (39)
- (470) "O Uddhava, now listen to the details of the image of mine, which should be so mentally placed in the lotus of the heart" said the Lord who began to give description of the image.
- (471) The image should not be too tall nor too short, all limbs should be proportionate, seat on which it is standing should be plain, not uneven, the body should be beautiful with smooth reddish muscles, befitting every limb.
- (472) The image should be facing the worshipper. Its face should be very beautiful and cheerful, by meditating on it, our heart is full of joy.
- (473) The eyes should be elongated like the lotus petals, the extreme corners of the eyes should look as if touching the ears. The eyebrows should be dark and like bows.
- (474) The forehead darkish and shapely should have yellow sandalwood paste with two spots of Kasturi and rice mixed with kumkum, applied to the forehead.

- (475) The nose and the forehead should be high and the two raised portions on both sides of the forehead should be brilliant and shapely. The mouth should look very delicate and lips should be reddish like Powala beads.
- (476) The chin should be as shapely as the new moon and the face should be as pleasing to the onlooker devotee as if it is moon to the Chakora bird.
- (477) The line and array of teeth in the mouth should be like diamonds or the grains of pomegranate, and should shine while the Lord would be talking.
- (478) The ears should be symmetrically placed on both sides of the face and should bear alligator shaped ornaments. The face should be smiling and the neck should be as nice as a conch.
- (479) The throat should have three folds of the skin and the jewel Kaustubha should be suspended on a string on the chest which should be very brilliant, even more than the sun!
- (480) The four arms should look as round and smooth as four pythons and the symbolic Shreevatsa on the chest should also be brilliant.
- (481) On the heart region Shreevatsa and Shriniketan the two diamonds should be shining, and three folds of the skin of the stomach, with the mark of the rope around it, which Yashoda had tied around!
- (482) The Peetambar should be shining like gold on the darkly beautiful image!
- (483) When there is moon light, the earth which is blue, seems very beautiful by the delicate white sheen of moonlight. Similarly the sandalwood paste smeared on His body should be simply stunningly beautiful.

# शङ्खचक्रगदापद्मवनमालाविभूषितम् । नूपुरैर्विलसत्पादं कौस्तुभपूभया युतम् ॥

### द्युमत्किशैटकटककटिसूत्राङ्गदायुतम् । सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ।

#### सुकुमारमभिध्यायेत् सर्वाङ्गेषु मनो दधत् ॥

- He should bear a conch, a discus, mace and lotus in his four hands and a garland of sylvan flowers, feet shining with anklets, he should be distinguished by the luster of Kaustubha jewel, and graced all over with a glorious diadem, wristlets, girdle and armlets; he should be charming in every limb pleasing to the beholder's mind and with a countenance and eyes enlivened with grace. (40, 41)
- (484) His neck should be shining with Kaustubha jewel, a garland of wild flowers hanging down right up to the ankles and a girdle bejeweled giving out pleasing light, around his waist with

small bells jingling.

- (485) Then there should be around his wrists amulets and around his upper arm there should be armlets. Then in the four hands there should be conch in the left upper hand, discus in the right upper hand, lotus in the left lower hand, and mace in the lower right hand; and there should be various rings in all his fingers.
- (486) This image should have navel which is with a Lotus in which the Lord Brahma is sitting (This detail is not for this image but is the description of the greatness of the navel and applies to reclining Vishnu.)
- (487) The Lord's legs and feet are shapely, straight, beautiful, as if pillars hewn out of jewels.
- (488) There should be various auspicious signs on the soles of his feet, just like a flag, a goad, a lotus, wheel, Vajra etc.
- (489) His feet should be smooth, delicate, soft beautiful and below the feet
- (490) the soles shine with delicate rose light, which looks like the blue evening sky made beautiful by the reddish colour of the evening sunrays.
- (491) Just like the shape of new moon, the nails of his toes are beautiful, the calf-muscles are round, smooth and beautiful and both the thighs and inguinal regions are beautiful and shapely.
- (492) Lions though proud of the shape of their thin waist, saw the beauty of the waist of the Lord and being ashamed ran in the jungles to hide themselves.
- (493) They are still hiding in the jungle and are not coming before Him because they are shy. But they have taken the form of the little bells on his girdle in order to be lucky to see the beauty of the waist!
- (494) The Lord has anklets making a tiny sound. He has great curly hair on His head and beautiful fragrant flowers weaved in the hair!
- (495) He has the exquisite jewel-studded crown on his head. Thus the image should be totally beautiful.
- (496) When the mind is fully concentrated on the image the seeker will forget his hunger and thirst and he will be the happiest man!
- (497) The colour of the image thus conceived in the lotus of the heart should be dark, the face should be noble, serene and cheerful, and the lotus-like mouth should be very happy and beautiful.

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मन: । बुद्ध्या सारथिना धीर: प्रणयेन्मयि

#### सर्वत: ॥

# तत् सर्वव्यापकं चित्तमाकृष्यैकत् धारयेत् । नान्यानि चिन्तयेद् भूय: सुस्मितं भावयेन्मुखम् ॥

- Thus the beautiful delicate image should be held in mind with all its limbs, by pulling back the mind from the objects of senses, together with the sense-organs and the mind should be totally concentrated on the Lord. He should love me, with his intellect helping him for meditation. (42)
- He should contain the all-pervading image of the Lord and hold it in his mind; he should not think about anything else and pay full attention to the beautiful month which is delicately smiling. (43)
- (498) The image should be so conceived as if it is so delicate that it will be damaged by a stare or a glance, and even by moon-rays. For developing of love to the image, it should be conceived as soft and delicate as you can imagine!
- (499) The mind which is normally attached to the objects of the sense-organs should be turned away by desirelessness. Wise persons do this and direct their mind to me.
- (500) When mind is thus withdrawn from objects and my meditation is practised continuously, the seeker becomes one with me. The meditation should be so intense!
- (501) If the mind becomes disturbed while doing meditation, one should prastice Viveka and intelligent effort, so that slowly the mind becomes impressed by the image of God.
- (502) Then the impression of the image on the mind is not wiped out though the constant concentration is not continued. The mind becomes one with the image!
- (503) That mind which is fixed on every limb of the image, should be lifted from various limbs and it should be centered on the smiling countenance of the image, and it should be fixed there.
- (504) Meditation should be directed to the smiling face of the image and the mind should not be directed to other parts of the image.
- (505) Again I say that the mind should now exclude all other parts of the image and only the smiling face should be the object of meditation.
- (506) Eknath says- Uddhava had asked about the way the meditation should be done of the Lord and the Lord had thus told him the details of his image and now, He is describing the main principle of Atman, and its signs.

- (507) Meditation should be again narrowed to the mouth only which is smiling and then the shape of mouth should also be excluded and meditation should be done only on the SMILE itself.
- (508) Then the SMILE also should be excluded and one should merge oneself in the Joy, the bliss in that smile and the mind should be fixed in the joy and one should have complete faith in it.
- (509) The seeker then will attain the Atmic joy when he will concentrate on the joy which the smiling face of God indicates.

# तत् लब्धपदं चित्तमाकृष्य व्योमिन धारयेत् । तच्च त्यवत्वा मदारोहो न किञ्चिदपि चिन्तयेत् ॥

Meaning of the Verse :

- The mind which is thus established in the joy should be then shifted to the abstract SPACE and even by leaving the space as the object of mediation, the seeker should not think of any thing! (44)
- (510) When there is joy the seeker sees Chidakash (inner space and outer space together) everywhere and he should be very alert when the consciousness is transformed into this vast nothingness.
- (511) Afterwards the consciousness, the meditation, and the inner space which are the three factors in the process of meditation should be left aside and the seeker should think. "I am the Atman of the nature of movement without any separation, full with cosmic joy."
- (512) He should drown his attention in that I ness and then there is no inspiration of knowledge, object of knowledge and the knower.

#### एवं समाहितमतिर्मामेवात्मानमात्मनि । विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम् ॥

- With his intellect thus established, he sees me in himself and himself actually merged in me. (the Universal soul) like an individual light in the element of fire. (45)
- (513) When the I consciousness of the seeker becomes one with my pure nature and when he is identified with me, the very urge 'I am', becomes merged into oneness, the non-duality.
- (514) Thus the awareness of separate I and you disappear and only the cosmic joy of my Being remains everywhere.
- (515) Just as the brilliance of two flames become one when they are put together so the Jeeva and the energy become one in non-duality.

- (516) There may be millions of little lamps lighted, and we see millions of flames but, the light in all the lamps is one only. Similarly the Jeeva is of the nature of knowledge, or "chit" in the state of non-duality.
- (517) With the association of body and organs the Jeeva is wrongly conceived as a separate entity but when understanding of non-duality arises the Jeeva merges into cosmic Atman.
- (518) Then there is only divine happiness and there is nobody to make this statement. Only joy of Atman remains as joy.
- (519) What is that state? It is like sugar eating sugar, or water bathing in water or ghee entering into ghee to enjoy the fragrance.
- (520) The Lord said to Uddhava- "The meditation on me is the greatest fortune for my devotee."

### ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मन: । संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रम: ॥

- The misconception regarding matter, knowledge and action will soon disappear from the mind of the seeker who concentrates his mind through the most intense meditation as aforesaid. (46)
- (521) The Lord Shri Krishna said further-when with acute concentration, this way of meditation is completed up to the final stage of Samadhi (trance); the seeker immediately becomes one with me.
- (522) This meditation is the best and if the mind can do this properly it wipes out the illusion about the personal, the objective as well as the super natural type.
- (523) The enjoyer of object, the object, and the action of enjoyment then do not remain. The knower, the object and the act of knowing do not remain. The doer, the doing and the action do not remain at all.
- (524) Similarly in this state there is no meditator meditating and the object of meditation; the observer, the thing to be observed and observation do not remain; the mind, the mentation and the mentator (thinker) do not remain.
- (525) The God, The Godness and the state of divinity; the worship, the worshipper and the object of worship; the attention the one who attends and the object of attention-all are destroyed.
- (526) There is no worthiness of Yoga, the actual Yoga and the enjoyment of trance or the Unity of Jeeva and Shiva-all are gone without a trace.
- (527) In that state what is to be understood? What teaches? What is the quality of teaching? What is bondage? What is freedom? The term Brahman also disappears.

- (528) It is my Maya which has created the three terms as Sat, Chit and Anand. That also I am going to explain to you.
- (529) The Shruties say that 'I am' in order to discard 'what is not' and call me the image of knowledge.
- (530) Just as this is the game of Maya there is another name as Paramanand which is used to denote my nature of Highest Happiness, and to deny even a trace of sorrow in me. This is also a game of Maya. So, to say that I am Sat-Chit-Ananda is superfluous and a wrong term used with reference to knowledge and ignorance.
- (531) When there is no unreality at all how can the term "I am" "as reality" be used? It is absurd. When ignorance does not exist at all, why and who will call me as the image of knowledge?
- (532) When there is no trace of sorrow at all why use the word happiness and regarding what? It is therefore, true that the name and form cannot be applicable to me.
- (533) Acute meditation is that when the awareness of the three factors as observer etc. are totally negated and in that state the seeker worships me and becomes eligible for Atmic Joy.
- (534) O Uddhava, thus through this method of meditation, the worldly life is dissolved surprisingly, and when the seeker is convinced that he is really 'Atman, what remains is my pure 'Being.'
- (535) In that being, in that Nature there is neither joy nor sorrow. There is no mention of reality and non-reality; or the two concepts as knowledge and ignorance are not problems any more.
- (536) Then, there is no name, form, quality, the identification of "I-and –you", awareness of knowledge and ignorance in that state, and the Atman, which is full of joy is pervading everything.
- (537) Eknath says that Lord Shri Krishna thus, gave swings of Atmic joy of devotion to Uddhava by using various logical arguments.
- (538) He said, "O Uddhava, please remember very well that all the occult powers are at hand without doubt when this highest devotion is established in the mind of the seeker.
- (539) Eknath says, the Lord obtained the milk of happiness of the path of worship from devotion and the essence which came out by churning it was given by him to Uddhava.
- (540) So, this is the fourteenth chapter in which Lord has Himself declared "I am attainable only through devotion and all other means are secondary."
- (541) The worship of Hari is the collective essence of all Yogas, the store house of Vedanta and the great secret in all occult powers.
- (542) The one-pointed worship of Shri Hari is the real gain of the fortune which is Atman, the real

liking of the devotee for the greatest happiness and the abiding interest in all the sweet things.

- (543) Even Chandals are being purified by worship of the Lord. God is always obedient to man who has sold himself to devotion.
- (544) Eknath says, since Eknath has neglected liberation and held fast to the one pointed devotion of Janardana, it is his grace that the unity with the Lord has become a toy and come to reside with him.
- (545) "Though Eknath does not accept even the unity with God it has rushed of its own accord in his house because of his faith in his Guru. Strangely enough God has been hypnotized by that faith.
- (546) One who wants to attain unity with God, should never let go his loyalty and devotion-thus says the Lord Shri Krishna. So Eknath says that Lord is always standing attention before the devotee without break.
- (547) The main essence of devotion is the constant uttering of the name of Rama and he who does this is supremely fortunate in the whole world.
- (548) Eknath has surrendered himself to Janardana and uttered the name of Rama continuously, and surprisingly the birth and death cycle turned its back, ran away and the great occult powers become house-maids and gathered at his door.

Here ends the Marathi commentary by Saint Eknath on the

14th Chapter of the eleventh Skandha of Bhagawata Mahapurana.

Dedicated to the Lord Shri Krishna.

\*\*\*

# Chapter 15

OM! Salutations to Lord Shri Ganesha!

OM! Salutations to Lord Shri Krishna!

- (1) Om, I bow to Shri Janardana You are the resort of all occult powers, the highest place of all divine powers, which are your auspicious feet!
- (2) People put ointment in their eyes to enable them see the hidden treasure, but the ointment being black, they could not see anything!
- (3) Your feet are not like that. When I bow to your feet they immediately discard all the darkness and you show the highest treasure!
- (4) When we see the treasure by using ointment, there arises some danger and we can take the treasure by appeasing the protecting ghost, but alas! The treasure itself is not much durable!
- (5) Your feet are not like that. When we bow to them, they bestow upon us the highest and eternal treasure of Atman, which is not perishable!
- (6) The sages like Sanaka were fortunate in having this very treasure and Narada's fame about his generosity is because of this treasure of Atman!
- (7) Pralhad got an armour of Brahman to protect him because he had this merit of the name of God with him. Shuka, Wamandeva and others are considered great because of this Devotion.
- (8) Vyas and Walmiki and others did so many great deeds, on the path of liberation, because they had this "stored stock" of Atman with them. Not only were they worshipped but also, by reading the Puranas and epics written by them, others have also reached coveted high position, by wiping out their misfortune and misery.
- (9) The sacred feet of Shri Guru are the treasure of all treasures and the greatest possession which Eknath has is that he has surrendered himself to Shri Guru.
- (10) Because of that Treasure, at present the Bhagawata Mahapurana is being taught. In this, the Lord is telling to Uddhava the secret of the self-knowledge.
- (11) Actually their dialogue was very secret, only between both of them, but it has become available to ordinary people which is really a great obligation by Parikshiti on all of us.
- (12) Pulled by his faith, the sage Shuka hastened to meet him and He made this knowledge

available to all which I have put in the form of Marathi poetry.

- (13) Great is the obligation of Shri Shuka on us. Instead of telling the secret privately to Parikshiti, He told everything by hearing which all the bondage of worldly life was removed and Parikshiti became fearless and free.
- (14) He so explained the secret of devotion that only really unfortunate would not utter the name of Hari and only the greatest sinner would put cotton buds in his ears!
- (15) If at all somebody tells the story of the Lord, the essence of that story is spilled out of his ears; and the meaning does not enter. He, therefore, continues to run after worldly objects.
- (16) This is the case of the listener, but the story of the speaker is not different. He is also empty. He tells the story, but the good advice contained in it does not enter his heart.
- (17) The sugarcane-crusher does not take a drop of the juice, though it does all the work noisily. Similar is the mouth of the speaker, which makes so much noise.
- (18) Who else except the Satguru would give us the real taste of the nectar-like thoughts in the story? So, I have taken resort at the feet of Guru Janardana, who has given me experience of the sweetness of the story of Hari.
- (19) The strange thing is that Satguru becomes Himself the sweetness of the story, and then he introduces it to the disciple.
- (20) For example, if a fruit is given to a child, it does not know its taste nor how to eat it. So, his father demonstrates by actually putting a little amount of juice in its mouth.
- (21) When the child knows the sweetness of the fruit, it sits enjoying it continuously and similarly, our Guru has given us the taste of Shri Bhagawata.
- (22) I have found that taste so surprising that though I have stopped occasionally the interest does not leave me.
- (23) That sweetness has actually devoured me, and so, I have merged my ego in that taste. It has filled my being so much that there is no space remaining empty.
- (24) This story is a grand fruit from the mouth of Shuka (parrot) and except the skin and seed; it is so full of sweetness that one may say that all the sweetness in the world has gathered in it.
- (25) The interest in Bhagawata, is 'devotion', and the Lord Shri Krishna has made me taste it through Uddhava very promptly and continuously.
- (26) The Lord has told Uddhava all that is to be done from the beginning of worship through concentration on his image up to the attainment of trance.
- (27) Uddhava was very pleased to receive all that knowledge in the words of the Lord, and felt that

all he wanted for the whole life was received by him. (This is described in the fourteenth chapter earlier)

- (28) He felt I am able to continuously meditate upon the image of the Lord very easily, and thus I get satisfaction of the trance. So, why should I question further?
- (29) Sensing that this is the condition of the mind of Uddhava, the Lord volunteered to give him some further knowledge.
- (30) He said "When a man begins to faithfully worship me, and meditate, the occult powers begin to bring trouble to him".
- (31) Eknath says "In this 15<sup>th</sup> chapter, the Lord is telling to avoid the powers, because they spell danger to the seeker".

#### श्रीभगवनुवाच - जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिन: ।

#### मयि धारयतश्चेत उपतिष्ठनित सिद्धय: ॥

Meaning of the Verse:

The Lord said – "When the man begins to control his sense organs, and his breath and by practising Yoga, when he tries to concentrate his mind on me, occult powers definitely become manifest near him. (1)

The Lord said –

- (32) When the seeker is successful in control of breath, and control of sense-organs and when he is keen on my worship and surrenders his mind to me.
- (33) O Uddhava, occult powers appear in him and whatever wish he has, is fulfilled immediately.
- (34) When Uddhava heard this, he was surprised and thought it right to ask the Lord everything about the occult powers.

#### उद्धव उवाच - कया धारणया कास्वित् कथंस्वित् सिद्धिरच्युत ।

#### कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥

- O Achyut, you are the God who gives occult powers to yogis. Please tell how and by what penance, the occult powers are gained and how many such occult powers there are! (2)
- (35) Uddhava asked What power is gained by what kind of penance? Please tell me also the

method of Sadhana, How many occult powers are there?

(36) You are the only one knowing everything about these powers, and you are the bestower of these powers to yogis.

# भूभिगवानुवाच - सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगै: ।

### तासामष्टौ मत्पूधाना दशैव गुणहेतव: ॥

Meaning of the Verse:

- The Lord said By the experts in yoga, eighteen occult powers are mentioned, out of which eight are related to my grace and the remaining ten are belonging to the three Gunas, Sattwa etc. (3)
- (37) The greatest Master of Yoga, the Lord Shri Krishna said There are eighteen occult powers, having different characteristics.
- (38) Through all these are called Siddhis (occult powers) eight of them are higher Siddhis and only those devotees whose mind is united and merged into Me, get then only by my grace.
- (39) The devotee who is united with Me by mind, speech and the body, forgets the attachment to the body and becomes the very image of spiritual wisdom by merging himself into Me –
- (40) Will experience that these powers are standing before him with folded hands, but he is so desireless that he does not even take cognizance of those powers.
- (41) As regards the other ten powers, they are belonging to Sattwa Guna, and when the seekers become purely Sattwik these make their appearance.
- (42) But about those eight greater powers that are part of my own consciousness, I am going to tell you some details.

# अणिमा महिमा मूर्तेर्लाधमा प्राप्तिरिन्द्रियै: । प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥

### गुणैष्वसङ्गो वशिता यत्कामस्तदवस्यति । एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मता: ॥

Meaning of the Verse:

Anima (reducing one's body to the size of atom) Mahima – (magnifying it to a gigantic size) and Laghima (extreme lightness of body) – these three pertain to the body; Prapti consists in establishing contact with the senses of the entire Creation in form of the deities presiding over the senses, Praakaamya means capacity to enjoy pleasures heard of and capable of being seen, while Ishita consists in the capacity to impel Maya and other subordinate powers to function according to one's will. (4)

- Vashista means absence of attachment to the pleasures of senses while the eighth Siddhi is Kamvasayita (capacity to enjoy highest pleasure which one desires. These eight Siddhis, O gentle one! are considered as natural to Me. (5)
- (43) The three powers namely Anima, Mahima and Laghima are belonging to the physical body. The fourth is called Prapti, which denotes pleasure, enjoyed through the sense-organs.
- (44) The power by which one can get knowledge about invisible things in the other world is called Prakashya\*, or seeing what was earlier heard about. Ishita is the power which infuses strength to control things created in the world; this is the sixth greater power. \*(The actual word is Prakamya.)
- (45) Vashita is the power which is vested in Me and is available to the Yogi through devotion and Yoga. This is the seventh power.
- (46) By the eighth power, one gets the highest enjoyments in all the three worlds
- (47) only by wishing! This is called Kama-vasa-yita, by which one enjoys all pleasures at one and the same time.
- (48) These eight greater powers are naturally belonging to Me. When the Yogi gets tired by hard penance, he may rarely get one of these powers.
- (49) So, these are the eight greater powers. There are other occult powers also. O, Uddhava, I am going to tell you their details.

#### स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् । यथासङ्कल्पसंसिद्धिराज्ञापूतिहतागति: ॥

- Other ten Siddhis are (1) absence of hunger, thirst, old age etc., in this body; (2 and 3) capacity to see and hear from for distance, (4) high speed in travel according to one's will, (5) taking any form at will. (6) entering any other body; (7) giving up the body at will, (8) participation in the plays of Gods with the celestial nymphs; (9) attainment of one's desired ends and (10) exercising authority throughout all the three worlds. (7)
- (50) Anoormi power is that capacity by which the six modifications of the body viz hunger; thirst, sorrow, allurement, old-age and death do not trouble the yogi. The second is Clair–audience by which a yogi can listen to anything happening in very far away places.
- (51) Clair-voyance is the third Siddhi by which a man can see things which are invisible to the normal sight and also from very far off places.
- (52) Another power is Manojava by which the body of the yogi can travel anywhere by the speed of mind at will.

- (53) Another power is called Kamaroopa by which a Yogi can assume any form at will.
- (54) The power which is called Parakaya-Pravesh is capacity to leave one's body intact and enter into another body, either physical or belonging to invisible worlds.
- (55) To be able to die at will is the seventh occult power.
- (56) To be able to see and to take part in the pleasures and pastimes of Gods and Apsaras is the 8<sup>th</sup> power.
- (57) The ninth power enables the Yogi to get any desire fulfilled without impediment.
- (58) When a Yogi is so powerful that his orders are obeyed even by kings and he can travel without prevention anywhere, it is called the 10<sup>th</sup> power.
- (59) These powers are belonging to the Gunas and the desires of the Yogi about which I have given you the details so far. Now please listen to the minor Siddhis.

### त्रिकालज्ञत्वमद्धन्द्वं परिचित्ताद्यभिज्ञता । अग्न्यर्काम्बुविषादीनां प्रतिष्टम्भोऽपराजय: ॥

Meaning of the Verse:

- The minor Siddhis are to know things related to the past, present and future; to remain unaffected by pairs of opposites (like heat and cold, joy and sorrow, likes and dislikes etc); to read other's mind etc, to neutralize the power of the fire, the Sun, water and poison etc and to suffer no defeat. (8)
- (60) The Lord said the minor powers are as follows. They are five. The first is to know the things in the past, present and future.
- (61) Then the second power is to sustain the experience of pain and pleasure, heat and cold, soft and hard etc.
- (62) The third power is to read the mind of other person and to tell his dreams.
- (63) The fourth power is to be unaffected by the five elements like fire, poison, weapons etc.
- (64) The fifth power is not to be defeated by anybody or by any situation and to gain victory on one's own strength.

### एताश्चोद्देशत: प्रोक्ता योगधारणसिद्धय: । यया धारणया या स्याद् यथा वा स्यान्जिबोध मे ॥

Meaning of the Verse:

These are the powers told to you in details. Now please listen to the action or penance by which

these powers can be attained. (9)

- (65) Thus I have told the occult powers used with intention to achieve something. Now know from me how these powers are gained and by what efforts.
- (66) Now the Lord began to tell how the eighth higher powers, the purpose of the ten minor powers and the five lowest types of powers are attained.

### भूतसूक्षमात्मनि मयि तन्मात्रं धारयेन्मन: । अणिमानमवाप्नोति तन्मात्रोपासको मम ॥

Meaning of the Verse:

- He who focuses his mind identified with the subtle elements on Me as ensouling the subtle elements and worships Me in that form alone acquires my power of assuming an atomic size (and thus attaining the capacity to enter even a slab of stone). (10)
- (67) The Lord here tells The eight great powers which are naturally in Me are difficult for ordinary seeker to achieve, but I shall tell you the effort by which these can be attained.
- (68) I am more subtle than the nucleus of the atom. I reside in the heart of everybody. One who makes his mind as tiny as me, and steadies it in me.
- (69) And always meditates on that micro-image of mine, finds that his body has also become very minute, and attains the capacity to become very small.
- (70) He can go through any material which is not porous. He can reside in the eye of any man but he does not disturb anything. This is called ANIMA POWER.

#### महत्यात्मन्मयि परे यथासंस्थं मनो दधत् । महिमानवाप्नोति भूतानां च पृथक् पृथक् ॥

- He, who fixes his mind in Me in My greatest form as I am, becomes as big as Me and can be as big as any Being. (11)
- (71) My body is vaster even than the Mahat principle and I am the God governing that Mahat principle.
- (72) He, who desires to assume such a vast form, has to concentrate on My vast form, so that he also becomes so magnified. This is one of the greater occult powers.
- (73) We see the minute fibres of cotton, but any size of cloth can be woven out of such threads. Similarly, the vaster one imagines Me to be, the larger body he himself assumes! He becomes like me by concentration.
- (74) Nothing can be compared with him nor even the earth, in heaviness or in expansion. By this

power he becomes so big!

### परमाणुमये चित्तं भूतानां मयि रञ्जयन् । कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥

Meaning of the Verse:

- Similarly when a Yogi concentrates his mind on Me as the subtlest Atman in all the Beings, he gets the capacity to assume such a minute form that it is as infinitesimal as the thinnest period of Time. (12)
- (75) There are subtle elements like air etc by which men can measure the minutest Time. I am thus like that atom. He who concentrates with faith on such subtle form of mine,
- (76) becomes very light. He may ride upon a mosquito or a fly and travel in the sky!
- (77) The three Siddhis Anima, Mahima and Laghima belong to physical body and they give these qualities to the body.
- (78) I shall also tell you the kind of meditative effort one has to make in order to attain the remaining five higher occult powers (out of 10)

### धारयन् मय्यहंतत्त्वे मनो वैकारिकेऽखिलम् । सर्वे न्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मना: ॥

Meaning of the Verse:

- Prapti is the name of that occult power which can be attained by concentrating on Ego as my form, which is limited by Maya, and also conceiving the nature of every organ to be essentially as Atman. (13)
- (79) The Ego-sense is itself pure but I as the God create activity in it through the organs and
- (80) If the mind is concentrated on Me, there is inspiration to the deities of various organs, by way of unity with me.
- (81) So, He is Himself witnessing all the activities of the organs in the world and taking part also. The man concerned enjoys this glory of attainment of desired things.
- (82) So, all the activities done by the organs of every Being, are actually being performed by him and when this is being experienced by him, it is an occult power called Indriya-prapti.

# महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् । प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥

- One who concentrates his mind on Me as ensouling the Mahat-tattwa attains the power known as Prakamya (easy access to all sorts of enjoyments which one seeks, the highest Siddhi, possessed by Me as presiding over the Sutra, which is born out of the Unmanifest. (14)
- (83) Please understand that this Mahat-tattwa is the first urge towards creation, being born in the Maya and this activity is called Sutra-Pradhana, i.e. depending on the Sutra called Mahat!
- (84) Though I am having no birth, I am residing in that Sutra as the "Sutratma" and he who concentrates on that, with an alert mind.
- (85) Then he controls the very quality of Light by which the universe and the 'Hiranyagarbha' also become illuninated and with this constant meditation and aspiration, he oversees the 'Sootratma.'
- (86) He can by constant exercise of his will, then create millions of Universes. This is Prakasha-Siddhi and the seeker, the Yogi can attain it only through my blessing!

### विष्णौ त्र्यधीश्वरे चित्तं धारयेत् कालविगूहे । स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥

Meaning of the Verse:

- He who focuses his mind on Me as the all-pervading witness, the ruler of Maya, consisting of three Gunas, attains the Siddhi known as Ishitwa viz control over all bodies and conscious selves. (15)
- (87) I am Vishnu, who controls the Maya and the three Gunas, who controls and dominates the Death, and who creates, maintains and destroys every thing and I reside in the consciousness of everybody.
- (88) He, who concentrates his mind on such nature of Mine, attains the Siddhi called Ishitwa, a power of seeing everything which is not visible to the physical sight of ordinary man.
- (89) The player of chess, very well known how the king, the minister etc walk. Similarly He knows the births of Jeevas and their departures.
- (90) He can provoke Jeevas in all the bodies. When one meditates on Narayana in the manner just explained, he gets such Siddhi.
- (91) He can by his own power cause the mountain Meru to be shattered by the strength of a mosquito or a housefly, or cause Indra's death by an ordinary rat!
- (92) In this way he can cause death or rejuvenate a dead person, and cause "immovable" to move! This kind of Power is Ishitwa, which is the nature of this Siddhi.

### नारायणे तुरीयारव्ये भगवच्छब्दशब्दिते । मनो मय्यादधद् योगी मद्धर्मां वशितामियात् ॥

Meaning of the Verse:

- The Yogi who concentrates his mind on Me as the Lord Narayana, spoken as the fourth transcendental principle, (beyond, 1. Virat, cosmic person; presiding over the physical plane, 2. Hirayagarbha, presiding over the astral plane and 3. Causal principle presiding over the causal plane) and called by the name of Bhagawan acquires My virtues and attains the Siddhi of Vashitwa (non-attachment to all material objects) (16)
- (93) There is the fourth state beyond the Jeeva, Shiva and the nature, the creation, which is called Narayana, by persons of Knowledge.
- (94) Similarly Narayana is the name used to denote the fourth state of consciousness beyond waking state, dream state and sleep.
- (95) Again the fourth principle which is beyond the three factors, viz the thing observed, the observer and the act of observation, is called Narayana by men of knowledge, through their experience.
- (96) I am the well-known Narayana which is within the trinity of observer etc and still different from that trinity and also not attached to it.
- (97) I am the Lord Narayana in whom the six virtues and glories of Fame, Riches, Desirelessness, Wisdom, Glory and Generosity are fully and permanently active.
- (98) When the seeker concentrates on Me as this Narayana he attains the Siddhi by name "Vashita'. He is unattached though busy in all activities and non- enjoyer though be enjoys all objects of pleasure.

### निर्गुणे ब्रह्मणि मयि धारयन् विशदं मन: । परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥

- Focusing his pure mind on Me as the Brahma, one attains supreme bliss (which is the Siddhi called Kamavasayita), in which all desire ceases for good. (17)
- (99) Sattwa is the deity presiding on Chitta, Rajas controls the sense organs and the objects of the sense organs are under the influence of Tamas and these three enshroud the highest bliss.
- (100) On the highest bliss these three qualities are being impediments and one who discards these Gunas and meditates on Me who am total Brahman beyond all qualities,
- (101) Attains that highest bliss in which all desires definitely leave him and are dissolved which is possible for him in that state of meditation.
- (102) Just as at the Sunrise the Moon and the stars fade away, so all the desires disintegrate when the man enters into the highest bliss.

- (103) When heaps of desires are gone in that divine bliss, the objects which give pleasures to the sense organs are also dissolved.
- (104) O Uddhava, please listen. The desire is never destroyed by any efforts if the highest bliss is not attained.
- (105) I have just told you the process of gaining the 8 greater occult powers which are not possibly gained independently by Gods, human beings and others, (without my grace).
- (106) Now I am going to tell you how to attain the other powers in which the virtues, the Gunas and the intention of the seeker are necessary factors. Please listen with attention.

# श्वेतद्वीपपतौं चित्तं शुद्धे धर्ममये मयि । धारञ्छ्वेततां याति षडूर्मिरहितो नर: ॥

Meaning of the Verse:

- When a man concentrates his mind upon Me as the chief of the white island with his pure mind, he becomes free from the six disturbances and becomes as pure and fair as I am. (18)
- (107) Sweeping aside the Rajas and Tamas with their effects, a man must all the time concentrate his mind on Me, the Lord Shri Hari, the image of Sattwa Quality.
- (108) Then he who becomes as Sattwik as I am and is free from the six disturbances or the urges viz, sorrow, allurement, old age, death, hunger and thirst which will not affect him at all.

#### मय्याकाशात्मनि पा्रणे मनसा घोषमुद्धहन् । तत्रोपलब्धा भूतानां हंसो वाच: शृणोत्यसौ ॥

- When the human concentrates upon Me as the sky, and by mind, directs his Pranas up in the cerebrum, he can listen to the sound Hansah, of the creatures which is hidden in them. (19)
- (109) All the glory of sound with the word must come to the sky (space) to rest. I am the Atman of the sky and I am also within it.
- (110) O Uddhava, know me as the breath of the vital breath, speech of all the four types of speeches and the very title of the goddess Saraswati.
- (111) He who firmly holds me like this in his heart will listen while he is living, to all the kinds of speeches.
- (112) When a man meditates on me in his heart, accompanying sound, he can listen to secret discussions going on in the world, which is the power known as Clairaudience.

# चक्षुरुत्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि । मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्महक् ॥

Meaning of the Verse:

- By imposing one's sight on the creator and the creator on the eye, if a man meditates on Me there, he can see the whole world by microscopic vision. (20)
- (113) He who concentrates his mind on Savita (the Sun), the creator, as Me, in his eyes becomes himself the Sun.
- (114) Thus, the eye, the Sun and Me become ONE and he becomes Clairvoyant and sees the entire world.
- (115) He can at a time see all the fourteen worlds. This is called the occult power of ClairVoyance.

### मनो मरि सुसंयोज्य देहं तदनु वायुना । मद्धारणानुभावेन तयात्मा यतू वै मन: ॥

Meaning of the Verse:

- When the mind is tied up with Me and the body also controlled by breath, the mind becomes concentrated in Me and so also the Atman by realization of unity with me. (21)
- (116) The speed of mind is very great. Please remember that I am the mind of that mind. The seeker has to unite that mind together with breath-control, with me in the meditation.
- (117) Then the seeker can travel by his body anywhere according to his will.
- (118) The body goes where the mind goes. This is the power known as travelling by the speed of mind.

#### यदा मन उपादाय यद् यद् रूपं बुभूषति । तत्तद् भवेन्मनोरूपं मद्योगबलमाभूय: ॥

- When the mind wants to take any form of any Being it can do so by the power of my own Unity. (22)
- (119) First the attention should be riveted to the way in which the mind travels, and then mind itself should be directed to me. In that concentration there is power beyond imagination. He who conceives to hold that power also in himself,
- (120) Contains within himself wholly that power of mine by which I hold and also dissolve all sorts of bodies and forms.

- (121) Thus, he attains my power by concentrating his body and mind in me and then he can assume any form he desires.
- (122) He can take any form immediately either of deities, men or serpents as he wills. This is my power of taking any form at will. (Kamaroopasiddhi)

# परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् । पिण्डं हित्वा विशेत् प्राणो वायुभूत: षडङ्घ्रिवत् ॥

Meaning of the Verse:

- Seeking to enter another body, the yogi who has controlled his breath as well as his organs and mind should conceive himself as present in that another body. Then his vital air in his astral body leaves his own physical body and being united with the cosmic force enters in the other body in a manner similar to a black bee, passing from one flower to another. (23)
- (123) While entering another man's body the Yogi should concentrate all his vital forces and project himself as dwelling in other man's body.
- (124) At that time in his astral body the Jeeva and the vital breath become united and the will power to go and enter the other body mixes up with the cosmic air.
- (125) That unit of Jeeva and Prana drops the identification with the former body and entering the other wields the sense of I in that body.
- (126) Just as a black bee leaves one lotus and flies to the other lotus, the Jeeva leaves one body and enters and occupies the other.
- (127) The Lord said "Thus I have explained to you the process of trans-migration of soul (Jeeva). Now please listen to the process of how to meditate on my real existence.
- (128) If the seeker concentrates on Me as well as pervading God, he is able to enter his consciousness into another body without leaving his own physical body, because he is aware that he is himself present in all the bodies at one and the same time.
- (129) Eknath says In the next verse the Lord Narayana is explaining how to leave one's body at will and to have the Siddhi to surrender one's life at one's own volition.

# पार्ष्ण्याऽऽपीड्य गुढं प्राणं हृदुर:कण्ठमूर्धसु । आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥

Meaning of the Verse:

Having blocked his rectum with his heel and having pushed up the vital air successfully to his heart, chest, throat, and crown of head and mentally forcing it upwards through the aperture

(known as Brahmarandra) to Brahma, the Yogi should shed his body whenever he likes. (24)

- (130) The willful shedding of one's own body consists of using yoga process to hold together all the vital forces and take them up to the aperture called Brahmarandhra (door to the abode of Absolute Reality) Please listen to the details.
- (131) The left heel should be pressed firmly on the rectum so that the downward flow of Apana will be closed.
- (132) In the heart there is Prana which has a tendency to rise upwards. It should be controlled and directed downwards.
- (133) Thus Apana, being stopped from going down turns upwards upto the Swadhisthana Chakra while the Prana turned downwards will also go up the same Chakra.
- (134) Both the vital forces are untied in that Chakra and then further movement of these takes place in their unified state.
- (135) Thus Apana stops going downwards, Prana stops going up from heart towards throat and both open the entrance to the channel of energy called Sushumna and entering it start going straight up towards the crown.
- (136) Thus when the Sushumna is conquered they enter by proper sequence all the six Chakras enroute and developing them fully they break upon the door called Kakimukha and reach upto the Brahmarandhra.
- (137) When they are neatly established there the Yogi can at his own will, leave his body and go into another body or any place or state whatever he likes.
- (138) He can reach, conquer and enjoy the stay in the glorious Vaikuntha ,Kailasa or Amaravati or enjoy the great sovereign power of a king in his empire, as soon as he so desires.
- (139) If he wants to remain in the Absolute Reality (Brahman) he will leave the identification with his body and become Brahman.
- (140) Thus the man who collects all his vital forces and leaves his body at his will, is called to have the power of willful death. The God of death obeys him.

# विहरिष्यन् सुराक्रीडे मत्स्थं सत्त्वं विभावयेत् । विमानेनोपतिष्ठन्ति सत्त्ववृत्ती: सुरस्त्रिय: ॥

Meaning of the Verse:

Seeking to sport on the sport-ground of the Gods in Heaven, one should contemplate on pure Sattwa constituting my personality. Then the heavenly Apsaras representing so many rays of Sattwa wait on him with aerial cars ready to take him to Heaven. (25)

- (141) If the Yogi is interested in the pleasures which the Gods enjoy in Heaven, he should concentrate upon the Sattwa quality inherent in Me.
- (142) By that Sattwa I have established Gods in the Heaven and it is proper that the Yogi becomes totally Sattwik.
- (143) If he wants to have the pleasures in the company of the heavenly damsels he will have the body of Gods and can enjoy their company in the heavenly chariots.

# यथा सङ्कल्पयेत् बुद्ध्या यदा वा मत्पर: पुमान् । मयि सत्ये मनो युञ्जंस्तथा तत् समुपाश्नुते ॥

Meaning of the Verse:

- Devoted to Me and focusing his mind on Me, true of resolve as I am, the Yogi duly attains that very object which he deserves whenever and in whatever way he wants it. (26)
- (144) I am God with my Sattwik power of thought and I perform all my
- (145) actions with right resolve and the Yogi concentrates his mind on this aspect of mine and as a result of this he attains everything whenever and whatever he desires in any situation and in any undertaking.
- (146) In short he who holds Me, as God of the right resolve in his heart, naturally whatever desires he has in his mind are fulfilled through that quality of his mind.

#### यो वै मद्भावमापन्न ईशितुर्वशितु: पुमान् । कुतश्विन्न विहन्येत तस्य चाज्ञा यथा मम ॥

- The command of a man who has attained My disposition is not flouted anywhere anymore than Mine who am the ruler of all and completely self-dependent. (27)
- (147) If the Yogi concentrates on Me as the ruler of all and completely self dependent God he also becomes equally powerful.
- (148) Nobody, even the Gods in the heaven and the beasts and birds, flout or disregard the orders of such a Yogi who becomes united in meditation with me as the Almighty God.
- (149) As the whole world obeys Me everybody obeys Him also. This is called Adnyasiddhi.
- (150) The Lord said "Thus I have explained to you the nature of the ten occult powers which are related to the Gunas and the intention of the Yogi and also told you about the way of meditation, required for their attainment. Now I will tell you the minor powers.

### मद्भवत्या शुद्धसत्त्वस्य योगिनो धारणाविद: । तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥

Meaning of the Verse:

- Direct knowledge of the past, present and future and also of birth and death and direct understanding of other's minds etc comes to that Yogi whose mind is purified through devotion to me as the knower of three times the past, present and future. (28)
- (151) I am the controller of the creation, the maintenance and the dissolution of the whole world and if the Yogi meditates on this quality of mine, his mind becomes very pure.
- (152) And in that mind the knowledge of the past, present and the future as well as the creation, the life and death of the entire world and all the beings arises.

### अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः । मद्योगभ्रान्तचित्तस्य यादसामुदकं यथा ॥

- The Yogi, by concentration on my personality which is indestructible, becomes also undamageable by fire or other elements just as fish in water cannot be hurt by water itself. (29)
- (153) By great efforts, it is possible to concentrate the mind on me, and as a result of that Unity, the body also becomes obedient to the will of the Atman and it becomes impervious to all the opposites in nature such as hot and cold.
- (154) It is not affected by cold season or summer or soft and hard and even fire cannot burn it.
- (155) Just as aquatic animals live happily in water, he also remains happy surrounded by fire. This is a Siddhi called freedom from opposites.
- (156) In the wake of this Siddhi, another power called Pratishtambha comes into being, which has the quality of freeing the person from all affections and troubles. Please listen to its signs.
- (157) The man is never affected by the outer wind and he also keeps under control the internal vital factors such as Pranas.
- (158) He can sleep on burning coals as if he is comfortably reclining on a bed of flowers with all stems removed.
- (159) Even in the cold water of winter, if he is merged, he does not try to come out because he enjoys the water as the fish, and happily remains in it.
- (160) In the scorching heat of the summer Sun, he does not feel harassed and as if a lotus flower blooms in sun-rays, he becomes fresher in it.

- (161) Thus he does not get affected by the heat of sun-rays and similarly, no weapon can hurt him.
- (162) If one hits the sky with a sharp sword, the sky cannot be hurt. Similarly, the Yogi having this Siddhi is not hurt by any weapon.
- (163) If he is given a poison, he does not die, but as certain worms thrive in dirty water, he lives on, even if he takes poison.
- (164) Just as the shadow of a mountain, which is below it, is not pricking it, so this Siddha happily remains unaffected by the fire, the Sun, the poison, water or wind.
- (165) O Uddhava, please mind well that though it is very interesting to listen to the description of these powers, they are great impediments in the way of reaching me.
- (166) Siddhis do not belong to the spiritual path, because I am the purest of the pure and human desire to have powers is detrimental to the smooth progress on that path,
- (167) I have told you earlier about the power of reading other's mind by implication. Please listen to its nature also.
- (168) I have told you that when a man concentrates on me as the controller
- (169) of everything in the world, he also gets my power to know everything including the movement of all minds.
- (170) When he is witnessing the dream state of the Jeeva, he knows immediately whatever thought arises in the mind of that Jeeva.
- (171) He can know the most secret thoughts of that person. Such is the nature of that Siddhi.

# मद्रिभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः । ध्वजातपत्रव्यजनैः स भवेदपराजितः ॥

- When he meditates on my physical body which is decorated with Shreewatsa and various weapons as also with fans, my flag and umbrella etc he becomes undefeatable. (30)
- (172) If a man wants to be unconquerable he should meditate on my image which is famous to give victory by uttering my name and meditating on it, even to Gods.
- (173) The image should be having four arms wielding conch, discus the mace and the lotus, having an umbrella, the fans of feathers, totem in front of it and the picture of eagle on the flag.
- (174) There should be a best fan being moved by a bejeweled handle, there should be noisy anklets around the ankles and Gods should be visualized as surrendering themselves at the feet of the image.

- (175) The man who always meditates on my image of this description with all the attention without mistake will not be defeated anywhere and always be successful and victorious in his life.
- (176) It is to be noted that by meditation on me he becomes victorious alone without anybody's help. This is the Siddhi attained by loyalty in meditation.
- (177) He who holds me as Ajita in his heart is thus unconquerable everywhere. Saying all this the Lord ended his description about all occult powers.

### उपासकस्य मामेवं योगधारणया मुने: । सिद्धय: पूर्वकथिता उपतिष्ठन्त्यशेषत: ॥

Meaning of the Verse:

- The aforesaid Siddhis without any exception wait upon the sage who worships me through Yogic concentration as detailed in the description given so far. (31)
- (178) He who will meditate upon me having the various powers and qualities in me will get all the occult powers accordingly.
- (179) Or, O Uddhava, he may concentrate on any of my innumerable images usually held dear in the heart; he will definitely attain various powers.
- (180) But without going through all the various types of meditation the seeker may have totally all my occult powers by only one method of meditation, of which I am going to tell you the details just now.

# जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुने: । मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥

- No Siddhi is impossible to be attained for the sage who has conquered his senses, tamed his mind and controlled his breath and body and practises concentration on Me. (32)
- (181) There are five organs of action and senses. They are to be controlled by physical effort and mental effort and breath control is also to be successfully achieved. The man must be totally desireless,
- (182) He should be very alert using the power of discrimination and by discarding everything temporary and unimportant he should meditate continuously and conquer his mind by his own mind only.
- (183) With all this preparation of purity of mind the person should hold me in his heart with undivided devotion and love. Then all these powers are simply his maid servants.
- (184) What wants are there for a man who leaves aside everything and with complete one-

pointedness loves me, and why should any Siddhi not be available to him?

(185) Eknath says – The Lord Shri Krishna here warns the seeker that though Siddhis are available as a rule he should not utilize them.

#### अन्तरायान् वदन्त्येता युञ्जतो योगमुत्तमम् । मया सम्पद्यमानस्य कालक्षेपणहेतव: ॥

- When a man practises Yoga these occult powers are called impediments in the attainment of Me, simply wasting the time of the devotee. (33)
- (186) If my devotee is having no selfish purpose, he definitely becomes one with me but if he turns towards enjoying the occult powers it is sure that he is not able to reach me.
- (187) Only the man who is interested in worldly pleasures enjoyable through physical body gets ensnared by Siddhis but he who is really interested in Me, never bothers about the entanglement with occult powers.
- (188) Suppose a man sets out to attain public applause, it is possible that he will take all the trouble to gain these occult powers! But a man who really loves me unselfishly will never turn his attention to these occult powers.
- (189) A man going to Varanasi on a pilgrimage happens to stay in his journey at the house of a prostitute and being attracted to her he spends his money for her.
- (190) He decides never to leave her and resides with her for many days.
- (191) So long as he has money, that prostitute entertains him and when all his money is spent and he becomes penniless, she turns him out of her house!
- (192) If he does not leave her house physically and continues to live there becoming a slave to his desire, that prostitute herself leaves that house and leaves him alone and penniless! This is also the case of the greater occult powers!
- (193) In this case the original intention of the man to complete the pilgrimage to Varanasi and by observering all the necessary rites, to release his forefathers from the hell etc, has been abandoned, and he was relieved of all his belongings by that prostitute because he was mad for her!
- (194) Siddhis or occult powers are like this! They are impediments and by diverting my devotee away from meditation and knowledge and the state of complete freedom from desire, they destroy him completely.
- (195) The work of deception by the occult powers is conspicuous exactly when the seeker is about to realize Unity with me. These powers present a sweet enticement to the seeker, of varieties

of pleasures and if the seeker turns his attention to them it is imperative that this Unity is delayed.

- (196) O Uddhava, in Me there is no duality and so whatever ideas of pleasure are presented by the seeker are nothing but an illusion caused by Maya, my inscrutable power.
- (197) I have explained to you all the details about all the occult powers with the intention that you must know how these powers spell danger and destruction.
- (198) Again I will say that if the seeker falls into the net of obvious gain of pleasures inherent in these powers while he is concentrating on Me, it is a fact that these powers destroy the seeker.

#### जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः । योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं वूजेत् ॥

- One attains here through concentration all those occult powers that follow from birth, or drugs or austerity and the repetition of Mantras. One cannot however obtain the Supreme reward of residing in Vaikuntha. (34)
- (199) By birth or by taking particular drugs or by repetition of certain peculiar Mantras (spells) and by hard penance occult powers can be possessed or they are secondary happenings on the path way of Yoga practice through proper breath control.
- (200) Many persons are having some powers as a gift by God, some get these by taking certain potions derived from herbs, some undergo prolonged and hard penance to possess them while some are able to use occult powers by successful repetition of Mantras.
- (201) In nature certain creatures have certain powers such as serpents live on air for many days without food, the fish can live in water and the birds can fly in the sky. These are Siddhis only, which are naturally available to them.
- (202) It is said that swan can separate milk from water, we hear the sweet notes of kokil bird which is natural for it and it is also the gifted power of Chakora that enjoys the rays of moon and becomes satisfied.
- (203) Thus I have told you the Siddhis available to certain creatures naturally from their birth. Now I will tell you about the powers which are attained by taking certain medicines.
- (204) Eknath says If a man worships the God Ganesh at the roots of white Mandar tree and observes Angaraki Charturthi, (the fourth day of the dark phase of the Shaka month which falls on Tuesday is called by this name), he gets knowledge of all the sciences and become rich.
- (205) Ajana tree has got a peculiar quality; the fruits of this tree are like the mouth of a dog. If a

man can get milky juice of this tree to drink he defeats the death and old age.

- (206) If regularly a man takes juice of Neem tree he does not suffer from any disease and poison. There is a plant by name Pataka-Garudi. If the bud of this plant is eaten the body becomes impervious to any ailment.
- (207) Another tree is by name Pootika the root of which gives a man power and chance to enjoy pleasures with divine Apsaras.
- (208) There are so many such herbs and medicines and it is no doubt difficult to obtain benefit from them and the resultant powers. O Uddhava, the wise one! Now I will tell you the powers gained by various penances. Please listen.
- (209) There are certain types of intentional hardships undergone by prospective seekers who are observing fast for three days, observing fast alternate day, sitting in heavy rainfall, standing in cold water continuously for certain period or to take in only smoke of certain herbs etc. Whatever aim is intended to be achieved, men observe certain vows related to that penance.
- (210) Now listen to the Siddhi gained by Mantras. If a man sits one dead body continuously for one night and repeats a Mantra and worships, the deity presiding over the dead body becomes pleased and gives certain powers to the man.
- (211) By that he is able to know the happenings in the past, in the present as well as in the future. If the Mantra of the Sun is repeated according to a certain method man becomes Clair -voyant.
- (212) The type of the occult power depends upon the type of the Mantra, and the desire of the seeker but all these depend on the yogic concentration.
- (213) When the man sits firmly in the yogic posture and unifies the Prana and Apana and concentrates his mind he can attain all such powers.
- (214) Thus I have told you that through unification of Prana and Apana and concentration of mind occult powers become manifest.
- (215) However, if the man holds Me alone in his heart with love, these powers come to him without breath control or yogic methods.
- (216) All the four types of liberations are maid servants of that Yogi if he only meditates on Me.
- (217) If one tries to tackle each and every occult power, even the liberations of the level of Samipata, Salokata etc cannot be achieved. Then why talk about Sayujyata?
- (218) Even my real pure hearted devotees set aside freedom and are satisfied in my devotion only and they are respected by me.
- (219) I am the Supreme God controlling all the occult powers, but I begin to worship these devotees as the result of which all the occult powers run away from him.

(220) The Lord Shri Krishna further goes on to tell Uddhava that He keeps the company of his devotees out of love for them and naturally all his powers are also with him.

### सर्वासामपि सिद्धीनां हेतु: पतिरहं प्रभु: । अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥

Meaning of the Verse:

- I am the presiding God as the aim of all the occult powers and the Lord of the Yoga, the Sankhya and the Experts in the knowledge of Brahman. (35)
- (221) The Lord said, "I am the beginning of all the occult powers, I am their glory and their end. Thus I am their owner.
- (222) I am the Lord of Unity of the Jeeva and the Atman and I am also the Lord of that knowledge in which the status of the separate Jeeva is proved unreal.
- (223) It is also well-known that I am the guiding principle of the sages who teach self wisdom and the men of knowledge understand the problems only because of my blessings.
- (224) I am the God of Vedas which give knowledge through Upanishads and without my will not a single word of the Vedas can be uttered.
- (225) Please remember that I am the Ruler of Dharma which is an instrument for Self-knowledge and I am the omnipresent Atman of the Nature of knowledge who am inside and outside of every object.
- (226) I am Sarvatman occupying everything. O, Uddhava, I am totally and completely existing everywhere all the time. Please listen how this is true.

### अहमात्माऽऽन्तरो बाह्योऽनावृत: सर्वदेहिनाम् । यथा भूतानि भूतेषु बहिरन्त: स्वयं तथा ॥

- I am the Self of all embodied souls, being their inner controller, as well as covering them from without though, I am Myself not covered just as elements both permeate and enclose the bodies of living beings. (36)
- (227) I reside in the Jeevas and Jeevas reside in me. My dear, I am immeasurable and quite beyond the Gunas and Maya.
- (228) Just as a pot is in the space and the space is both inside and outside of that pot, similarly I am fully occupying the inner and the outer aspect of everything.
- (229) Just as the five elements are occupying in inner and outer aspect of every physical object, so I am occupying the whole world inside and outside.

- (230) Just as water is in the wave and sweetness in the Jaggery, so I completely exist alone in all the billions of Universes.
- (231) When time is ripe for being united with me, the various occult powers entice the seeker in pleasures and prosperity and eventually destroy him.
- (232) For example, a man who is in the good books of a king is having opportunities to have illegal gratification, but generally his end is also in the same process. Similarly, these powers though attractive are dangerous for the seeker.
- (233) The intention behind all my arguments in this subject is to show that the Siddhis are completely destructive on the path of attainment of unity with me.
- (234) When there is immediate possibility of the seeker being united with me through one-pointed devotion these Siddhis appear, attract the seeker to sensual pleasures and denude him.
- (235) These Siddhis offer attractive pleasure only to the fools who do not know the bliss inherent in the Atman, due to their acute desires.
- (236) The glory of these Siddhis is similar to the advances of a prostitute. Eknath says the Lord had described all this to convince the seeker that he must discard everything related to occult powers.
- (237) The Lord said "Only those who are happy in Me find these occult powers as useless as a dry blade of grass. They are not confronted by birth and death and their heart is full of joy in meditation.
- (238) Then who will care for these petty powers. The devotees of Hari know this very well.
- (239) When they surrender their ego to the devotion of Lord Hari and their pride is destroyed in the devotional process, not even the idea of enjoying anything in the world touches their mind.
- (240) Happiness, Freedom, Riches and Powers are all residents near the feet of the Satguru. Only those who are dull-witted make efforts for extra occult powers.
- (241) Please remember well that not to expect anything is as well as gaining all the powers because in the courtyard of a man who has no expectation at all, the occult powers are serving as labourers.
- (242) The strange thing is that those powers never turn a glance towards those who are desiring them and they touch by their head the dust of the feet of that man who has no desires at all.
- (243) Non-expectation is greater than mere knowledge of asceticism and devotion. Once a man becomes devoid of any expectation the highest liberation of Sayujjyata serves the feet of that person.

- (244) All occult powers are with the non-expectation. All rituals are implied in non expectations and prosperity is saluting the non-expectations day and night.
- (245) When there is lack of expectation God looks after the devotee and where there is no expectation there is only pure goodness and Oh! Please know how God himself is present personally near the non-expectation.
- (246) Vedanta is friend of non-expectation. Yoga embraces it and it is itself the enjoyment of Selfbliss. Not only this, the man who does not expect, meets the Lord Shri Krishna.
- (247) Eknath surrendered himself to Janardana which resulted in the development of the quality of non-expectation in his nature and therefore, he is always full of ecstasy.
- (248) It is only the benediction of the feet of Satguru that I gained Self-Knowledge which is full of joy because at the feet of the Master there is the playful divine joy and the seed of happiness.
- (249) If the man is devoted at the feet of his Guru all four types of liberation are gained by him, and therefore desirelessness itself serves a man with all the depth of Atmic power.
- (250) Eknath surrenders himself to Guru Janardana; and by his grace this fifteenth chapter of the eleventh Skandha of Shrimad Bhagawata has been completed.

Here ends the Marathi commentary by Saint Eknath on the

15th Chapter of the eleventh Skandha of Bhagawata Mahapurana.

#### Dedicated to the Lord Shri Krishna.

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# Chapter 16

Om! Salutations to Lord Shri Ganesh!

Om! Salutations to Lord Shri Krishna!

- (1) I bow to you O Satguru. You are the very image of all riches! The animate and inanimate creation is your body. O Shri Gururaya, you are the Atman of the Universe! You are the inspiration of the Universe! You are both the abstract and the manifest.
- (2) Even all the scriptures cannot imagine fully the glory and the greatness of your Being. Shruti has become mute and the word has taken a vow not to speak about you.
- (3) All the examples have also taken a vow not to try to explain your nature. There is no other being equal to you. Whatever explanations and logical conclusions are tried in order to understand you, they are your own images.
- (4) Your greatness is such that duality is uprooted and when there is only ONE throughout the world where is the scope for comparison?
- (5) Nobody knows what your place is and what your limit is. As you are immeasurable how can one meditate on you?
- (6) You express very clearly in the form of Owee the essential meaning of the Bhagawata Purana, in which normally there is no scope for finding out the reason, the words and the examples.
- (7) The Satguru has kindly given the deeper meaning to my Marathi words which are immature and only the devotees of the Guru can appreciate the love by which the words are enriched.
- (8) How can anybody become desireless though he may read the Vedas and the books of law and have expertise in the logic and argument, if he has no devotion for the feet of Shri Guru?
- (9) A man may follow many spiritual practices but he will not get inner satisfaction; but only the devotees of Shri Guru can be happy in the bliss of Absolute Reality if the Satguru blesses them with his benign kind glance.
- (10) Such is your nature, O Shri Janardana! You are the support and the base of the world. You are the Atman in all the creatures and it is natural Unity evident everywhere which is you yourself manifest by your grace.
- (11) Those who are fortunate to have this devotion to the feet of Shri Guru become aware of the Unity of life and therefore very easily have an approach and introduction to the deeper meaning

of this great Bhagawata Purana.

- (12) If there is grace of Shri Guru, one has not to break his head to understand the words of this Purana and very easily he can embrace the essence of the philosophy.
- (13) If there is pure faith in our heart the great God, the Lord Shri Krishna Himself comes to reside in our heart! Then very easily and naturally we can realize the message contained in this great book.
- (14) Thus through the devotion to Shri Guru we understand the Bhagawata without going through the nuances of the Grammar and try to use various logical arguments.
- (15) When the disciples of Shri Guru find that he is the absolute Brahman in the form of human being, why should they learn the scriptures and why should they undertake separate effort of meditation.
- (16) Without devotion to the Guru the disciple will not be really happy. There is no greater way or means for God-realization except the devotion to Shri Guru.
- (17) By following the kind guidance of my Guru I have given the readers the knowledge in the first half of the eleventh Skandha in Marathi language according to my humble understanding.
- (18) If the sugarcane is crushed and the juice which is available is kept, it gets spoiled after a while but if we prepare jaggary out of it, it becomes durable.
- (19) Even jaggary becomes moist and unfit for use after some time and so sugar has to be prepared and wise people make that sugar into larger crystals so that it becomes more permanent.
- (20) Similar is the case of this great book of Bhagawata which was first revealed by the Lord Narayana. Shri Vyasa explained the ten qualities of it.
- (21) The story became more interesting when Shri Shuka told it in his beautiful style. The poet Shridhar has clarified the difficult terms in simple Marathi in his great commentary.
- (22) I have taken the support of that commentary of Shridhar which is called Bhavarthadeepika, for lucidly telling the contents in Marathi.
- (23) The first author of this Purana is the Lord Narayana and further on Vyasa, Shuka and Shridhar have commented on it. Now Eknath the disciple of Janardana has given importance to the very sweet story of the book and has thus written poetry in Marathi.
- (24) If we take the imagery about this we can say that the seed of this story was sown by Shri Narayana in the soil of Narada the son of Brahmadeva which grew very nicely.
- (25) The corns of Bhagawata with its ten assets were properly arranged and ripened by Vyasa. Further Shukacharya collected the crop and brought out the grains in the yard of the listener Parikshiti.

- (26) The same grains were cleared by Shridhar in the pane of intelligence full of self knowledge and selected the wholesome grains of essential philosophy.
- (27) Eknath, disciple of Janardana prepared rich food articles in the form of Marathi words and he has devotees who will appreciate the sweetness of the story.
- (28) As the listeners were attentive, and as the Guru Janardana was keenly guiding me, Eknath, he has completed the first part of fifteen chapters.
- (29) I will give the sequence of the story by each chapter for refreshing their memory. The first chapter gives us how desirelessness arises and how the Lord Shri Krishna used the curse of Brahmins in order to bring about the total destruction of the Yadava race.
- (30) From the 2<sup>nd</sup> chapter through the 5<sup>th</sup> chapter Narada went to the house of Vasudeva and referring to the dialogue between Nimi and the sons of Jayanti explained to Vasudeva the essence of Philosophy.
- (31) In the 6<sup>th</sup> chapter the report is given how the hosts of deities came to have glimpse of the Lord Shri Krishna and how they requested him to retire to his permanent abode.
- (32) Listening to their request and seeing that there is great calamity on the city of Dwarka, Uddhava requested the Lord to take him also where the Lord was going.
- (33) There in the reply to the questions posed by Uddhava the Lord Shri Krishna gave him some advice about renunciation, which part is contained in the 7<sup>th</sup> chapter.
- (34) Further he told Uddhava about the dialogue between the Yadu, the ancient king of Yadu race and Avadhoota, while explaining to him the principle of accumulation and renunciation. Avadhoota had told Yadu how he learned Philosophy of proper life from 24 sources which he termed as his Gurus and this whole series is the subject of 8<sup>th</sup> and 9<sup>th</sup> chapters.
- (35) In the 10<sup>th</sup> chapter the Lord Shri Krishna has explained to Uddhava about faith and knowledge and he has defeated many opinions while expounding the miracle of knowledge.
- (36) In the 11<sup>th</sup>, he has given the different signs of the man in bondage and man in freedom as also the nature of saints and detailed for him the path of devotion.
- (37) In the 12<sup>th</sup> chapter the Lord has given the most secret knowledge about devotion, which is not easily understood by many learned persons and they are confused.
- (38) The main key of the knowledge of the 12<sup>th</sup> chapter is impossible to be deciphered by intellectual acrobatics but as the blessing of my Guru Janardana was helping me like a mother she made work easy.
- (39) In this 12<sup>th</sup> chapter the importance of company of saints, the question as to who is the doer of action, and the sense of renunciation is the key of the releasing karma etc are the subjects .

- (40) When we listen to that 12<sup>th</sup> chapter the mind is refined by knowledge and it is explained how desire for sense objects becomes an impediment to the seekers and how they are troubled.
- (41) In the 13<sup>th</sup> chapter everything is explained about the various Gunas and the desire for objects of pleasure arising out of them. Further guidance is given how to achieve purity of consciousness.
- (42) Afterwards the question about the connection between the mind and the objects and the way in which that connection should be cut is the subject of the song of the swan. This is the subject of chapter 13<sup>th</sup>.
- (43) In the 14<sup>th</sup> chapter, this song of the swan and knowledge upto the trance etc is described by the Lord.
- (44) In the 14<sup>th</sup> chapter only, the Lord has explained how devotion is important and how his manifest aspect and unmanifest aspect are one and what is the nature of dhyana on the path of Yoga.
- (45) In the 15<sup>th</sup> chapter, the Lord has explained the efforts to be made for attainment of various occult powers and has given a warning that these powers are dangerous and detrimental to seekers of liberation etc.
- (46) Thus a very clear commentary is given in the foregoing 15 chapters viz the first part of the book, and now, the second part is remaining. Please listen to the subjects of that part.
- (47) In the 16<sup>th</sup> chapter, the Lord has given description of his Vibhootis (manifestations) and in the 17<sup>th</sup> and 18<sup>th</sup> chapters; there is description of Varna and Ashrama system.
- (48) The 19<sup>th</sup> chapter is dealing with difficult subjects in which the greatness of self-knowledge and questions of Uddhava about rules of conduct and their answers are given.
- (49) The eligibility for that knowledge and the nature of ignorance, the nature of knowledge and the nature of the stage between the two are explained by the Lord Shri Krishna in the 20<sup>th</sup> chapter.
- (50) In the next chapter, the question of Uddhava about considering the defects and good qualities as implied in the Vedas is given and the Lord has given proper reply to his question. This is chapter 21.
- (51) During the discussion, the Lord explained, "how various people count the total number of principles in the creation and what is the exact and proper number of these elements?"
- (52) In the 22<sup>nd</sup> chapter, there is discussion about these elements, the difference between Prakruti and Purusha and the birth and death chain are the subjects discussed.
- (53) In the 23<sup>rd</sup> chapter, Bhikshu-geet is given how one has to silently forgive the offences done by others and how to remain in a balanced state of mind.

- (54) The Sankhya philosophy is expounded in the 24<sup>th</sup> chapter and it is shown that from the state beyond Gunas, how Gunas come into existence and they are again dissolved in that state.
- (55) It is said that Nirguna state is at the beginning and the end of all creation and Gunas are only apparent in between. This is all part of propounding of non-duality.
- (56) Further in the 25<sup>th</sup> chapter, it is explained, how the Gunas are functioning and how they affect each other and how one should fix his mind on the state beyond Gunas.
- (57) In the 26<sup>th</sup> Chapter, the story of Pururava and Urvashi is given which shows how Pururava was mad, due to cupid, for Urvashi and how repentancy is very powerful.
- (58) In the 27<sup>th</sup> chapter, the method and process of Bhajan and devotion, the salient features of images and the nature of Vedic and Tantrik and mixed way of worship are given.
- (59) In the 28<sup>th</sup> chapter, the yoga of various great yogis is given and the chapter is full of deep knowledge and the description of the joy in the Atman.
- (60) In the same chapter, the Lord has given his reply to the question of Uddhava about nonexistence of the world.
- (61) The 29<sup>th</sup> chapter contains the beautiful description of devotion and love of God and the advice of devotion and knowledge combined together is given. This chapter is virtually the highest in the matter of devotion.
- (62) In the next two chapters, the Lord Shri Krishna has by his own example shown how the man of self-knowledge is strong enough to remain unaffected in his mind even if the whole race and all the family-members are destroyed before his own eyes.
- (63) The curse of Brahmins is very powerful. It caused trouble to the Lord Shri Krishna also. Even the whole race of any particular country is destroyed by such curses.
- (64) The anger of a Brahmin is so powerful that the whole sea was gulped down by Agasti and released as his urine. But the anger of Brahmins, even Lord Shiv experienced fall of his testicles within a moment.
- (65) Therefore, nobody should have enmity with Brahmins and to convince people about this danger, the Lord Shri Krishna allowed annihilation of his Yadu-race.
- (66) The Lord forgave the hunter whose arrow caused a wound to his foot resulting in his death, and thus the Lord exhibited how great is a person of self-knowledge in remaining beyond the body and forgiving others.
- (67) Upto the 29<sup>th</sup> chapter, the Lord Shri Krishna continued his advice and in the next two chapters he has shown his aloofness and detachment about his body.

- (68) In the incarnation of Ramchandra, we find that the Lord Ramchandra went to his permanent abode taking with him all the citizens of Ayodhya and here, the Lord Shri Krishna also left his body. By these actions, God has shown how false is the attachment and pride about the body.
- (69) Thus, the first half of this book is completed in the 15<sup>th</sup> chapter and the subject is very sacred. I have now given a short synopsis of the latter half up to the 31<sup>st</sup> chapter.
- (70) The Satguru Janardana is kindly helping me for this latter half also; he is going to make Eknath capable of explaining everything clearly. So, the listeners may please pay attention.
- (71) When the spring season approaches trees have brilliant flowers and sweet fruits. Similarly, by the kind glance of Guru Janardana, the words of the poetry also become meaningful.
- (72) Lotus-flowers bloom at the sunrise. Similarly, by the grace of Guru Janardana the freshness of the poetry becomes well-developed.
- (73) The Lord Shri Krishna lured by his flute the entire world around him. Similarly, Janardana, the Guru has kindly made me a good poet, and it is he, who is talking through this commentary.
- (74) The grace of Janardana is like the ocean of milk and it has even no limits and he will bless me in the latter half of his book by enriching my intellect to reach the meaning of the Sanskrit verses.
- (75) In the last 15<sup>th</sup> chapter, the Lord Shri Krishna has said at the end that "Occult powers bring difficulties in the way to reach the Lord.
- (76) Thus he advised Uddhava that without paying attention to the manifestation of occult powers, the seekers should concentrate on the Reality of the Lord. Listening to this statement, Uddhava asked a question which was a request.
- (77) Uddhava said "O Lord Shri Krishna! You are all powerful! Please listen to my request. Please tell me all your manifestations".

#### उद्धव उवाच - त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् । सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भव: ॥

- Uddhava said "You are the Supreme Brahman without beginning and end and you are not obscured by Maya. You are the authority who controls the protection, the subsistence, destruction and beginning of all Beings". (1)
- (78) Uddhava said "You are the cause of the past and material existence. The birth, the existence and the end of everything takes place because of you and still you are the non-doer. You are thus the complete, the wholeness, the Brahman."

- (79) You may say that the birth, the life-state and the death of all Beings are done by Prakruti, but it is your cosmic power called Maya and it is under your control and it receives power to do anything from you."
- (80) Thus Prakruti is dependent while you as Parmatman are independent. You are beginningless, indestructible and limitless. Even Vedas do not become successful in knowing your totality.
- (81) It is you who covers the Prakruti and as you are immeasurable, you are without any cover. You are the very nature of Jeevas, but you are not having the limited existence of Jeevas.
- (82) Every Jeeva is heavy with ignorance while you are beyond the ignorance and knowledge. You are thus the imperishable and manifest Brahman.
- (83) How are you evident and manifest? You are so, because you are inside and out of everything and though you are all-pervading, you are beyond our imagination. Please let me explain this further.

# उच्चावचेषु भूतेषु दुर्जेयमकृतात्मभि: । उपासते त्वां भगवन् याथातथ्येन ब्राह्मणा: ॥

- O Lord, you are in all the higher and lower categories of Beings, but not easily knowable by those who have no self-knowledge. Brahmins however worship you with proper understanding of your real nature. (2)
- (84) Brahmins understand you on the strength of their knowledge of Vedas, as existing in everything right from an ordinary housefly to the Ultimate Principal Being called Hiranyagarbha.
- (85) Those who know rightly the subject matter of Upanishads also know you as the Atman of all and pervading all.
- (86) If one tries to find out the far off limit of your totality, it is realized that you are beyond the orbit of "Thought" and your glory is limitless. But ordinary people do not know you as you are. Please let me tell what they think.
- (87) They are sold out to their minds, and are slaves of their sexual organs. They propitiate their tongue and indulge in various tastes and "Sleep" has sheerly become their Mother-in-law, holding them under her rule in her own house.
- (88) Such people cannot imagine Your-self as of independent, all-pervading nature. They do not know that in their own bodies, Atman independently reigns; they are drowned deep into the objects of sensual pleasures.
- (89) Their mind is given to run here and there after sense-objects. They cannot even meditate on your qualified and enformed image, and naturally their mind cannot rise higher towards your Abstract Spirit! How can such ignorant persons get emancipated?

(90) For this, you may kindly tell me your important manifestations, which they may be able to worship easily without brooding over scriptures or without taking the trouble to resort to the difficult methods of meditation.

# येषु येषु च भावेषु भवत्या त्वां परमर्षय: । उपासीना: प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥

Meaning of the Verse:

- Please tell me the various objects of your worship where great sages worship you by devotion and attain the final goal. (3)
- (91) Uddhava asked : Some saints have had worshipped you with great devotion through various images or manifestations of your person and reached unity with you.
- (92) What are those manifestations? What was their nature? What was the method of their worship? And what is the result of their worship? Please tell me this clearly.
- (93) On this you may say "You should yourself recognize my manifestations in all the things and that will be sufficient." But that all pervading aspect of yours is beyond imagination. O Shri Krishna! We cannot understand it.

#### गूढश्वरसि भूतात्मा भूतानां भूतभावन: । न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते ॥

- You are the inner controller of all Beings but you remain hidden from their view. You are the lifegiver of all the creatures! Living beings are unable to perceive you but strangely enough, You see them all. (4)
- (94) You are dwelling in the hearts of all beings but you are invisible to them because they think that they are not Atman but they are bodies,
- (95) O dear God, your cosmic power is the root cause of their delusion but if there is your grace, that cosmic power is destroyed together with the Gunas.
- (96) Then you are perceived both in and out of all the creatures everywhere all the time without exception.
- (97) Such is the great effect of your grace, but the question remains as to qualities by which your benediction is in their lot. Therefore, O Govind! It is necessary to worship you through your various aspects and manifestations.
- (98) Again I request you to please tell me the complete features and characteristics of those manifestations.

# या:काश्च भूमौ दिवि वै रसायां विभूतयो दिक्षु महाविभूते ।

### ता महामाख्याहानुभावितास्ते नमामि ते तीर्थपदाङ्घ्रिपद्मम् ॥

Meaning of the Verse:

- Please mention to me your powerful manifestations invested with glory which are existing on Earth, in the directions, in Heaven and in the Patala, O Lord of infinite power! I bow to your lotus-feet which are the abode of all scared places. (5)
- (99) O Shri Krishna, tell me all your Vibhootis which are in the Heaven, on the Earth and in the Nether-worlds as well as which are spread all over the eight directions.
- (100) Putting this question to the Lord, Uddhava immediately fell down at his feet and put his head on the feet of the Lord from which all sacred places and waters have their origin.
- (101) The Lord Shri Krishna was very happy at this question of Uddhava and what did he say to him?
- (102) He said "Your question is similar to the question put to me by Arjuna. He is like a lion to the elephants which were his enemies. Using his bow called Gandeeva he exhibited great bravery. He is my bosom friend and breath of mine.
- (103) I sat on his chariot and held the strings of his horses and gave him similar advice when we were between two armies.
- (104) Being pleased with Uddhava Shri Krishna said to him-

# एवमेतदहं पृष्ट: प्रश्नं प्रश्नविदां वर । युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥

- The Lord replied "O chief of those having insight into the meaning of questions, I was put this very question by Arjuna while he was just going to fight with his enemies on the battle field of Kurukshetra. (6)
- (105) The Lord said Earlier when Duryodhana flouting my advice began a very serious war, Arjuna had asked me similar question.
- (106) Arjuna is virtually my Atman. He is a brave warrior of great knowledge and clever in putting right questions and expert in destroying his enemies.
- (107) Arjuna was afraid about the sin which he might commit by killing his own relatives in that unprecedented war and had put me such a question.

# ज्ञात्वा ज्ञातिवधं गर्ह्यमधर्मं राज्यहेतुकम् । ततो निवृत्तो हन्ताहं हतोऽयमिति लौकिक: ॥

### स तदा पुरुषव्याघ्रो युवत्या मे प्रतिबोधित: । अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥

Meaning of the Verse:

- Feeling like a common man that "he was the slayer and the other was the slain, and believing that killing one's relatives for the sake of kingdom is unrighteous, he abhorred the act of war at the beginning. (7)
- When his mind became clear by my reasoning he, the tiger among men, then questioned me at the time of fight in the same way as you have done. (8)
- (108) He said, "I do not like to kill my Gurus, family men, uncles etc, only for the sake of kingdom and, therefore, I am not going to fight here though I myself may die.
- (109) Based on traditional concepts about what is wrong and what is right, Arjuna was deluded by the imagination that "he was the killer and Kauravas were to be killed".
- (110) He said that being covetous about the kingdom and the enjoyment of power, he would not commit sin of slaying his own kith and kin and declared that it is sheer irreligious and it would destroy his merit of following his own religion.
- (111) He thought like this "How can I kill those respectable persons by sharp arrows, who are really worth worship by offering them high seat of respect and to take the sacred water of their feet and to enjoy the royal pleasures, which will be spoiled by the blood-shed of relatives?
- (112) Now he said that the action of becoming the rulers after the killing of relatives and flowing of the streams of blood is greatest sin and he would not be capable of committing it!
- (113) "Should we repay the great obligation of our forefathers Who always desired that in their family good sons should be born-, by piercing our arrows in their hearts?
- (114) When we are supposed to perform last rites after the death of our forefathers, should we ourselves cause their death by our arrows? That would really be a strange way of liberating our forefathers! That will definitely be a failure in observing our duties."

### संमत श्लोक : हतो वा प्राप्स्यसि स्वर्गं जित्वा वा मोक्ष्यसे महीम् ॥

Meaning of the Verse:

(115) (referring to this verse from Geeta) he said that argument that we will go to the Heaven if we are killed in war and if we are victorious we will enjoy the kingdom on the Earth is not

agreeable because, O Lord both the pleasures are not permanent. They are very temporary. Then for what benefit are we supposed to fight?

- (116) The Lord said to Uddhava "Being dejected by such thoughts, Arjuna became very sorry and throwing down his bow and arrows he sat morosely there in the battle field.
- (117) I have myself given him good advice at that time and created the right urge in his mind to do his duty. Please listen to what I said.
- (118) I said 'O Arjuna the body itself is perishable and a store of dirty things including excreta and urine and whatever efforts we may take to protect it, it is definitely temporary and bound to die.
- (119) Jeeva is self-independent, permanent, pure, without birth, without death, unmoving, not liable to be cut, to be pierced and does not become polluted. It is unmoving and without any modifications.
- (120) O Arjuna, listen to the real nature of the body. It will not be saved by your efforts and the Jeeva or Atman will not die by your trying to kill it. The idea that you will be a sinner by killing it, is only the result of your ego and pride.
- (121) Had all this world been created by you, perhaps, it could have been destroyed by you but it is not so, and, therefore, when you say that you will be killing your relatives it is very evident that you are entangled in your conceit.
- (122) One who creates the body himself can be the killer of the body. You are neither the creator nor the destroyer. Then why are you proud in vain?
- (123) If you do not drop your conceit, then only all the sins will be heaped on you and, therefore, you can be said to be a sinner.
- (124) O Arjuna! Please listen. He, who takes intentionally the burden of all these actions related to the body upon his head, becomes the greatest sinner in all the three worlds.
- (125) If you argue about your own religion and duty, please listen to the duty of a Kshatriya, a warrior. According to that, even if the father and the son may kill each other in the war, they are not sinners.
- (126) War is a sacred place of pilgrimage for Kshatriyas and a man who is killed in the war becomes truly a liberated person. So this is really a great opportunity luckily presented to you by war and how can you say that it is evil?
- (127) To adopt the responsibility of action is the result of ego and the man who does not touch that ego about the body, becomes free, a non-doer and a non-enjoyer of the results of the actions.
- (128) He is really unattached though living in the environment and he is the whole world in himself. One who is without pride of any kind is the really brave warrior.

- (129) O Arjuna, if you leave your pride of being responsible for these duties you will be free as I am and not a trace of sin will touch you.
- (130) Now, how will that pride be destroyed? If you concentrate on Me and perform your ordained duties for my sake, then your mind will be pure.
- (131) When such a man has his mind purified, he begins to worship me and by this devotion, my devotees can easily be united with me.
- (132) O Arjuna, if you will not follow my advice about dropping off the pride, you will earn all the sins which cause the cycle of births and deaths.
- (133) Actually you are eternally free, you are without birth, you are imperishable, but your pure mind will be no more pure and then you will keep going through the suffering of births and deaths.
- (134) So, you should leave to Prakruti whether to act or not to act and you should surrender to me by your body speech and mind.
- (135) If you take refuge in me like this, I will not allow any bondage of any action even to touch you!
- (136) O Arjuna, drop both the concepts that you are the killer or you are the man who is going to be killed; and fight bravely in the war. Then I will emancipate you.
- (137) O Arjuna, when you surrender yourself to me, you will not think that you are doing anything and I am freeing you. That concept never remains in the minds of my devotees.
- (138) To surrender oneself to me and still to act like a separate Jeeva is like being a stone in the jaggary. That is not totally surrendering oneself to me.
- (139) A river meets the sea and merges into it. It does not then remain a separate river. It becomes one with sea and never remembers that it has to turn back.
- (140) When Ganga merges into the ocean, its flow does not come back. Similarly, my devotee totally surrenders himself by body and mind, all the time, perpetually.
- (141) If a lamp meets the wild forest fire, it becomes the forest fire only. Similarly one who surrenders himself to me, becomes one with me and does not remain separate.
- (142) O Arjuna, please listen to the signs of a free man! One who really faithfully sees all the shapes of all the creatures as my own bodies, really conquers the empire of the knowledge of Absolute Brahman!
- (143) In my all-pervading Atman, the worldly life is itself a total illusion. Who will then agree that somehow one is the killer and the other is being killed?

- (144) Mirage is not real when it is visible, but is it really wet even where it is not at all visible? Of course, it is totally unreal, there is no water!
- (145) Similarly, though people conceive form and name for worldly objects, it is not so. It is only pure Brahman, and he who is convinced about this, is Brahman though he is functioning in his body.
- (146) As for the body it is not affected by Karma because in itself it is inert and Atman is not touching any sense of Dharma or Adharma. One who knows this is living Brahman though functioning in his physical body.
- (147) He is bodiless and to be bodiless is his existence I told this secret knowledge to Arjuna.
- (148) In this way I taught Arjuna about his duty in the war by using various points of argument. At that time Arjuna also had asked me about my manifestations.
- (149) The Lord then said to Uddhava, that he would give him the information about his manifestations just as he had told them to Arjuna, and began to enumerate various places or persons where He becomes more evident.
- (150) He said, "Uddhava! I myself cannot count all my manifestations. As I am the Atman of all the three worlds, who can really completely know all my manifestations?

### अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः । अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥

- I am the Self, friend and the ruler of all these created beings, O Uddhava! In fact I am all the beings as well as responsible for their birth, life and death. (9)
- (151) I am all-powerful and I reside in the heart of every Jeeva and I do not deny everything that the Jeeva demands. I being the Ruler give it everything.
- (152) When the Jeeva demands anything when he is in difficulty I give him that thing without any limit, and therefore I am called Almighty God.
- (153) You should consider those people to have been drowned in the mirage, together with their boat, who do not believe that I am dwelling in their heart as Atman.
- (154) In vain are the efforts to build the boat; they try to observe hard penances but they are drowned with all their activities for my attainment.
- (155) The main key of attainment of God which is Me, is that to understand I, the Absolute Brahman in their heart only and he is my great manifestation who is constantly aware of this fact.

- (156) I am the innermost dweller of heart of all the creatures, I am friend and nearest relative to all and I am the divine controller of all the beings.
- (157) I am the owner of all creatures, I am all the creatures themselves I am the birth place of all and I am the doer of their beginning, existence and all activities.
- (158) Like a farmer I am sowing the seeds looking after the crop and cutting the crop in the end and according to the three Gunas, I am the Brahma, Vishnu and Maheshwara!
- (159) I am the force, the power behind all actions. Thus I have told you the general manifestations of myself in the world. Now please listen to the places where I am and the qualities in which I express Myself.

### अहं गतिर्गतिमतां काल: कलयतामहम् । गुणानां चाप्यहं साम्यं गुणिन्यौत्पत्तिको गुण: ॥

Meaning of the Verse:

- I am the motion of moving objects and the Time Sprit of those that try to measure everything and those who understand and count. I am the state of balance of the three Gunas and I am the property natural to a thing with attributes (Gunas) (10)
- (160) The spouse of Laxmi said I am the speed of the moving objects and I am the motion behind all mobile things.
- (161) I am the spirit, the power by which everybody moves and the organs of the body function. So I am alone the mover and the movement of all.
- (162) To attain freedom is the final goal of every being and that freedom is abiding in me. Thus I am the force of all forces.
- (163) There is one power which controls the men and the Gods and that power is Time and I am the great time which controls and directs that all powerful time.
- (164) O! Great devotee! I am the equilibrium of all the three Gunas and the natural quality of everything such as the quality of sound of the sky.

# गुणिनामप्यहं सूत्रं महतां च महानहम् । सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मन: ॥

Meaning of the Verse:

I am the thread (Sutra) which is the active aspect of the Mahat-Tattva and I am the greatness of all the great. I am the essence of three Gunas. I am the principle of cosmic intelligence among big things. I am the Jeeva among subtle objects and I am the mind among those which are difficult to control. (11)

- (165) O Uddhava! The first single force, behind the first activity of Maya, which is the holder of all the three Guans that I am.
- (166) The sky which is the greatest of all the elements is contained in me and I myself cannot properly evaluate the strange power of Mahat-Tattva.
- (167) That Mahat-Tattva which is the cosmic intelligence is myself and Jeeva which is very subtle beyond the ken of Gods like Brahma is also my manifestations.
- (168) I am mind among those which are difficult to control and only I can control that mind.
- (169) Mind is controlled when a man remembers Me and it becomes wild when a man forgets Me. Mind cannot be controlled by the knowledge of Vedas and scriptures.Without Me the mind cannot be put under control.
- (170) This is because I am the mind itself and when a man meditates upon me, Mind with its peculiar quality disappears but if I am forgotten by the man the mind starts running wildly to all the quarters of the world.

### हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत् । अक्षराणामकारोऽस्मि पदानि च्छन्दसामहम् ॥

- Of the Vedas I am Hiranyagarbha i.e. Brahma who first taught them to his mind-born Sons, of the Mantras I am the OM with three parts A, U, M, I am 3 (A) of the letters. I am the words of Chhandas. (12)
- (171) Govinda says I am God Brahma, the teacher of Vedas. Because of my power, people do not dare behave against Vedas and every thought about the Vedas is nothing else than myself.
- (172) Without the uttering of Om, all Mantras are like the chattering of a child. I, Shri Krishna is Om of the Mantras, by which all Mantras have become sacred.
- (173) The utterance of A, U& M with ending subtle sound is OM with three parts, which OM makes the Vedas sacred.
- (174) **3I** is necessary for speaking out any letter (in Devanagari script), O Uddhava, I am that **3I**, Please bear this in mind.
- (175) Shri Krishna said I am Gayatri among Mantras and that is why sages utter that Mantra with faith.
- (176) He said Gayatri is my symbol in all Mantras and in the dualities I am the Unity or the common factor. Brahmins have become worthy of my respect because of their recitation of

Gayatri Mantra.

### इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हन्यवाट् । आदित्यानामहं विष्णू रुद्राणां नीललोहित: ॥

Meaning of the Verse:

- Of all the Gods, Indra represents me and Fire-angel represents me among the Vasus, (Angles connected with the Earth). I am Vishnu among the twelve Adityas (sons of Goddess Aditi) and I am the Lord Shiva (his Blue and Red coloured aspect) amongst the Rudras. (13)
- (177) Know me as Indra among the Gods, and Hutaashana (Fire) among the Vasus, among the Adityas I am Vishnu, in the Avatara as "Waman" and I am Shiv, Neela-Lohita among Rudras.

# बूह्मर्षीणां भृगृरहं राजर्षीणामहं मनु: । देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु ॥

Meaning of the Verse:

- I am Bhrugu among the great sages knowing Brahman. I am Manu among the royal sages. I am Narada among the heavenly sages and I am Kamdhenu (Havirdhani) among the cows. (14)
- (178) Bhrugu was a very angry sage. He cursed Brahma and rendered him unworthy of worship. He cursed Shankara and made offerings given to him not fit to be eaten by anybody. He kicked Vishnu on his chest but Vishnu honoured him by bearing the impression of his foot upon His own chest in the form of Shri Vatsa.
- (179) The Lord Krishna said, I am that Bhrugu who is the great sage among the sages having knowledge of Brahman and I am the royal sage Manu.
- (180) Among the divine sages I am Narada and I am Kamadhenu among the cows So said Govind.

### सिद्धेश्वराणां कपित: सुपर्णोऽहं पतत्त्रिणाम् । प्रजापतीनां दक्षोऽहं पितॄणामहमर्यमा ॥

- I am Kapila among the great Masters (Siddha.) I am eagle among the birds. I am Daksha among Prajapatis and among the forefathers I am Aryaman. (15)
- (181) Among the Siddhas I am great sage Kapila So said the wielder of the bow 'Sharng'. He further said, "I am eagle the king of the birds."
- (182) Krishna said I am Daksha who is the chief of all the Prajapatis and the presiding great father Aryaman is my own image.

# मां विदृध्युद्धव दैत्यानां पूढ्रादमसुरेश्वरम् । सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् ॥

Meaning of the Verse:

- O Uddhava, please note that among the sons of Diti I am Pralhad who is one of my great devotees. Govind said – I am the moon who is the ruler of stars and herbs. She is my image. (16)
- (183) Among the demons I am Pralhada whose devotion is very deep, and I am the moon who is the ruler of stars and of the trees having medicinal qualities so said Govinda.
- (184) I am Kubera who is great among Yakshas (nature spirits) and Rakshasas (the protective angles of various places having great Ego) who is the treasurer of all the treasures of Gods.

#### ऐरावतं गजेन्द्राणां यादसां वरूणं प्रभुम् । तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम् ॥

Meaning of the Verse:

- I am the great elephant Airavat and I am Varuna who is the ruler of aquatic animals. I am the Sun among brilliant bodies, emitting heat and among human beings I am the king. (17)
- (185) The greatest among Yadus said "I am Airavat the greatest of elephants. Upendra said I am Varuna the Lord of fish etc He is really my second image.
- (186) Shri Hari the ruler of Vaikuntha said I am the Sun who is very hot and gives light to the whole world and whose life itself is light.
- (187) Hari said that among the human beings I am the King who is the sovereign and enjoys the possession of Earth.

### उच्चैभूवास्तुरङ्गाणां धातूनामस्मि काञ्चनम् । यम: संयमतां चाहं सर्पाणामस्मि वासुकि: ॥

# नागेन्द्राणामनन्तोऽहं मृगेन्द्र: शृ्रङ्गदंष्ट्रिणाम् । आश्रमाणामहं तुर्यो वर्णानां पूथमोऽनघ ॥

- Among the horses I am the Uchhaishrava. I am gold among the metals. I am Yama among the controllers and Wasuki among the serpents. (18)
- I am Anant among the cobras and Lion among the animals. I am Sanyasa among the Ashrams which is the fourth and among the castes I am the Brahman who is the first among them. (19)
- (188) The husband of Kamala said In the fast running animals I am the horse by name

Uchhaishrava. I am the gold for which all people are mad.

- (189) I am Yama among those who wield the rod of power and Narayana said that I am Wasuki among the serpent.
- (190) Shri Hari said "I am the cobra whose name is Anant and the god further said I am the lion among those animals that have sharp nails, teeth and horns.
- (191) Narayana said I am the Sanyasa, the fourth Ashrama and I am Brahmin who are the first among the castes and who can be said to be 'talking' Brahman.

#### तीर्थानां स्रोतसां गङ्गा समुद्र: सरसामहम् । आयुधानां धनुरहं त्रिपुरघ्नो धनुष्मताम् ॥

Meaning of the Verse:

- Of all the holy streams I am the Ganga and of all stationary waters I am the Ocean. I am the bow of Archers among the weapons and among the Archers I am the Shiva, who is the destroyer of three cities. (20)
- (192) The Lord said, "I am the Ganga among the sacred rivers and among the great body of waters, Ocean, which is the greatest lake is my manifestation.
- (193) Among the weapons I am the bow and among the archers I am the destroyer of the three cities, who is Lord Shiva.

#### धिष्ण्यानामरम्यहं मेरूर्गहनानां हिमालय: । वनस्पतीनामश्वत्थ ओषधीनामहं यव: ॥

Meaning of the Verse:

- I am mount Meru among all the places of residence and I am Himalaya among the unapproachable difficult places. I am Ashwattha among the trees and barley among the plants. (21)
- (194) The Lord said- I am the mountain Meru which supports all the three worlds and I am the Himalaya among the places which are not easily penetrable.
- (195) I am Ashwattha among trees and barley among the Herbs.

#### पुरोधसां वसिष्ठोऽहं ब्रूह्मिष्ठानां बृहस्पति: । स्कन्दोऽहं सर्वसेनान्यामगूण्यां भगवानज: ॥

Meaning of the Verse:

I am the Vasishtha among the Gurus of Kings and Brihaspati, the Guru of Gods. I am the Skanda among the Generals and I am the Brahma among the pioneers. (22)

- (196) The teacher of Shri Ram viz Vasishtha is my manifestation and I am Brihaspati the teacher of Gods who is the greatest knower of Vedas.
- (197) I am Skanda the Greatest of War-Generals and I am Brahma whom Vedas salute and Brahmins worship.

#### यज्ञानां ब्रह्मयज्ञोऽहं वूतानामविहिंसनम् । वाय्वञ्न्यर्काम्बुवागात्मा शुचीनामप्यहं शुचि: ॥

Meaning of the Verse:

- I am the Brahmayadnya among the performances of sacrifices. I am non violence among the great vows. I am air, fire, Sun, water and Atman and the blessing or word of judgment which is great among all purifiers. (23)
- (198) Brahmayadnya is daily recitation of Vedas which is my manifestation and by which the divine sages the ancestors and the nature spirits in all the heaven worlds are satisfied.
- (199) Lord Shri Krishna said that I am the vow of not to hurt anybody in any way which is the highest among all the vows.
- (200) Air purifies certain things. The fire purifies some other things; a Brahmin's final verdict declares something to be pure in some cases.
- (201) Certain things are made pure by pure intelligence and I am the essential purity in all these processes.
- (202) It is a well known fact that by uttering my name everything is made sacred and pure. So please understand that I am all these agencies.

# योगानामात्मसंरोधोमन्त्रोऽस्मि विजिगीषताम्।आन्वीक्षिकी कौशलानां विकल्प: ख्यातिवादिनाम् ॥

- I am the self control in the Yoga practice. I am the secret discussion of those who want to be victorious. I am the intelligent enquiry into what is real and what is not real and I am the counter-argument among those who discuss in order to come to a decision about truth. (24)
- (203) Govind said Among all the systems of Yoga I am that self control by which the students of Yoga enjoy the inner bliss and come to understand the quality and the nature of Samadhi.
- (204) Shri Krishna said O Uddhava, I am that proper way of thinking involved in the good policy of behaviour and following the way of discrimination in order to conquer oneself.

- (205) I am the power of enquiry as to what is belonging to Atman and permanent and what is non Atman and temporary. Because of my grace a man gets the ability to discriminate in this way.
- (206) The Lord Shri Krishna said I am that argument in which there is no end to doubts and amendments and counter arguments.
- (207) O Uddhava, these doubts and arguments are known as आख्याति, अनाध्याख्याति, शून्यख्याति, सत्रव्याति andख्याति

### स्त्रीणां तु शतरूपाहं पुंसां स्वायम्भुवो मनु: । नारायणो मुनीनां च कुमारो ब्रह्मचारिणाम् ॥

Meaning of the Verse:

- Among the woman I am Shataroopa, and among men I am Swayambhuva. I am Narayana among Munis and Sanat Kumara among bachelors. (25)
- (208) Janardana (Lord Shri Krishna) said that I am both Manu and his wife Shataroopa and the sage Narayana who resides at Badarikashrama.
- (209) O Uddhava, please know that Sanat Kumara who is the real bachelor is also my manifestation.

### धर्माणामरिम संन्यास: क्षेमाणामबहिर्मति: । गुह्यानां सूनृतं मौनं मिथुनानामजस्त्वहम् ॥

- I am Sanyasa among the ways of living and I am the inner intelligence among the way of peace. Among the various ways to maintain secrecy, I am that silence of mind which has no ulterior motives and among the couples I am the dual expression of Brahma which are Manu and Shataroopa. (26)
- (210) I am the Sanyasa which is the way of life in which there is promise of peace and fearlessness to all beings and the understanding of being Atman in all creatures.
- (211) This Sanyasa means Not to hurt anybody but to give comfort and happiness.
- (212) It is forgiveness in which there is forbearance. When there is inner struggle and friction between anger and peace in the mind while forgiving somebody that is not real equilibrium of mind.
- (213) When the absolute Brahman is established in oneself the man is naturally at peace with the outer world where there is no friction in his mind.

- (214) In the entire world the man who speaks lie who has untruth as the base of his thoughts is the greatest sinner.
- (215) The extrovert attitude brings about false way of living and it is detrimental to happiness in this world as well as in the higher world and I am the man who drops that way of life.
- (216) The attitude and habit of speaking only truth or to keep silence is my manifestation. The truth here is also pleasing and not bitter.
- (217) I am the couple in which the body of Brahma was first divided as Manu the male and Shataroopa as the female which was the original duality through which the human race was born.

### संवत्सरोऽरम्यनिमिषामृतूनां मधुमाधवौ । मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित् ॥

Meaning of the Verse:

- Of the persons who are awake every moment I am the ever revolving wheel of time represented by one year and among the six seasons of two months each I am the Chaitra and Vaishakha which is Vasant and among the months I am the Margashirsha and among the 27 Nakshatras of the year I am Abhijit. (27)
- (218) The Lord said I am that time, measured as Samvatsra in which not a moment is missed.
- (219) From the minutest part of time to the year I count every moment,
- (220) I am the season of spring among all the seasons and Margashirsha among the months in which there is good crop and clean water and cheerfulness everywhere.
- (221) I am Abhijit among the star constellations which is not accounted but exists for a very short duration.

# अहं युगानां च कृतं धीराणां देवलोऽसित: । द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान् ॥

- I am Krita age. I am Asita Dewala among the courageous persons. Among the Vyasas I am Dwaipayana and among the persons of divine knowledge I am the Ushana who is also known as Shukra. (28)
- (222) The Lord said I am the Krita age in which there is religion with all its facets and no sins or wrong actions done anywhere.

- (223) Asita Dewala who is famous for his courage is my another manifestation.
- (224) Just like a swan who divides milk and water, Dwaipayana Vyasa who has divided Vedas and arranged various divisions to various disciples is my manifestations.
- (225) Kavi is the name for Ushana or Shukra who is having perfect self knowledge and is known for his vision. I am that Kavi- So said the spouse of Laxmi.

# वासुदेवो भगवतां त्वं तु भागवतेष्वहम् । किंपुरूषाणां हनुमान् विद्याध्राणां सुदर्शन: ॥

- I am Vasudeva who is the God with all his glory and the six virtues. Know that I am known as Vasudeva the son of Vasudeva. You are among the Bhagawatas my other image. I am Hanuman in the Kimpurushas and I am Sudarshana among the Vidyadharas. (29)
- (226) O Uddhava, I am present before you in my own divine glory and all the six great virtues. I am god in all his aspects and known as son of Vasudeva.
- (227) And O Uddhava, you are the greatest in the devotees of God and you are my another image. (When Shri Krishna said this Uddhava prostrated before him).
- (228) When Uddhava offered his respects in this way Shri Krishna also embraced him. At that time all three worlds were filled with joy and Shri Krishna, who was the very cloud of self-joy, was also satisfied.
- (229) Uddhava and Shri Krishna became one. Here Shri Krishna actually proved what he had said to Uddhava that Shri Krishna and Uddhava are identical.
- (230) The two separate existences were amalgamated in one. Uddhava became Shri Krishna and Shri Krishna became Uddhava.
- (231) Uddhava now became surprised and for a moment he was slightly proud with the idea that he was the dearest devotee of Shri Krishna. The Lord Shri Krishna noticed this and said –
- (232) I am Hanumanta among the monkeys. When Shri Krishna said this, the pride in the mind of Uddhava was gone and he was a bit ashamed of his feeling of that pride.
- (233) He thought "When monkeys and animals are dearer to the Lord than myself it is not possible to count the devotees of God fully. What place do I deserve among so great devotees?
- (234) Thinking like this he bowed before the Lord and said Please tell me all your Vibhootis (important manifestations).
- (235) Upon this Shri Krishna smiled and said "Among Vidyadharas (angles of knowledge) I am

that who is known as Sudarshana.

# रत्नानां पद्मरागोऽस्मि पद्मकोश: सुपेशसाम् । कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविष्वहम् ॥

Meaning of the Verse:

- I am Padmaraga among jewels and the heart of Lotus among the beautiful things. I am Kusha among various kinds of Darbhas (kind of grass, useful in rituals etc) I am the ghee of cow among the sacred things to be offered as oblations in fire. (30)
- (236) Shreeranga said I am Padmaraga among all the precious stones and jewels, while among the most beautiful things I am the central part of pollen of the Lotus.
- (237) There are ten kinds of Darbhas and I am Kusha among them. Shri Hari further said that I am the ghee derived from the milk of cow, which is best oblation to be offered in the fire.

# न्यवसायिनामहं लक्ष्मी: कितवानां छलगूह: । तितिक्षारिम तितिक्षूणां सत्त्वं सत्त्ववतामहम् ॥

Meaning of the Verse:

- I am Goddess Laxmi (lot of money) of merchants and I am the deceit of the persons who practise deception and I am the power of sustenance of the persons who have forbearance. I am the quality of piousness of the persons of Sattwik quality. (31)
- (238) The Lord said O Uddhava, I am the riches and the capital money, which is useful in business and merchandise. I am that money which is used for charity.
- (239) Shri Krishna said I am the inscrutable power and tact of deceiving people. This is my Maya.
- (240) There is also an illusion by which there is a concept of being Jeeva, which arises in the state of Brahman and again there is an idea of Jeeva being absorbed into Brahman. I am these false ideas which cannot be deciphered even by Gods.
- (241) Lord Brahma and the Lord Shankara think that they are the controllers of the power of the Maya but I proved otherwise by deceiving the Lord Shankara by my appearance as beautiful Mohini, in which Maya overpowered him and Brahma was similarly deceived, when he stole and hid the cattle and I created duplicate cattle. So I am that great deceiver.

(242) The Lord said – I am the power of forbearance and I am the Sattwik nature of pious people.

### ओजः सहो बलवतां कर्माहं विद्धि सात्त्वताम् । सात्त्वतां नवमूर्तीनामादिमूर्तिरहं परा ॥

- Of the strong persons I am their strength, courage etc and of the worshippers I am their ritualistic action and I am the original image as Vasudeva, among the nine images ordained for devotees. (32)
- (243) I am the strength and the steadfastness of the strong persons.
- (244) The Supreme Person further said "I am the devotional worship by which the devotee develops great love for me and destroys his desires".
- (245) There are nine types of my images, among them my own body, which is known as Shri Krishna (Vasudeva) is my main image. Now I will tell you all the nine images, which are standard for my worship.
- (246) They are (1) Vasudeva (2) Sankarshana (3) Aniruddha (4) Pradyumna (5) Hayagreeva (6) Narayana (7) Varaha (8) Vamana (9) Narasinha.
- (247) These are nine kinds of my images. I am the first of these, and the other eight are also my manifestations.
- (248) Hayagreeva is the image of Vedas. Shri Vyasa worshipped him by studying Vedas and his name was then known as Veda-Vyasa.
- (249) Narayana is my own image. Brahmadeva worshipped him and understood the key to selfknowledge by only four verses and thus became the Brahma.
- (250) Shweta Varaha is a great image of me. The earth worshipped him and he very kindly lifted the earth from depths of deluge and brought about peace everywhere.
- (251) Vamana is also my manifestation. The gods prayed him, worshipped him and so, in order to deliver them from the oppression by Bali, he tied down Bali in Rasatala, restored to gods their position and power.
- (252) Narasinha is a prodigious image and Pralhad worshipped him and brought to the notice of all the fact that I am pervading in all the beings.
- (253) Sankarshana is the name of Balaram. He is also my other image. The mount Raivataka requested Brahmadeva and as ordered by Him, he married his daughter Ravati to Balaram and became happy.
- (254) Pradyumna is the image of God of desire. Those who want to fulfill their desires worship him, and he gives them what they want.
- (255) Aniruddha is also my image and my grandson. Usha the daughter of Banasura worshipped him as guided by Paravati and she became instrumental for release of Banasura from the burden of pride and thousands of arms. Chitrarekha a friend helped her in this, as guided by

Narada.

- (256) I am Vasudeva and I am Absolute Brahman and I have uplifted innumerable devotees very easily and my devotion is Supreme in the mind of Arjuna and your mind.
- (257) O Uddhava, thus I have told you my nine manifestations and the kind of worship done by devotees in their case.

# विश्वावसु: पूर्वचित्तिर्गन्धर्वाप्सरसामहम् । भूधराणामहं स्थैर्यं गन्धमात्रमहं भुव: ॥

Meaning of the Verse:

- Among the Gandharvas, I am Vishwavasu and among the divine courtesans, I am Poorvachitti. I am the steadiness of mountains and I am the smell of the earth. (33)
- (258) I am Vishwavasu Gandharva, whose voice is very sweet and singing is superb this was being told by Madhava to Uddhava.
- (259) The Lord said "I am Poorvachitti, the beautiful divine danseuse."
- (260) I am the quality of unmoving steadiness of the mountains, and I am the smell of the earth.

# अपां रसश्च परमस्तेजिष्ठानां विभावसु: । प्रभा सूर्येन्द्रताराणां शब्दोऽहं नभस: पर: ॥

Meaning of the Verse:

- I am the liquid quality of waters and I am the light of the brilliant bodies. I am the shinning quality of Sun, moon and stars; and I am the sound of silence beyond the sky. (34)
- (261) Shrinivasa said "O Uddhava, there is a quality of liquidity and taste in the water and all brilliant bodies have light. I am both these qualities."
- (262) There is light in the sun, in the moon and in the stars which is my manifestation and the sound of the silence "(Anahata Shabda) beyond the sky. Thus I am the light and the sound."

### बुह्नण्यानां बलिरहं वीराणामहमर्जुन: । भूतानां स्थितिरूत्पत्तिरहं वै प्रतिसङ्गम: ॥

- Among the devotees of Brahmans I am Bali and I am Arjuna among the valiant warriors. I am the beginning, the existence; and the destruction of all the creatures. (35)
- (263) Shri Krishna said "In the matter of devotion of Brahmins, Bali is definitely the greatest, and by his devotion to Brahmans I was compelled to stand guard at his door. That Bali I am."

- (264) Shri Krishna said Among the Pandavas I am Arjuna, the incarnation of Nara, the sage, and he is my life and my Prana."
- (265) Shripati said "O Uddhava, I am the beginning, the power of maintenance and power of destruction of all the creatures.

#### गत्युवत्युत्सर्गोपादानमानन्दस्पर्शलक्षणम् । आस्वादशुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम् ॥

Meaning of the Verse:

- I am the inner organ of each organ and functions like going, speaking, excretion, bringing, enjoying, touching, tasting, hearing, smelling etc. (36)
- (266) I am the inner organ of all the organs of senses and actions, and all their functions are possible by my will.
- (267) Going, holding, ejecting excreta and urine, to impress, seeing, touching, smelling, hearing and tasting all these actions are possible because of me only.
- (268) Without my will, these movements of the organs are not possible at all. I am going to tell you all the details about this.
- (269) I am the higher mind behind the outer mind. I am the inner eye of the eyes. I am the sense of touch behind each touch and I am the tongue behind the fleshy tongue of each person.
- (270) I am the real nose of the physical nose, the primary listener behind the organ of ear, I am the holder behind the hands that hold things and I am the movement behind every movement.
- (271) O Uddhava, I am the joy of the sense of joy and I am the intellect behind the evident function of intellect which is the act of logical thinking and all the perceptions and contacts through all the senses to outer objects is my own function.
- (272) I am the speech of the speech, the original inspirations of Para-Wani and I am Hrishikesh, the God controlling all the organs.

#### पृथिवी वायुराकाश आपो ज्योतिरहं महान् । विकार: पुरूषोऽव्यक्तं रज: सत्त्वं तम: परम् ॥

- I am the Earth, I am the air, the sky, the water, the great light (sun), I am the Male, I am the invisible and I am the Rajas, Sattwa and Tamas as also beyond all of them. (37)
- (273) The number of elements is twenty-five, and if three Gunas are added, it is twenty-eight. I will now tell you their details also.

- (274) The evident created world consists of Ahankera, Mahat principle, and the five atomic aspects (तत्मात्रा) of the five qualities of smell, taste, light touch and the sound. The five elements, the ten organs and one mind make up the number of sixteen.
- (275) When the Purusha (Male) and Prakruti (Maya, female) are added, the total comes to twentyfive. The Gunas are within the Prakruti. This is the play of all these elements.
- (276) I am the Being, which is beyond the ordinary visible world, and is represented by this Prakruti with the three Gunas and the definite number of all three elements or principles.

#### अहमेतत्पूसंख्यानं ज्ञानं तत्त्वविनिश्चय: । मयेश्वरेण जीवेन गुणेन गुणिना विना ।

### सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥

Meaning of the Verse:

- The Lord said I am the knowledge of these principles and the counting of them. I am the Jeeva, I am the God, I am the wielder of Gunas and I am the Gunas themselves; and without me, who am the Atman of all, there is nothing separate existing. (38)
- (277) The Lord said I am all these principles and the act of counting them, also, separately.
- (278) I am also the knower of this fact and without me; there is nothing else in the world.
- (279) Jeeva and Ishwara, Gunas and the Being who holds these Gunas, the field (body) and the knower of the field (Atma) all these I am myself in the various expressions.
- (280) Not a single atom distinctly exists outside me, and I am, the only Universal soul, the only total spirit.
- (281) O Uddhava, nothing else separately exists here and you should know that I am in all the bodies.
- (282) O Uddhava, you may say that I have told this so briefly, but please understand that this fact is as it is told. This cannot be much explained in details. Why? Please listen to what I am going to say.

#### संख्यानं परमाणूनां कालेन क्रियते मया । न तथा मे विभूतीनां सृजतोऽण्डानि कोटिश: ॥

Meaning of the Verse:

I shall be able to count the atoms in the whole world, in the due time but as I have created innumerable Universes, it is not possible to count them in detail. (39)

- (283) The Lord said I, as Time, can count all the atoms on the Earth, but I cannot say definitely how many are my manifestations.
- (284) I have brought into existence Universes without number and I cannot now count them. So, how can I say how many worlds and my manifestations there are!
- (285) Though I, as Narayana, know everything, I cannot count my total manifestations (Vibhootis), so, how can I describe them?
- (286) I shall now tell in what form my manifestation is evident in human beings. O Uddhava, please listen to them.
- तेज: भ्री: कीर्तिरेश्वर्यं ह्रीस्त्याग: सौभगं भग: । वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेंऽशक: ॥

Meaning of the Verse:

- Wherever there is brilliance, riches, fame, modesty, renunciation, expertise in duty, and vigor, with forbearance and scientific knowledge, it should be understood to be my partial manifestation. (40)
- (287) There is my partial manifestation in the man who is very powerful and brilliant who has prosperity permanently, who has unlimited glory, and whose fame about his religious nature is wide.
- (288) He who has vast command over all the people in the three worlds; whose charity is limitless, and whose good fortune is seen to be always more and more.
- (289) He whose orders are never disobeyed and whose good fortune is very pleasing even to others.
- (290) He, who is having an attitude of kind forgiveness, he who abhors all bad deeds and he who is very wise in his dealings with everybody—
- (291) He, who has these qualities, is my image, my own manifestation. All signs may be evident, but even if one of these signs are found in that man, he should be taken to be my image!

#### एतास्ते कीर्तिता: सर्वा: सङ्क्षेपेण विभूतय: । मनोविकारा एवैते यथा वाचाभिधीयते ॥

- All these manifestations of mine which are thus described should be recognized as born of imagination, for the sake of expression in our speech. (41)
- (292) O Uddhava, the manifestations which I told you in short are the products of the imaginations!

- (293) In the state of mind of the seekers these may be added but considered in relation to the finalities, they are only products of imagination as I said.
- (294) I am alone! You know this! I have no name, no form, no Guna and no social caste! So, to describe my various manifestations is only to talk about unreal things!

#### वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च । आत्मानमात्मना यच्छ न भूय: कल्पसेऽध्वने ॥

Meaning of the Verse:

- You should curb your speech, control your mind, control the Prana, subdue your senses, and tame your intellect with your Sattwik Nature, so that you will not be subject to Rebirth. (42)
- (295) My reality is eternal, without any modifications, beyond the speech, mind and intellect! What effort can the poor sense-organs do to know me? Pranas are also not able to decide what I am in truth!
- (296) Therefore, by observing self-control and control of the mind and body, you should regulate your mind, your intellect, your organs and your vital breath, so that you will maintain your status in the blissful Atman.
- (297) If you say that you do not know how to do this, I will tell you the method.
- (298) Speech should be controlled by uttering my name; mind can be controlled by meditation; breath can be controlled by exercises of taking in and giving out of breath regularly and the organs can be controlled by stopping them from indulgence.
- (299) Intellect should be controlled by thinking that you are Atman, and the Jeeva should be controlled by the bliss of Parmatman. When you do this, you will be identified with me.
- (300) When you are one with me, you will not see the world as world, but as Me and there will be no birth and death and coming and going.
- (301) He, who does not even think of having control as I have just now described will suffer in many ways. I will tell you his plight also.

#### यो वै वाङ्गनसी सम्यगसंयच्छन् धिया यति: । तस्य वूतं तपो ज्ञानं सूवत्यामघटाम्बुवत् ॥

- One, who does not control the speech and mind by right effort as told by me, finds that his penance, his vows and his charity become wasted, just like water kept in an earthern pot not properly baked. (43)
- (302) The efforts on the path of occultism made by man, who does not properly control all his

faculties as said are wasted.

- (303) Just as water kept in a raw earthen pot is wasted, so all his word-knowledge, his penance, observation of vows, yoga, sacrifices and charities are wasted.
- (304) His observances are useless, just as oblations offered in the sacrifice when the fire is turned to ashes; or to perform rituals while still remaining unclean or giving something in charity to an unworthy man is wasted.
- (305) It is like throwing seeds on rocks or to call a Brahmin for golak ceremony or making a show by a barren woman that she is pregnant.
- (306) Thus dear Uddhava, if proper self-control is not observed, the efforts for progress on the spiritual path are wasted.
- (307) The Lord, therefore, further emphasizes that it is necessary to gradually, bring under control all the energies going out through the organs and the mind etc.

#### तस्मान्मनोवच: प्राणान् वियच्छेन्मत्परायण: । मद्भक्तियुक्तया बुद्ध्या तत: परिसमाप्यते ॥

- Therefore, a man should control his mind, speech and breath and become devoted to me so that by his intellect filled with my devotion, he will fulfill his life. (44)
- (308) He who worships me should exercise control over his mind, intellect and organs and be alert in my worship.
- (309) When one worships me with faith, desires for worldly pleasures simply get burnt and pure peace arises in the mind and heart of my devotee.
- (310) In my worship all other spiritual endeavors become shy and withdraw. I free my devotee from the bondage of worldly life.
- (311) If my devotees are bound by the worldly troubles, it is shameful to me. So, I save my devotee from all calamities.
- (312) When Pralhad was being harassed I made myself suddenly present in the form of "man-lion" from a pillar and killed my enemy. For a big elephant I came running from Vaikuntha to rescue it from a crocodile.
- (313) When Kauravas were about to violet the modesty of Draupadi, I saved her from shame and defeated their evil purposes. I gulped the wild forest fire and saved the cowherd boys.
- (314) When Indra harassed the people of Gokula by heavy rain, I lifted the mount Govardhan. I

became a man of amorous power in order to relieve Gopis forever from desires.

- (315) In order to help Arjuna to be true to his vow, I covered the Sun in daytime and he could kill Jayadratha and thus I protected Arjuna.
- (316) I took upon myself to be born again and again for my devotee Ambareesh. I do not allow my devotees to suffer!
- (317) I hold upon my head the dust from the feet of my devotees! I made friendship with monkeys and bears!
- (318) So, I am going to tell people to worship me, to sing songs about my life and adventures so that they will reach me easily.
- (319) When they worship me loyally they will understand me though I am limitless and then I will attend to their every day need. I really love people who worship me.
- (320) There is no other easy way to reach me, than pure devotion and that is why I also told you to be my devotee only and not to bother about so many other methods and means.
- (321) My devotee denies four types of liberations also, because he looks upon the whole worldly life scornfully and enjoys the Supreme bliss that my devotion brings about.
- (322) "The greatness of my devotees is really beyond anybody's conjecture" so saying the Lord lovingly embraced Uddhava.
- (323) How did Uddhava feel by that divine touch of Shri Krishna? He felt as happy as a calf getting fully love of the mother-cow!
- (324) As the bird Chakora feels very cool satisfied by the rays of the moon, he felt happy or as a peacock dances with joy when it sees dark rain clouds above in the sky, so Uddhava felt happy.
- (325) Thus Uddhava was full with the highest Atmic experience and forgot his separate existence as "the devotee" and Shri Krishna also forgot himself as Shri Krishna.
- (326) In this way both became one and enjoyed the ecstasy of Supreme happiness. There the flag of Supreme bliss was fully flourishing.
- (327) The joy of happiness of devotion cannot be realized without good fortune and the Lord and his devotee thus enjoyed it!
- (328) Eknath surrendered himself to Janardana and thus he understood the secret of the happiness in worship of God and the hidden meaning which is in the heart of devotees.
- (329) The God, who is the real vital breath of his devotee, became an ordinary cowherd and playing games with the boys of Gokula, he emancipated the cowherds and the Gopis also.

- (330) It is not much surprising that playing their own rustic games he emancipated them! But his divine magic is something very generous and stranger than this! Please listen to it.
- (331) There were various animals and birds in Vrindavana, like mountain, stones, grass, trees, black bees, fish, deers, alligators and even tigers, forest-dwelling wild and pet animals, birds, serpents, doves, peacocks etc.
- (332) The kind Lord emancipated also these and other beings by His generous divine grace.
- (333) In the incarnation as Ramchandra, he took to forest by the order of his father, but during his stay there, he became a friend of monkeys and bears and freed them from rebirth. He also killed demons, who being killed by Him, were liberated!
- (334) The bears and monkeys were freed by reason of their servitude and demons were liberated due to their death in the battle this is also not very surprising. You may please listen to a greater part of God's blessings.
- (335) From the city of Ayodhya, upto the city of Lanka, there were many trees, stones, creepers, grass etc everywhere, including big and small birds and insects. The Lord Ramchandra emancipated these also by his touch.
- (336) In this way the Lord (Janardana) comes again and again in this world, and liberates many beings and he has also freed Eknath! There is nothing extraordinary in it for God.
- (337) But still something very astonishing has been done by Him. He has made me, a stupid person as I am, capable of commenting in Marathi on the Sanskrit text of Shrimad Bhagawat! I am myself wondering about this!
- (338) Eknath has surrendered himself to the God Janardana whose blessings are so powerful; and remembering His sacred feet, Eknath has completed this sixteenth chapter.

Here ends Marathi commentary by Saint Eknath on the 16<sup>th</sup> chapter of the eleventh Skandha, of the Bhagawat Mahapurana.

Dedicated to Lord Shri Krishna.

\*\*\*

# Chapter 17

Salutations to Lord Shri Ganesha!

Salutations to Lord Shri Krishna!

- (1) OM! I bow to Satguru who is the great Mount Meru! You are a great mountain of a smaller size, but you are great by your spiritual Reality and you are the support for all Beings!
- (2) On the three peaks of self-knowledge which are Vaikuntha, Kailasa and Satyaloka, the three Gods viz, Vishnu, Rudra and Brahmadeva reside with your support!
- (3) By your basic support all the beings in the three worlds live happily and you are at the beginning, during the period of existence of Beings whose end is also in you!
- (4) With all the gods and demons, with both the benign and cruel appearances as they may have, residing within you, either small or big, your own Nature and Being is without any disturbance!
- (5) There, the field is of Viveka, i.e. the discriminative intelligence, and the mines are of the jewels of spiritual energy. Even if a small pebble from the mine is taken by an ordinary man, he will be a very rich merchant!
- (6) The medicinal herbs on that mountain are very strange! If a man eats any such herbs, he will be beyond oldage and death. On that mountain, many rivulets of the Ganga of knowledge are constantly running.
- (7) My Guru is a place of rest of Gods and men, he is the basic support of all the four Ashramas viz, bachelorhood, family life etc, he is the state of actionlessness while actions are going on and he is the own abode of all Jeevas.
- (8) My Guru is the field where devotion develops. He is the fertile garden-land where devotees live; he is the sense of interest of the actual interest of devotees in God and the joy of the self-bliss.
- (9) My Guru is thus the great mountain Meru who without the hardness of the mountain, is support for all and by his grace even the worldly life of the seekers becomes full of happiness.
- (10) He is the living contentment which the seekers experience. He is the cloud of self joy for his disciples. He is the rain-drop for the Chatak birds which are the seekers of liberation. Janardana Swami, who is as great as described just now, became pleased with me.

- (11) By the grace of his feet I have happily explained in poetry the first half of the 11<sup>th</sup> division (Skandha) of Shrimad Bhagwat.
- (12) In that half part Uddhava has asked the Lord Shri Krishna what are his important manifestations which are enumerated by the Lord for the convenience of meditation by the devotees.
- (13) During that enumeration the Lord Shri Krishna said to Uddhava that he is the Atman, the Rama within, on which his devotees concentrate their minds.
- (14) Thereupon Uddhava felt a doubt. He thought that there are innumerable persons occupied heavily in the performance of rituals and many of them have become addicted to those activities. How is it possible for them to be liberated?
- (15) I will ask the Lord how persons doing rituals will not feel proud of their performance and doing their ordained duties they will be able to be free.
- (16) He mused that the spouse of Goddess Laxmi has himself told that he is the action, which is being performed by Sattwik persons, (which is at the end of 16<sup>th</sup> chapter – Editor)
- (17) I will ask him to explain in a lucid way how the action which is according to the scriptures, itself becomes the nature of Brahman (which is the secret of spiritual efforts)
- (18) This was the intention of Uddhava and in order to get his doubt removed, he began to ask questions to the Lord about the base of the system of castes and Ashramas and about the nature of Swadharma (duties indicated for the respective castes and Ashrama)

### उद्धव उवाच - यरुत्वयाभिहित: पूर्वं धर्मरुत्वद्भक्तिलक्षण: । वर्णाभ्रमाचारवतां सर्वेषां द्विपदामपि ॥

- Uddhava said "O Lord, earlier you have explained the duties of the devotees who are belonging to castes and Ashramas as well as duties of ordinary men. (1)
- (19) Uddhava said O Lord of the devotees, while listening to your explanations of your manifestations I began to doubt how your devotion can be successful even while performing the duties laid down by the scriptures.
- (20) You have been telling most emphatically right from the beginning in this Kalpa that by observing the man's own duties he automatically becomes your devotee and in the wake of that subject you have very clearly specifically explained the caste system and the system of four stages in personal life.
- (21) Thus you have clearly postulated that the highest achievement and devotion to God are definitely possible by observance of one's own duty.

### यथानुष्ठीयमानेन त्वयि भक्तिर्नूणां भवेत् । स्वधर्मेणारविन्दाक्ष तत् समाख्यातुमर्हसि ॥

Meaning of the Verse:

- O Lord with eyes like the petals of lotus, please tell me how your devotees can be your worshippers while they are doing their ordained duties! (2)
- (22) Please listen, O Lotus-eyed Achyuta; please tell how men can naturally be worshipping you while performing their fixed duties in home and society.
- (23) O Lotus-eyed,! O spouse of goddess Kamala! O the image of Grace! O Madhava! Please tell me that state of skillful duty performed by your devotees.
- (24) You may say here "Whom did I tell this skill before the beginning of the kalpa?" Please listen to my request.

### पुरा किल महाबाहो धर्मं परमकं पूभो । यत्तेन हंसरूपेण बूह्मणेऽभ्यात्थ माधव ॥

Meaning of the Verse:

- O Madhava, O Lord of powerful Arms! In the past you had taught this great religion, to the sons of Lord Brahma, when you adopted the body of a swan. (3)
- (25) (Eknath says The term **HEIGIEI** is used here because the Lord can hold together the whole universe in his powerful arms).
- (26) Uddhava said "You are the guide to direct everybody to do his duty, you are the Primordial Teacher and you are one who advised God the Creator about the social set-up of castes and the four stages in the life of the individual and their relative duties.
- (27) Adopting a body of a swan, you had earlier taught in details the importance of doing one's duty and also, some time back you have told me in short what you had taught them.
- (28) But I have not understand clearly the teaching in respect of the ordained duties, as to what are their specific characteristics etc.
- (29) So, please tell me the same groups of duties according to castes and age-stages (Ashramas) which you had told to Sanaka and others.
- (30) You might tell me to refer to those rules of conduct which are even now valid and prevalent from that time, through those Kumaras, but that is not possible for me!

## स इदानीं सुमहता कालेनामित्रकर्शन । न प्रायो भविता मर्त्यलोके प्रागनुशासित: ॥

- By lapse of so much time from those days, those rules are not known perfectly by anybody now in this world of the mortals, O the slayer of enemies! (4)
- (31) You are called the slayer of enemies because you destroy the enemies of the seeker which are Desire, Anger, Greed, Pride etc.
- (32) I have surrendered myself totally to you because I do not find in all the three worlds anybody else who can destroy the enemies of the devotees.
- (33) You had taught the sons of Brahma at the beginning of this Kalpa but as a lot of time has elapsed sine then, mostly nobody knows the rules of conduct in these days.
- (34) Now-a-days generally people are not very careful or alert about performing their own duties. They have forgotten those things and now they are more interested in satisfying their hunger and desire.
- (35) Thus there is no teacher available who can convince people about the importance of observing duties and therefore, O the ruler of 'Vaikuntha'. It will be better if you yourself tell me about the faith in the performance of duties by all the people.

## वक्ता कर्ताऽविता नान्यो धर्मस्याच्युत ते भुवि । सभायामपि वैरिञ्च्यां यत्र मूर्तिधरा: कता: ॥

#### कर्त्राऽवित्रा प्रवक्त्रा च भवता मधुसूदन । त्यक्ते महीतले देव विनष्टं क: प्रवक्ष्यति ॥

- Other than you, O Achyuta there is none to teach, institute or defend this righteous course of earth not even in Brahma's court, where sciences are present in person. (5)
- When the Earth will be left by you O Madusudana, who will institute, maintain and teach this course O Lord! Who will expound this Dharma (duties) which is almost lost? (6)
- (36) O Achyuta, with the loss of knowledge, there is nobody except you in this world who can teach the duties to all people.
- (37) Some people know how to explain various duties according to the scriptures but they do not know the actual method of performance.
- (38) Therefore O Lord, there cannot be anyone else now who is the authority to lay down the duties, the expounder of the duties and the protector of those duties, after duly detailing them.
- (39) Not only on the face of this Earth but even in all the three worlds there is none else than you who is knowledgeable.
- (40) Even if we consider the Satyaloka there are four Vedas, six systems of Philosophy, History,

Mythology, and books of law, present there in person.

- (41) But even there the Brahma could not answer the question of his sons and you had to go there in the form of a swan and satisfy their query.
- (42) Even in the court of Brahma there is no speaker like you. You are the very image of Absolute Reality and you have come here only to bless your devotees.
- (43) You, with all these qualities have established the systems of Karma and Dharma and you have also personally demonstrated how to perform them. Now when you leave this world who will teach Religion?
- (44) In short, O Shri Krishna, nobody else has that capacity to establish and teach the way of action while achieving devotion also.
- (45) You are the life of this world, you are the helper of your devotees and you are the destroyer of the wild elephant of the pride of the devotees and therefore you are called Madusudana". Uddhava started to speak like this after offering prayer to the Lord.

#### तत् त्वं न: सर्वधर्मज्ञ धर्मस्त्वद्भक्तिलक्षण: । यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥

Meaning of the Verse:

- O the knower of all the religions, O Lord Shri Krishna, please tell me in principle, the religion including your devotion, laid down for each and every person according to his class and position. (7)
- (46) You are omniscient. You are the very image of knowledge. Please tell me the secret of the right duties of people according to the caste system and the stage in personal life.
- (47) So also please tell me what are the duties of persons outside the framework of castes. When Uddhava requested the Lord like this, the darkly beautiful Shri Krishna was pleased.
- (48) Uddhava had asked a very important and useful question. When the Yogeshwara Shuka considered the question he was also pleased.
- (49) He said to Parikshiti "Blessed is the intellect of Uddhava! By asking this question Uddhava has really obliged the entire world.

#### भ्रीशुक उवाच - एवं स्वभूत्यमुख्येन पृष्ट: स भगवान् हरि: ।

#### प्रीत: क्षेमाय मर्त्यानां धर्मानाह सनातनान् ॥

Meaning of the Verse:

Shri Shuka said - Thus questioned by Uddhava who was the foremost of his servants, the Lord Shri

Hari was delighted and taught for the welfare of mortals the courses of conduct which are binding for all times. (8)

- (50) Shuka said to Parikshiti- "Please listen carefully. Uddhava is really great because he asked how to attain freedom through performing our duty.
- (51) He was dearest to the Lord among all his servants and the Lord found it difficult to remain happy without his company even for a moment.
- (52) The Lord always shared with him all these secrets which the Lord never revealed to others at all.
- (53) He did not delay even for a moment giving reply to his question. The Lord, who was not easily available to Gods like Brahma was very intimate with Uddhava.
- (54) That is why Uddhava enjoyed the first place among all the servants of the Lord and he naturally prayed and asked the Lord how the Freedom can be attained while doing one's own duty only.
- (55) Dear Parikshiti, this question was helpful for the emancipation of the whole world eventually and for that reason only the Lord explained nicely how while performing our own duties, the liberation is achieved.
- (56) Uddhava had actually wanted to bring out the kindness of the God in making available for all people, 'liberating through duty'.
- (57) It is said that the cloud showers rain as soon as it listens to the expectant cry of the bird Chataka or the cow runs to its calf as soon as it hears the sound of that calf from a distance.
- (58) Similarly as soon as the Lord Shri Krishna heard Uddhava's question, He as if raised his voice in the joy of answering and now listen to what He said.

## भ्रीभगवानुवाच - धर्म्य एष तव पूश्तो नै:भ्रेयसकरो नृणाम् ।

#### वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥

- The Lord said Your question is full of righteousness because it leads to devotion. So now here from me about the rules of conduct prescribed for the four castes and stages in personal life. (9)
- (59) Just as a mother never denies anything to her only child, the Lord Shri Krishna did not disregard any question of Uddhava because Uddhava was very dear to him.
- (60) He said joyfully O Uddhava! Blessed is your speech! You have virtually built a staircase for

all people to reach liberation.

- (61) My reply to your question is that the persons who follow the social system and their own stage in life while performing actions find that their very duties become a means to liberation. I shall tell you how it is possible. Please listen.
- (62) I am going to tell you how religion has become an institution well established right from the first age which is called Krutayoga at the beginning of the Kalpa.

## आदौ कृतयुगे वर्णो नृणां हंस इति स्मृत: । कृतकृत्या: प्रजा जात्या तस्मात् कृतयुगं विदु: ॥

## वेद: प्रणव एवाग्रे धर्मोऽहं वृषरूपधूक् । उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषा: ॥

- In the first Satyayuga (of the present kalpa) there was only one caste of all people. The name of the caste was Hansa. People fulfilled their aim of life right from their birth and therefore the Yuga was known as Kruta Yuga (the age of fulfillment) (10)
- In the beginning Pranava alone was the Veda while I alone as existing in their thoughts was known as bull standing on all its four feet and people were free from sin. They contemplated on me as Hans the purest God. (11)
- (63) The first Agee was Kruta Yuga (age) There were no four castes and there was no study of Vedas and no rules laid down for karma.
- (64) All people meditated and thought I am Brahman, (In Sanskrit the words are Aham Brahmasmi) and therefore Hansa was the only caste.
- (65) At that time OM was the Veda and I was religion as imagined as a bull having four legs which were Penance, compassion, truth and purity. Non- religious was no-where!
- (66) At that time "Sattwa" was the only Guna. All people were truthful in their actions. They were very religious. Sin and cunning were not at all born.
- (67) The heart of people was not touched by the desire for money and woman belonging to others.
- (68) The faith of the people was in the maxim viz. "I am the absolute reality". O Uddhava, that is my best devotion and it is called loyalty to penance.
- (69) There was no Heaven and no Hell and committing any act against religion was not even dreamt of.
- (70) Thus all the people were having their aim of life fulfilled already naturally by their pure actions and therefore the age was called Kruta-Age.

## त्रेतामुखे महाभाग प्राणान्मे हृदयात्त्रयी । विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मखः ॥

Meaning of the Verse:

- At the beginning of Treta-Yuga, O highly blessed Uddhava, the three-fold Veda was revealed from my heart through my respiration and from the latter, I as sacrifice with its triple functions of a Hota, Adhwaryu and Udgata. (12)
- (71) O Uddhava, you are very fortunate in this Kali-age, because you have got faith befitting the people belonging to the Kruta-Age.
- (72) In the Treta-Age, Karma began. I am the Supreme Person known as Vairaj and through my respiration; the triple Vedas and duties came into existence.
- (73) Then the triple science, the various differences, various mantras, and poetic meters and the three Vedas namely Ruk, Yajus and Sama became manifest with all their branches.
- (74) From the three Vedas came the three kinds of sacrifices and I as the place of sacrifice with three mekhalas and there are three performers like Adhwaryu, Hota and Udgata.
- (75) Thus in Treta, the sacrifice was my body. (in the next two verses the Supreme Person, the Lord Shri Krishna is telling the various authorities for performance of action according to the Varna and Ashrama).

## विप्रक्षत्रियविद्शूद्रा मुखबाहूरूपादजा: । वैराजात् पुरूषाज्जाता य आत्माचारलक्षणा: ॥

Meaning of the Verse:

- Form Brahma appeared the four classes of society as Brahmans, Kshatriyas, Vaishyas and the Shoodras, which were evolved respectively from his mouth, arms, thighs, and feet and known by their own conduct. (13)
- (76) From the Vairaja, Brahmins were born from his mouth, kings (kshatriyas) were born from his arms, Vaishyas were born from the thighs.
- (77) Shoodras were born from feet. Thus the four classes came into existence. Every class has its particular duties.
- (78) In this way, from Vairaja person, four classes were begun and now, I will tell you about Ashramas (stages in individual life)

#### गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम । वक्ष:स्थलाद् वने वासो न्यास: शीर्षणि संस्थित: ॥

Meaning of the Verse:

Family life was born from my thighs. Bachelorhood from my heart, forest dwelling from my chest

and Sanyasa from my head. (14)

- (79) From my thighs, the stage of family-life was born and bachelorhood was born from my heart, Wanaprastha was born from my chest.
- (80) Then the fourth ashrama which is Sanyasa is at my head. Thus I have told you the system of four classes and four Ashramas.

### वर्णानामाभ्रमाणां च जन्मभूम्यनुसारिणी: । आसन् प्रकृतयो न**ॄणां नीचैनीचोत्तमोत्तमा:** ॥

Meaning of the Verse:

- The nature of people belonging to the different Varnas and Ashramas developed according to the character of the place of their origin low in the case of those of a low origin and lofty in case of those born from high origin. (15)
- (81) The qualities of the class and the stage of life depend on the place of their origin from my body, the category born from higher part was high and category born from lower part was low.
- (82) Further, Brahmans were of Sattwik Guna, Kshatriyas were of the mixture of Sattwa and Raja, Vaishyas were having mixture of Rajas and Tamas and Shoodras were simply Tamasik.
- (83) (The Lord –now goes on to describe the behaviour and nature of all the castes differently)

## शमो दमस्तप: शौचं सन्तोष: क्षान्तिरार्जवम् । मद्भक्तिश्व दया सत्यं बूह्मप्रकृतयस्त्विमा: ||

- The natural traits of a Brahmin are (1) control of mind and the senses (2) meditation (3) purity (4) contentment (5) Forgiveness (6) simplicity (7) Devotion to God (8) compassion (9) Truthfulness. (16)
- (84) The Lord Shri Krishna said to Uddhava "I will now tell you, then ten types of virtues related to Brahmins, which please listen to with proper attention."
- (85) Mind and the sense organs are having a tendency to go out in the world. They should be controlled by the power of discretion and they should be re-established and fixed in the self.
- (86) Now, to control that tendency like this is similar to catching tightly the hood of a black cobra and continue pressing our fingers till the cobra loosens its coils.
- (87) Similarly, having faith in the advice of Guru and on the strength of desirelessness which should be developed, the tendency thus turned inwards should be steadily pressed into unity

with Atman.

- (88) One should hold on to the advice given by the Guru as the most important guideline and intellect should be merged and the mind should be transformed in it. This is called Shama or control of inward faculties.
- (89) This Shama or inner control is a natural virtue with Brahmins. Now listen to the control of activities by our limbs which are called 'dama'. This is the second virtue.
- (90) You should understand that the organs of action are having tremendous power to move out and act in the outer world. One should apply strict discipline, like crushing that outgoing energy by denial, so that nothing wrong will be done. This involves stillness in the body, in the face of provocation of any kind and not to act or react.
- (91) In the virtue of dama, one exercises controlled permission to undertake activities with the only aim of getting things sufficient to live and maintain our body.
- (92) Here, inner control is the king and outer denials of action etc are the subjects of that king. I have told you the exact meaning of both. Now, listen to the third virtue of Penance.
- (93) Shama gives peace to sense organs and Dama results in peace to the organs of action. After that to perform duties laid down for us by Vedas only involves quite a good amount of knowledge, which should be welcomed.
- (94) One meaning of Penance is to observe vows of different kinds and to maintain body at the maximum required level of efficiency. But this observance depends on various factors including our destiny, but the really great Penance is to meditate on the nature of Shri Hari in our heart especially, in the form of truth.
- (95) One who performs his duties only, does not forget the Lord and always broods over the nature of Atman.
- (96) One who always has his mind tethered to the nature of Atman, just as a miser thinking of his money, or a young girl thinking of a young man.
- (97) Is worthy of being called a man of Penance. This is the highest type of Penance and this great virtue of a Brahmin is called the glorious 'Penance'.
- (98) Now, listen to the thought of purity. It is of two kinds. One is definitive knowledge in the mind and the second is outward activities within the framework of sanction of Vedas.
- (99) The body is prone to be dirty, and that can be cleaned by using water and particular clay, and there are dirty thoughts by which the mind becomes polluted. That can be cleaned by clear concept that we are Atman and not mind.
- (100) O Uddhava, the main sign of purity is this cleanliness both inside and outside. Now, please listen to the signs of contentment.

- (101) When a son is born, there is happiness in the family, and if the son dies, people feel sorrow. When one gets money, he is glad and when he loses money, he becomes sad.
- (102) But there is a state of happiness, which is eternal and by which crores of sorrows are dissolved. That is real happiness. All other states of gladness etc are nothing compared to that.
- (103) There is a special kind of natural happiness, which a man gets through my devotion and one may suffer misery or receive great property, that happiness creates contentment because there is a sense of equality in that mind.
- (104) Some people use the word forbearance to denote contentment and call it Titiksha. Especially, many intellecuals use that word. Please listen to the meaning of that word.
- (105) When the mind of a man is not at all disturbed in the conditions of extreme cold and extreme heat or the touch of any object either soft or hard.
- (106) In that case, he identifies himself with either of the opposite condition. So, this is the explanation of the word contentment, the fourth virtue of a Brahmin. Having talked about this quality, Shri Krishna said further about what is peace!
- (107) The Lord said "When a man experiences Me in his heart, the desire and anger disappear and if anybody makes any mistake or any offence is done in his respect, he does not mind at all".
- (108) On the contrary, he obliges the man who has done wrong. He does not experience any disturbance in his mind. That is the state of peace.
- (109) Such a state of peace is the 6<sup>th</sup> virtue of a Brahmin. Now, listen about the virtue of simplicity or straight-forwardness. I will tell you the exact sign.
- (110) Just see. Though a mother may be ugly and not beautiful her love for her child is not ugly. Similarly, if an image of a cobra is made of gold the gold does not become a cobra.
- (111) Similarly, though a man is provoked by others to behave cunningly with a man, who is cunning, he cannot behave like that. The thought does not enter his mind. This is called straight forwardness or pure honesty.
- (112) The water of a river does not know how to be bitter for a tiger and sweet for a cow. Same is the condition here. The mind of the man is having the same attitude towards the cunning man as he has for others.
- (113) This is called 'Arjava' or 'Rujuta', here called straight forwardness. This is the 7<sup>th</sup> virtue of a Brahmin. (Now, Lord Krishna is telling about devotion to God).
- (114) O Uddhava, just as the earth supports everything like a forest, a garden, or a river. So,

devotion to me is the base, the main breeding ground for all virtues.

- (115) As the earth, the soil is the main support for any crop to grow; similarly, all these signs are born from my devotion.
- (116) That virtue of devotion is being explained "Only he who drops his selfish desire for earthly objects or divine pleasures and loves me whole and soul is my devotee.
- (117) If a man calls himself a devotee and is mad for earning money, that is all against the real devotion. O Uddhava! A greedy man should be considered as a non-devotee.
- (118) The man who has no feeling of devotion, but performs outward rituals etc in my devotion is a hypocrite. He soars high in the sky like a blind eagle, who cannot find a suitable perch.
- (119) I do not consider the caste or the family of a man, who is my devotee. Only devotion to me is sufficient for him to meet me in unity.
- (120) I simply jump to help a man, who has real love for me. There is love for me only in a man, who hoists the flag of faith in me.
- (121) O Uddhava, the man who thinks that whatever he sees is God, is my dearest devotee. His devotion is my life and blood.
- (122) He is my Jeeva and breath. I offer everything mine to him. Just as a cow recently delivered is whole and soul for her calf, I am obedient to my devotee.
- (123) In short, O Uddhava, there is total and limitless sense of surrender to me, which is the real devotion. Now, listen to the sign of compassion or a sense of pity for everybody.
- (124) Just as when a mother sees her child falling in some calamity, she does not wait a minute, but runs to help it. So, the man feels great pangs of compassion and pity, when he sees anybody in calamity or in miserable condition.
- (125) When such compassion arises, the man does not consider who is his near relative or who is a stranger. He does not even ask about the caste of the man, who is to be helped.
- (126) If a man is being drowned in a river, he simply jumps to save his life, and never cares about the caste of that man. This is the real pity.
- (127) He will jump into a house on fire, just to save a life. I bow down before such a man of compassion.
- (128) This man has, by his virtue of compassion, won me over and as if purchased me totally.
- (129) Therefore, I do any type of work in his house and whatever calamity befalls such a man, is a calamity on me.

- (130) Thus a man who thinks kindly about the lowly, forlorn person, who is really kind-hearted, is as if a store-house of my glory and for me he is the essence of happiness.
- (131) This is the pity, the ninth virtue of a Brahmin. Now I am going to tell you the whole sign about truth.
- (132) That fact is that real truth is not touched by falsehood either in waking state, dream or sleep.
- (133) When such truth is established completely in the heart, his speech and his reason is always truthful. When the mind is truthful, the whole Creation is real, true and nothing false remains anywhere.
- (134) This is the tenth virtue of Brahmins, which is evident in all their behaviour.
- (135) So, all these ten virtues grow in the field of the nature of the Brahmins, and it is worth noting that this state of mind is original natural and inartificial with them.
- (136) If the Brahmins are full of these ten characteristics, they are worthy of respect for all others. O Uddhava, now listen to the explanation of the Kshatriyas and their virtues.

## तेजो बलं धृति: शौर्यं तितिक्षौदार्यमुद्यम: । स्थैर्यं बूह्मण्यतैश्वर्यं क्षत्रपूकृतयस्त्विमा: ॥

- The character of Kshatriyas is consisting of the following virtues viz: 1) Brilliance (2) Strength (3) Courage (4) Bravery (5) Forbearance (6) Generosity (7) Adventure (8) Stillness (9) Respect for Brahmins who know Brahman and (10) Glory. (17)
- (137) O Uddhava of good qualities! I have told you about the ten virtues of the Brahmins. Now, please listen to the ten virtues which Kshatriyas possess.
- (138) Tejas, brilliance, means power to advance boldly and conquer others. They are like the Sun on this Earth, by the light of whom other kings become pale!
- (139) So, brilliance is the foremost quality of a worthy Kshatriya. Now I shall tell you about their strength.
- (140) Kshatriya is so strong that he will fight with many warriors at one time alone and he goes on fighting even if he is beheaded and kills the enemies.
- (141) While entering into the war-field, he does not ask for anybody's help. He attacks the enemy ranks like a single lion attacking many elephants.
- (142) When the sky is full of demons, and the Earth is overcrowded by Asuras who are against him, his courage is not at all lost.
- (143) Even the sky may collapse, or the Earth may have upheaval, his courage does not get

disturbed even as much as a hair on his body!

- (144) Even if the end of the world may be impending his mind is not afraid. When he is so fearless, his quality is called the courage'.
- (145) When Kshatriyas know how to wield successfully the eighty-four weapons and have this power as a natural quality, it is called the courage of the warrior-caste, i.e. the Kshatriyas.
- (146) Now what is "Bravery"! Bravery is that quality which enables the Kshatriya to wipe out all his enemies and no opponent remains unconquered.
- (147) The brave Kshatriyas, who are fighting a righteous war, do not attack the foe who holds no weapon or who is running away being defeated.
- (148) Once they encounter the enemy face to face, they never step back. When only one warrior can kill thousands of enemies that is the real bravery and a religious war!
- (149) The greatest enemy is Death. No other enemy is fiercer than Death; the brave Kshatriya simply defeats Death. The bravery of such a Kshatriya is praised by gods and demons.
- (150) Thus when a Kshatriya makes the whole Earth devoid of enemies it is the "bravery" which is the fourth quality of warrior class.
- (151) What is forbearance of Kshatriyas? When the fighter does not turn back and sustains the weapons or sharp arrows of the enemy that is called the forbearance of Kshatriyas.
- (152) When an army of elephants comes charging ahead and the great warriors are attacking from the front, the Kshatriyas face bravely their attack. This is the Forbearance.
- (153) Just as a mountain faces the wild attack of ocean waves, the really brave warrior does not run away but counter-attacks the onslaught of enemies. This is Forbearance.
- (154) Again there is total forbearance in the normal life when a Kshatriya is not affected either by victory or defeat and his mind is neither glad nor sad in any event.
- (155) This is the Titiksha ,the power of sustenance which is the fifth virtue of Kshatriyas. Now listen to the quality of Generosity of this caste.
- (156) Kshatriyas do not value money beyond a certain limit. When they give in charity they give sufficient to satisfy the need of the receiver.
- (157) They consider the place, the time, the worthiness of the receiver and give with proper ceremony having no doubts about that charity in their minds.
- (158) A Kshatriya is never averse to giving anything to one who requests just as the Moon is never tired of showering Her light on the bird Chakora.

- (159) So when this charity is very natural it is generousness, which is the sixth virtue of Kshatriyas.
- (160) Whatever the duty is, the Kshatriyas have to do it in order to create the spiritual merit and that is Udyama or being always ready for any adventure.
- (161) In this, the duty of protection of all people, especially protecting the cows and Brahmins is important, and to protect the land and all the subjects are of course the duties or Udyama of Kshatriyas, even at the cost of their life.
- (162) This spirit of readiness to undertake adventures is the seventh virtue of the Kshatriyas. Now listen to the 'firmness in one's duty'.
- (163) When the Kshatriya is not negligent or does not avoid doing the duty of protecting cows and Brahmins, as also looking after all the subjects, that quality is called "Firmness" in one's duty.
- (164) This "Firmness" is the eighth virtue of Kshatriyas. Now listen to their virtue of "respecting the Brahmins".
- (165) For spiritual life, Kshatriyas have the Brahmins as their Gurus and they are expected to worship Brahmins with due respect.
- (166) The worship of Brahmins should be done with the faith that they are Absolute Brahman in person. They should always be given due respect. He who does this duty,
- (167) Of worship of Brahmin and pleases him, should be considered to have worshipped Me, and he is my Atman! O Uddhava!
- (168) When Kshatriyas thus worship the Brahmins, they become rich, but if Brahmins hate each other, they themselves suffer poverty.
- (169) When Kshatriya worships the Brahmin, he gets all the glory. This is the tenth virtue of Kshatriyas. Please listen to its details.
- (170) Unless Brahmins are worshipped, prosperity and glory cannot be had. I am having the six kinds of Glory because I hold to my heart the sacred feet of Brahmin.
- (171) Through the worship of Brahmins, the bliss of Brahman is at hand, the unity of the Jeeva with Brahman, actually enters the house of the worshipper, but he denies it for himself.
- (172) By worship of Brahmins that Kshatriya gets power equal to mine and gods and demons obey his orders.
- (173) Rain obeys his orders and by the protection of people by the king, the religion is also protected.

- (174) By such worship, kings like Bharat, Pururava, Janak etc became very glorious!
- (175) Thus I have described for you the ten virtues of Kshatriyas. Among all the good qualities, worship of Brahmins is considered to be the best.
- (176) The Vaishyas have five good qualities. Please listen to their details.

## आस्तिक्यं दाननिष्ठा च अदम्भो बूह्नसेवनम् । अतुष्टिरर्थोपचयैर्वेश्यपूकृतयस्त्विमा: ॥

Meaning of the Verse:

- Faith in the scriptures and the advice of the Guru, firm adherence to liberality, sincerity, and service to the Brahmins and remaining dissatisfied even with hoards of money These are the inborn qualities of Vaishyas. (18)
- (177) The Vaishyas which are businessmen, merchants etc are naturally very keen on hoarding money. They are never satisfied in piling up money. Money is their strength.
- (178) They travel from place to place, even go to foreign lands to earn more and more money. So faith which is their quality is partly directed to money matters.
- (179) But they have faith in the Vedas and dictates of scriptures about behaviour and performances of duties.
- (180) Another quality of the mind of Vaishyas is that they always give in charity money and many other things.
- (181) The Vaishyas do service to Brahmins and obey their orders regarding performance of religious rituals etc.
- (182) They follow the code of conduct according to scriptures and according to advice given by their Gurus. They believe that Brahmins are the absolute Brahman in person.
- (183) The really noble merchants do not desire honour in social affairs and are not mad after prestige in the society.
- (184) The main tendency of a good merchant is to give respect to men of learning and men having self-knowledge, especially the Brahmins.
- (185) Please understand that this is the natural character of Vaishyas and through this only, they are able to fulfill the demands of spiritual path.
- (186) Now I will tell you the duties and virtues of Shoodras.

#### शुशूषणं द्विजगवां देवानां चाप्यमायया । तत् लब्धेन सन्तोष: शूद्रपुकृतयस्त्विमा: ॥

- The virtues of Shoodras consist of serving the Brahmins and other two castes and cows and gods without cunning and to be content with whatever is received in return. (19)
- (187) The specified duty of Shoodras is to do service to persons and householders belonging to the three higher castes and to live on whatever they get in return.
- (188) They have to look after the cattle of the householders taking the cattle out to fields, where there is grass for grazing and water to drink and if there is danger to cattle from wild animals, they have to protect the cattle even at the cost of their own life.
- (189) If they lose their life, while protecting their cows, they are worthy of higher heaven world, and I am always helpful to those who have kindness towards cows.
- (190) If they do not get a chance to serve the Brahmins etc, and to take care of cows, they have another work of undertaking all sorts of labour work in connection with temples.
- (191) They should sweep and wash the courts of the temples of God and do other jobs, and be content (with what they would get).
- (192) They have to live within the means, and not to be dissatisfied. This is the religion and duty of Shoodras.
- (193) The Brahmins perform Agnihotra and other rituals in their homes and when Shoodras bow before them with respect; it amounts to half the merit of what the Brahmins get.
- (194) The duty of the householder is to support and protect the bachelors, the forest-dweller and sanyasis by giving them necessary food, clothes etc.
- (195) The duty of bachelor is to serve his Guru and to study the required books or Vedas. The bachelor has no authority to give anything in charity.
- (196) Whatever he gets, he has to surrender it to his Guru, and if he gives anything to others except his Guru, it will be the breach of the code of conduct.
- (197) The Forest-dweller has mainly to observe Penance and to maintain sacred fire.
- (198) If any bachelors or sanyasis or very poor people come to their Ashrama on some occasion, it is the duty of the forest-dweller to give them food and shelter.
- (199) As for the sanyasi, he must never hurt anybody. Non-violence is his Dharma. By maturity in knowledge, his mind becomes very peaceful. He has to beg for alms in a locality, where people do not know him. This is the main sign of a sanyasi.
- (200) The Lord Shri Krishna is further telling Uddhava about the nature of people, who are beyond the four castes.

### अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविगूह: । काम: क्रोधश्च तर्षश्च स्वभावोऽन्तेवसायिनाम् ॥

- Impurity, mendacity, thieving, lack of faith, quarrelling without cause, desire, anger and cupidity are the inborn qualities of the casteless. (20)
- (201) Those who do not wish to give up various vices as enumerated in the above verse should be considered as shoodra only, not only that but even lover than the shoodra.
- (202) A man may not like to bathe regularly or to offer daily prayers to God or take care of the cleanliness of body, nor does he like to perform his duties and has various doubts as dangerous as the poison of a snake.
- (203) They are unclean and that is their vice. Their behaviour is bad inside and out. For instance, a fruit is called Kanakphala (golden fruit), but it is intoxicant inside and having thorns outside.
- (204) There is another simile. Supposing there is a woman, who has leukoderma, on her face, or there is no nose. She is very quarrelsome, selfish and always blames her husband. This man is as unclean as that woman.
- (205) So if this condition of dirty body and mind is evident, that should be considered as the first vice or bad quality of the shoodra.
- (206) Then there is untruth. When the untruth is prevalent in a man's mind, he generally speaks lies and he deceives his parents and Guru also.
- (207) It is like the festival of holi, when nobody utters the name of Ram, Krishna etc but utters vulgar words, and revels in it.
- (208) Similarly, this man, the shoodra lives with falsehood and even in his dream and sleep his mind is full of untruth.
- (209) When such a man comes to know about any hidden money of his parents, he takes it away and by creating confidence in the mind of the Guru, he steals his possessions.
- (210) If there is a rich man, who confides in him, this man, by hook or by crook, robs that man of his money.
- (211) When such practice of robbing other people is evident by following any devilish acts, this is called "robbery".
- (212) When a man has no faith in the duty and the religion and considers all as non-sense, whether it is Veda, scriptures or mythological books;

- (213) O Uddhava, this is lack of faith. Such people are really non-believers.
- (214) When a man has plenty of money but has no faith in God, and when he compels his family members also to suffer, he should be considered as belonging to the lowest caste.
- (215) Quarrel without curse, harassment without reason, and constant irritable nature, are the characteristics of a man of lowest caste.
- (216) He who is always against everybody but talks sweet outwardly, who is always cruel-looking and is malicious in heart!
- (217) He snaps all relations with a man who might have profusely obliged him and becomes enemy of that man;
- (218) Even a person born in lowly caste does not become enemy of one who has obliged him, but this man is enemy without any reason he is therefore called Quarrelsome man.
- (219) He who creates division between kith and kin, brings great men into trouble, and who is so dirty that people feel nausea about him such a man should be called staunch enemy of people.
- (220) When a man is destructive to others without a profit of a penny to him self, he is called shushka-vigrahi a man of quarrelsome demeanor without any reason. Even Shoodras are afraid of such a man.
- (221) He is so greedy! He has tremendous attraction towards women and he is mad after money. He does not get a moment's respite.
- (222) He is so sexy that he does not care about what type of a woman he is courting.
- (223) He does not care by what means money is gained. He is simply hoarding money!
- (224) O Uddhava, one who fulfills his desires by any good or bad methods, is definitely of the nature of the men of lowest caste.
- (225) Those who are sexy and greedy to such a degree are also full of fury, full of anger, and when they find that their desire is not going to be fulfilled, they get extremely angry.
- (226) As such men are slaves to anger; they do not have a moment of real peace. They are given to sullenness all the time. Such behaviour is the meanest in the world.
- (227) He is never satisfied with what he gets. He adamantly tries to get any thing about which he hears as to its being a source of pleasure. This is also the meanest behaviour.
- (228) The Lord said "One who has any of the above said eight vices, should be considered to be the lowest caste, no matter to what caste he actually belongs.

- (229) Each of these vices is sufficient to throw the man into a hell! If all the eight evils are in any man, it is better not to utter his name.
- (230) I have really given you the details of these eight vices in order that you will never touch them. You will definitely be free of them.
- (231) Those who are so evil as to be full of these vices go to hell and those who drop them, come to me.
- (232) O Uddhava, now I am telling you the best virtues by which men can come to me. A man may belong to any caste, he would definitely reach far off places in heaven.
- (233) Please listen to the essence of all virtues the store of secret divine qualities, and the virtues by the help of which a man can go beyond the mundane life.
- (234) Please listen to the ideal way of living for all Varnas, by which one may reach the Absolute Brahman, all illusion being swept away!

### अहिंसा सत्यमस्तेयमकामक्रोधलोभता । भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिक: ॥

- Non-violence, truth, not to steal, having no desires or anger, or greed a wish to give comfort to all beings, are the salient qualities of good conduct applicable to all the castes. (21)
- (235) Dear Uddhava, when a man acts in such a way that others will be happy in that action and its merit is automatically received by me, I respect this virtue.
- (236) Similarly not to hurt others, not to do anything that would trouble others, etc is also a virtue which gives me joy.
- (237) Not to give trouble, but to make people happy is the virtue of non-violence. This is the first quality. Now please listen to what I say about the second virtue which is Truth.
- (238) Truth means the mind of the man is not touched at all by falsehood either in waking state or in dream or in the state of deep sleep.
- (239) The man who abides by truth does not know to blame or praise others or to speak lie and keeps his speech perfectly under control. This is the quality of truth.
- (240) Such a man has no desire of money from others, may it be a farthing or millions of rupees.
- (241) He does not rob others of any of their possessions, does not lift anything belonging to others either surreptitiously or without permission.
- (242) O Uddhava, the third quality is not to steal. The person having the quality does not take even a pie which is earned by unlawful means.

- (243) Not only this but he has no greed for money even earned by lawful means. He has no thought of attraction to woman. His mind considers every woman as if she is his mother.
- (244) Even he does not desire to enjoy his own wife but keeps minimum relations in order to fulfill his duties of a householder.
- (245) O Uddhava, this is called absence of desire which is the fourth quality. Now listen to the quality of non-anger.
- (246) When there is no influence of desire, anger cannot enter. This is like the sky, which is not hurt by any weapon.
- (247) Or it is like a good seed which cannot grow up as a plant when the soil is not proper. Similarly anger cannot arise without Desire.
- (248) Just as when a pregnant woman dies, the child in her womb also dies, so also when a man discards passion totally, anger is also banished.
- (249) When the head of a man is cut, his body, hands and feet cannot move. Similarly hen desire ends, anger also ends
- (250) Now where desire and anger are absent, greed has no place. Where there is no good soil, no plant can be grown.
- (251) When all the hair on the head are shaved how can the lice remain there? Similarly when desire and anger disappear the greed also cannot arise in the mind.
- (252) When the husband dies the honour of his wife also ends. Similarly without desire and anger greed cannot exist.
- (253) Please understand this quality as absence of greed. Really it is the desire which is the cause for anger and greed.
- (254) How is it? When desire is not fulfilled, Anger arises and in the very function of desire for anything, greed is always present.
- (255) Just as flame of a lamp is always with light as well as soot, similarly the anger and greed are always inseparable from desire.
- (256) Just as shivering and sweating always accompany Malaria fever, the passion, the desire is always connected with anger and greed.
- (257) When desire does not get a place, anger and greed naturally disappear. No special effort is required to drop them from the mind.
- (258) In short, if you drop your desires, the anger and the greed are also no more. Now please listen to how the welfare of ourselves and all beings can be achieved through love.

- (259) We must try to do good to others as is possible for us within our limits. We should give them what is their dire necessity.
- (260) We should give with deep compassion to others such things as food, clothes, donations, monetary help, proper respect, etc and help them to live comfortably. This is the duty of persons, belonging to all the castes. Please note this important thing.
- (261) We should give them the things they like and their needs are also the same, and we should not give them things which they like but which are harmful and impediments in the way of their natural human perfection.
- (262) I, the God Almighty reside in the home of the man who helps other people for achieving their welfare.
- (263) When he is busy in his philanthropy I personally destroy all his calamities, even without his knowledge.
- (264) I am dwelling in the hearts of all Beings as Parmatman and I make this man happy who is dear to all beings because he is kindly doing everything to help all.
- (265) The virtues which are told just now to you, including non-violence are all the duties pertaining to all individuals and not to a particular caste or Ashrama.
- (266) Thus, so far, I have told you the nature and qualities of all the four castes, the nature of those who are outside the framework of castes and Ashramas and duties of all castes etc.
- (267) Now, O Uddhava I shall tell you the duties of persons according to their stage in their personal life ! First listen to the duties in bachelorhood.
- (268) Bachelorhood is of two types. One is called Naishthika and the other is called Upakurwana. Listen to the nature of persons belonging to either of the two types.
- (269) After thread ceremony a boy goes to his preceptor's house or school to study Vedas and scriptures and if, after completion of studies, he, instead of becoming a householder after marriage, continues to be a bachelor; he is belonging to the type called Naishthik.
- (270) One who completes his study, pays his total fees (Gurudakshina), and marries with appropriate ceremony and begins his family life is belonging to the type called Upakurwana.

### द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विज: । वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहुत: ॥

मेखलाजिनदण्डाक्षबूत्ससूतूकमण्डलून् । जटिलोऽधौतदद्वासोऽरक्तपीठ: कुशान् दधत् ॥

रनानभोजनहोमेषु जपोच्चारे च वाग्यत: । न चिछन्दान्नखरोमाणि

### कक्षोपस्थगतान्यपि ॥

- Having undergone in due course, the rites after birth, naming ceremony etc a second birth in the shape of thread ceremony, and dwelling in the house of the Guru, with self-control, the male child should learn to recite Vedas and reflect on their meaning, when called upon to do so. (22)
- The bachelor should wear around his waist a girdle of a particular grass and a piece of deer-skin, and wear a string of Rudraksha beads around his neck; and the sacred thread across his left shoulder. He should carry a staff of Palasha tree and a water-pot and a bunch of Kusha grass in his palm, and on his head he should grow matted locks. He should never brush his teeth, not apply soap etc to his clothes and should never use a red-coloured seat. (23)
- He should remain silent while bathing, taking his meals, pouring oblations into the sacred fire, doing Japa and also while answering nature's calls. He should not cut his nails, nor remove hair even in his arm-pits and on his private parts. (24)
- (271) The earlier ceremonies like Garbhdhana, Punsawana, Jatakarma, Annaprashana, etc are over prior to choula-karma.
- (272) Then there is thread ceremony and the Guru gives invitation to the boy teaching him how to recite Gayatri Mantra. This is called Vratabandha and it is also called the second birth by name Savitra.
- (273) In this way persons belonging to the three upper castes are supposed to have been born twice. This is the stage of bachelorhood and the person is supposed to learn to recite Vedas.
- (274) I shall tell you now what are the habits and vows of the bachelor residing at the home of his Guru.
- (275) He has to wear a girdle of munja grass around his waist and a piece of deer skin. He has to wield a stick of Palasha tree and a pot to carry water. (Kamandalu)
- (276) He has not to shave any hair, not to use oil etc for bath, not to comb his hair or brush his teeth.
- (277) He has not to cut his nails and not to remove hair even from armpit and other places of the body.
- (278) He has not to use laundered clothes. He has to take bath in flowing cold water like river etc. in the morning and in the afternoon.
- (279) He should use white cloth for a seat and take a string of Rudraksha beads or lotus seeds.

- (280) He should use kusha grass. Now please listen about the observance of silence.
- (281) While repeating God's name, offering oblations in the sacred fire, while taking meals, while doing morning and evening prayers (Sandhya), he should keep silence. He should also not talk while answering nature's call and also while taking bath.
- (282) As he has not to take bath using oil, etc and not to comb his hair, naturally his hair becomes matted on his head. These are the things a bachelor has to observe.
- (283) He should be alert in serving his Guru and he should learn Vedas, only when his Guru himself wishes to teach.
- (284) He should never insist "Sir, please teach me just now". He should obey the orders of his Guru and serve him with faith and without guile.
- (285) To leave one Guru for the reason that he is not teaching fast enough and to join other Guru's group is very undesirable.
- (286) He should do service to the Guru with such a steady cheerfulness that the Guru will himself be kind and take upon himself to teach the student for more time.
- (287) He should have devotion to the feet of the Guru, recite Vedas, learn scriptures and study the meaning of those books for spiritual benefit.

## रेतो नावकिरेज्जातु ब्रह्मवूतधर: स्वयम् । अवकीर्णेऽवगाह्याप्सु यतासुस्त्रिपदीं जपेत् ॥

Meaning of the Verse:

- He should not discharge his semen intentionally because he is a bachelor and if it is discharged unknowingly (like in a dream), he should take bath and recite Gayatri Mantra (108 times) (25)
- (288) In this way the bachelor has to conduct himself. He should not discharge his semen intentionally. This is the main condition.
- (289) If in the dream state it happens, he should take cold water bath and recite Gayatri Mantra for purification of consciousness.
- (290) The bachelors, the forest-dwellers and Sanyasis are prohibited from voluntary discharge and if any commits it, he is considered to be a sinner, and it is breach of duties of Ashrama.
- (291) If the semen is discharged in dream, he should take proper bath and for mental purification he should repeat Gayatri Mantra.

### अग्न्यर्काचार्यगोविपूगुरुवृद्धसुराञ्छुचि: । समाहित उपासीत सन्ध्ये च यतवाग् जपन् ॥

Meaning of the Verse:

- With his body clean and his mind calm he should worship the fire and the Sun God, Acharya, the cow, the Brahmins, the preceptor, the elders and the Gods; and should observe prayers three times everyday. (26)
- (292) The Guru who teaches Gayatri is Acharya. He is Guru and parents are also Guru. Fire the Sun God, the cow, the respectable Brahmins and elder persons —
- (293) Are to be worshipped for which the bachelor should always be clean in body and have peaceful mind. He should be suppliant to the Guru and respect his parents.
- (294) Fire is worshipped by offering oblations, Gods like Indra are worshipped by prayers, Brahmins should be treated with respect and Sun God should be offered Arghya (water).
- (295) Parents are worshipped by salutations, cow is worshipped by caressing with kindness and feeding it and Sandhya prayers should be silently uttered, At noon Sandhya prayers may be uttered with normal speech.
- (296) Satguru is the greatest among all and worthy of respect by everybody. The Lord Shri Krishna is now telling Uddhava about the greatness of Satguru.

### आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् । न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरू: ॥

- The Acharya (Guru) should be taken as me (God) and he should not be insulted in any way considering him to be only a mortal man. Guru is containing within himself all the gods. (27)
- (297) The God who is in each and every Being, he who is the Atman of the cosmos and fills the whole Universe, he who is immeasurable and without any limit is Myself and I am the Guru of the disciple.
- (298) The name of the Guru is the God himself and I fulfill the aspirations of the disciple considering the faith in the devotion.
- (299) In the toe of the Guru reside Brahma and innumerable other Gods and even in Vaikuntha and Kailasa, the stories of the glory of that Guru are listened to with great respect.
- (300) The God of death Yama and Time fear as soon as they hear the name of Guru and the three Gods, Brahma, Vishnu and Mahesh stand before him with folded hands.
- (301) Further the secret of all the Vedas is the Guru himself, and the disciple must have that conviction and faith, at all times.
- (302) Guru should not be insulted thinking that he is only an ordinary man. If anyone criticizes or

blames Guru, be sure that he is bound to meet destruction.

- (303) If any dear friend comes and starts criticizing Guru in your company, that friend should be avoided just as people avoid meeting a fallen person who has changed his religion. If you cannot avoid your friend you should run away from him under any pretext.
- (304) You should not listen to bad words about your Guru and should put your fingers in your ears. You should remember with faith, your Guru silently in your mind and leave that place.
- (305) If you yourself indulge in blaming your Guru, take it from me that you are doomed, or your spiritual life is finished and there is no further progress for you.
- (306) You should not have doubt in your mind while worshipping your Guru by offering him whatever pure flowers or leaves or food is available.

#### सायं प्रातरूपानीय भैक्ष्यं तस्मै निवेदयेत् । यच्चान्यदप्यनुज्ञातमुपयुञ्जीत संयत: ॥

- You should bring alms from other houses both morning and evening and should offer it to your Guru and also whatever other things you have received should also be offered to the Guru and with his permission, you should use for yourself what he tells you to take; and every time your mind should be under control. (28)
- (307) You should give to your Guru three times a day the alms which you receive, may it be food, money, flowers or fruit. You should do this with due respect.
- (308) If your Guru tells you to eat something you may eat that food and you should not take any other eatable articles to fill your belly.
- (309) So in the morning and evening the bachelor should take food only given by the Guru and be content with it.
- (310) You should not be fussy about the taste and quality of that food and should not demand more. You should eat only that food which is essential to maintain your body.
- (311) You should not demand more. You should observe silence. If you eat more than what is given by your Guru, it will amount to disobedience.
- (312) If you take more food you will feel drowsy, lazy and sleepy and if you take scanty food your body will be weaker.
- (313) As it is necessary to be fit for the service of the Guru, the disciple should take proper food in right proportion.
- (314) To maintain our body healthy and fit for the service of Guru is primary necessity." Thus said

the Lord Shri Krishna.

## शुश्रूषमाण आचार्यं सदोपासीत नीचवत् । यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलि: ॥

Meaning of the Verse:

- Doing service to the preceptor, the student should always wait upon him, with folded hands like a menial by following him wherever he goes, lying done when he is asleep, sitting when he is taking rest after being relieved of his fatigue by kneading his feet etc and standing (when he is comfortably seated) not far from him (29)
- (315) The student should be continuously in the service of his Guru remaining alert at all times.
- (316) When the Guru is riding in any vehicle he should briskly walk before him and when he is walking, the disciple should follow him taking his belongings on his shoulder.
- (317) When the Guru needs he should give him water, betel-leaf etc. When he wants to sit the student should prepare his place of sitting and should nurse his feet.
- (318) He should not sit very near his Guru nor should he go far away but should be waiting where the Guru can easily see him.
- (319) He should be ready with folded hands and should do any work as would be hinted at by the Guru.
- (320) When the Guru is asleep the disciple should not sit very near him but if the Guru calls he should be available in the night time.
- (321) If the disciple is very proud that he is the only disciple doing proper service of the Guru everything will be futile.
- (322) He should think himself to be the lowliest among the disciples, even servant of the servant of the Guru.
- (323) He should not be ashamed to do any low type of work for the Guru and should be always cheerful and should not be lazy at all.

## एवंवृत्तो गुरुकुले वसेद् भोगविवर्जित: । विद्या समाप्यते यावद् बिभ्रद् वूतमरवण्डितम् ॥

- The student should conduct himself as mentioned above and maintain his view of celibacy till his stay at the preceptor's house comes to an end; he should not indulge in any luxuries. (30)
- (324) When the student lives like this serving the Guru at his house and without any pleasures he becomes dear to all.

- (325) When his studies are finished and he has served his Guru well,
- (326) Then he has to adopt either one of the two vows namely Naishthika and Upakurvana. The Lord Shri Krishna is telling about this further.

## यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रूह्मविष्टपम् । गुरवे विन्यसेद् देहं स्वाध्यायार्थं बृहद्धत: ॥

Meaning of the Verse:

- If the student wants to ascend after death to the highest heaven of Satyaloka he should completely dedicate his life to the preceptor for the further study of the Vedas and also to repay his debt to the Guru, observing the vow of lifelong celibacy. (31)
- (327) The bachelor who wants to remain in the Guru's Ashrama instead of marrying and leading a family life and desires to rise higher and higher to Satyaloka and Vaikuntha also.
- (328) Should reside in the company of his Guru, maintain the vow of celibacy and surrender totally to the Guru, all his life.
- (329) He should everyday worship his Guru with renewed eagerness and enjoy the service to the Guru as if Guru is his Atman.
- (330) Such student continues with all his sincerity his bachelorhood and then he is called Naishthika.
- (331) He does not desire social honours, does not like to enjoy objects of sensual pleasures, has no interest in family life and remains staunch in his celibacy.
- (332) He is a devoted and loyal disciple of the Guru and continues to study the secrets of Upanishads and self-knowledge, under the guidance of his Guru.
- (333) This is called Swadhyaya where swa (Eq) menas the Atman and to be always intent upon meditation on the nature of Atman is to observe this Swadhyaya.
- (334) Such a seeker is expected to have an insight into everything looking for the inner dormant Brahman everywhere (about which the Lord Shri Krishna is telling in the next verse)

#### अग्नौ गुरावात्मनि च सर्वेभूतेषु मां परम् । अपृथग्धीरूपासीत ब्रह्मवर्चरूव्यकत्मष: ॥

Meaning of the Verse:

Full of splendor born of study of Vedas and being free of all sin, the bachelor should have no sense of diversity (concept that there are many creatures and various beings) and should worship the Supreme person the God (i.e. Lord Shri Krishna) in the sacred fire, in the Guru,

in his own self and in all beings. (32)

- (335) When celibacy is thus observed the student has a strange luster around his personality which is also enhanced by his worship of the Guru, and he is innocent, and free of all sin.
- (336) He should maintain his attitude of Unity in considering the one and the only one Brahman in the sacrificial fire, his Guru, in his own self and also every Being. He should always keep that view in his mind.
- (337) When he follows this meditation he feels that everything, which he sees is Brahman and he himself, becomes the absolute Brahman, still worshipping me in the same state of non-duality.
- (338) In short a person who is a bachelor with this conviction (Nishtha) is equivalent to Vanaprastha and Sanyasi and for all these three the main principle of their life is attitude of renunciation.

## स्त्रीणां निरीक्षणस्पर्शसंतापक्ष्वेतनादिकम् । प्राणिनो मिथुनीभूतानगृहस्थोऽगृतस्त्यजेत् ॥

- He who is not a householder but either a bachelor, a single forest dweller or a sanyasi should give up the sight and should not touch woman, should not talk with them, should not have jokes with them and should even avoid looking at male and female creatures united in sexual enjoyment. (33)
- (339) The bachelor, the forest dweller and the Sanyasi should as a rule avoid company of woman. This is their main code of conduct.
- (340) If they see a woman nearby they should simply run away form her and go out of sight, so that talk will be avoided.
- (341) The men of these three classes should never dream of touching a woman, by that dream, they will experience ejaculation of semen!
- (342) If they indulge into merry-making and jocular talk with women, that will be really destruction of the very seed of Religion. Therefore, really wise people do not praise the virtues or good qualities of women.
- (343) To look at the advance and pranks of women, to seek private meetings with them, to have a private dialogue about intimate relations with women, to cut jokes with and about women to have promiscuous contact with their bodies, to talk suggestive or direct vulgar things about them.
- (344) Where these things will happen, the cupid will attack and good religion and morality will be

destroyed and the basic structure of religion will be demolished.

- (345) Even if a family man would behave with other women with such loose morality he would come to great trouble.
- (346) Woman is like a burning pit of fire and man is like a big jar of ghee in frozen condition, ready to become liquid by slight vicinity of the fire of woman's passion, within one moment!
- (347) Though a man may be 60 years of age, with that ghee all dried up, yet if he comes into contact with woman, he experiences a strange softness towards her!
- (348) Similarly even if a man of old age comes into close contact with woman and continues talking with them in overt vulgar intimations, he is sure to suffer from the attack of the cupid!
- (349) Thus, intimacy with women should be avoided at all costs. This is the main condition of spiritual path, The Lord Shri Krishna told this important thing to Uddhava.
- (350) For example, Parashar, though a great sage, was infatuated by Matsyagandha, a girl born out of the stomach of a female fish. This proves how contact with woman is undesirable!
- (351) Man should not look with interest at the mating of animals and birds etc, because it disturbs his mind very acutely.
- (352) For example, Soubhari, a sage, saw the mating of fish and it disturbed his mind so much that he indulged in sexual act, which wiped out all the merit earned in his whole life-time.
- (353) So, to see the game of cupid or to brood over mating scenes is destructive to the welfare of man.
- (354) One should be so pure morally that cupid would not dare to think of touching his mind. What is to be done? One should consider every being as the manifestation of God so says the Lord Shri Krishna.

#### शौचमाचमनं स्नानं सन्ध्योपासनमार्जवम् । तीर्थसेवा जपोऽस्पृश्याभक्ष्यासंभाष्यवर्जनम् ॥

- Cleanliness, personal hygiene, taking of pure water symbolic of purification of breath, bathing, prayers of God three times a day, simplicity of mind, visiting the places of pilgrimages, repetition of Mantras, to avoid things which are not fit to touch, to avoid food which is unfit for consumption, to avoid talking which should not be talked- (are the good things of conduct) (34)
- (355) To be clean in body and mind, to take pure water, to take bath regularly, thrice to pray to God daily, to repeat pure Mantras, and going to places of pilgrimage with faithful mind are

necessary.

- (356) One should not touch any impure and irreligious actions, and though there may be difficult situations, one should not eat things which are unfit and prohibited.
- (357) The man who has taken a vow, should not even talk with women, having days of menses and either in blaming or in praising anybody, one should keep his silence.
- (358) The Lord Shri Krishna said I shall now tell you further the rules of good conduct applied to persons of all callings and all sections, castes etc. O Uddhava, please pay attention.

#### सर्वाश्रमपूयुक्तोऽयं नियम: कुलनन्दन । मद्भाव: सर्वभूतेषु मनोवाक्कायसंयम: ॥

Meaning of the Verse:

- O good son of honourable family! This rule is applicable to all Ashramas in which there should be control of mind, speech and body, and viewing Me in all the Beings. (35)
- (359) O the son of Yadava race! you are wise! Please listen to one single rule for all Varnas and Ashramas, which will fulfill the religious behaviour, required by everyone.
- (360) One should control one's mind, speech and actions and hold a faith which sees Brahman in every being and everything.
- (361) If a bachelor has this faith, firmly established in his heart, he will attain Freedom.

#### एवं बृहद्धतधरो ब्राह्नोऽग्निरिव ज्वलन् । मद्भक्तरुतीवूतपसा दन्धकर्माशयोऽमल: ॥

- Having mastered the Vedas and with the seeds of his karma burnt by intense Tapas (penance), the bachelor observing the vow of perpetual celibacy and brilliant like fire, becomes my devotee if he is free of impurity and without any motives. (36)
- (362) The bachelor who thus observes the great vows and is particular in purity as aforesaid sees me in all the beings and holds this concept and understanding in his heart permanently,
- (363) Becomes free of all his desires which are burnt and my devotion is then established properly in his heart.
- (364) This devotion is very natural without effort and then he experiences my presence in everything visible.
- (365) When such devotion is complete in his heart and mind he goes beyond the first three stages of devotion and attains the fourth devotion of total spiritual Unity with me.

- (366) Really he is enjoying in his own body and mind that supreme bliss due to this devotion and all the four types of liberations become his servants.
- (367) At that stage he is having no notion that he desires to be free or that his bondage is destroyed. He is thus free of thought.
- (368) In short, by virtue of the bliss enjoyed in my devotion he forgets all the usual earthly pains and pleasures and remains satisfied in the joy of my devotion.
- (369) Such Nasihthik bachelor reaches the final truth, the Absolute Reality of my Being by following his own rules of spiritual life. Now please listen to the position of Upakurvana type of bachelorhood which I shall now tell you.

#### अथानन्तरमावेक्षन् यथाजिज्ञासितागमः । गुरवे दक्षिणां दत्त्वा स्नायाद् गुर्वनुमोदित: ॥

Meaning of the Verse:

- He who, having duly investigated the purport of the Vedas, immediately desires to enter the next Ashrama of family life should give Dakshina to the Guru, perform Samavartana ceremony to denote the completion of his studies and come back to his home, with the approval and guidance of his Guru. (37)
- (370) When the bachelor completes his study and becomes well educated in Vedas, he should take permission of his Guru in order to go back to his home by performing Samavartana that means ceremonial of completion of education and giving up the vow of bachelorhood.
- (371) The Guru considers the worth of the disciple whether he desires to enter family life or not and if he thinks it fit, he gives permission accordingly.
- (372) The disciple, desirous of leading a family life, pays the Gurudakshina,
- (373) finishes his bachelorhood by observing the Samavartana ceremony, takes a bath of purity and becomes free of the vow of bachelorhood.
- (374) Eknath says Lord Shri Krishna is describing these ceremonies according to the worth of the disciple. Now he is going to tell Uddhava about what the disciple who is really not desireless has to do.

#### गृहं वनं वोपविशेत् पूर्वजेद् वा द्विजोत्तम: । आशूमादाशूमं गच्छेन्नान्यथा मत्परश्चरेत् ॥

Meaning of the Verse:

A real Brahmin or twice born may enter family life, or go to forest or become a mendicant; he can go from one Ashrama to the next Ashrama in that order but he cannot turn back and adopt earlier Ashrama, except when a man becomes my devotee, this rule is not applicable to him. He may belong to any Ashrama, and be free to worship me and be my devotee. (38)

- (375) The bachelor who is no ascetic and has desire for family life may enter into the householder's life.
- (376) But he, who has a little inclination towards ascetism, nor any particular attraction to women, may enter into the third Ashrama of a forest- dweller.
- (377) Only for a man who has really very acute sense of discrimination and who is totally averse to women, as also towards all worldly objects, "Sanyasa" or the life of the fourth Ashrama is proper.
- (378) He who is born as Brahmin only should be considered as the best of the twice-born persons, and the fourth Ashrama is allowed to him only! For Vaishyas and for Kshatriyas, the fourth Ashrama is not ordained as duty.
- (379) If Kshatriya wants to be Sanyasi he may join the larger path of monks. He is not required to wield a stick (Danda) and kamandalu, etc
- (380) If a Brahmin feels acute apathy towards family life, he may directly take initiation of Sanyasa right from his bachelorhood.
- (381) If at the time of actual marriage he feels abhorant to married life, he may immediately quit that ceremony. This is the diction given by elder authorities in this matter.
- (382) If a man is hesitant and of two minds about taking Sanyasa and still of he takes that initiation, he should not be considered worthy of that way of life.
- (383) Just as vomit is totally abhorred, he who does not like the pleasures of sense objects,
- (384) Has really the eligibility and authority to be a Sanyasi, He who is not at all affected by even a thought about sexual pleasures, is the true Sanyasi.
- (385) If a man does not feel ascetic in his mind, while he is bachelor, he should enter married life and do the duties laid down for that Ashrama.
- (386) He should enjoy the usual pleasures and gradually develop apathy towards sexual and other pleasures, and if even after a long period of family life he is not sufficiently desireless, he should leave his house and become a Wanaprasthi, i.e. a forest-dweller.
- (387) Thus a man should develop the stage of Sanyasi gradually, understanding his demands and going beyond them, but nobody is permitted to be outside the system of the four Ashramas.
- (388) When one Ashrama is left for the next Ashram, he has authority to proceed further towards the next Ashram, but there is no legal provision to allow a man to come back to earlier Ashram, viz. from Wanaprastha he cannot again be a householder, etc etc.
- (389) Now for a man who is my real devotee, these rules of Ashrama, are not applicable. O Uddhava, know that in his love for me he already becomes a man who has fulfilled all his

life-time achievements and duties.

- (390) When a man becomes a true devotee with pure faith, he develops desirelessness with proper common sense and power of discrimination; not only this, but he is equally powerful like me. Such devotees reject even Sayujjya liberation even if it presents itself to them.
- (391) So, the rules of four Ashrama are not binding upon my great devotees. All their duties are concentrated into one thing only and that is my worship.
- (392) The Lord said Now I shall tell you what are the duties of a man who leads a family life. Please listen to it with due attention.

## गृहार्थी सहशीं भार्यामुद्रहेदजुगुप्सिताम् । यवीयसीं तु वयसा तां सवर्णामनुकूमात् ॥

Meaning of the Verse:

- A bachelor who wants to enter a family life should marry a girl belonging to his own caste and of unblemished character and body and younger than himself in age. If he marries a girl belonging to a different caste that should be his second wife. (39)
- (393) After Samavartana (finishing the career of a bachelor) and taking permission of a Guru he may marry.
- (394) His wife should be belonging to his own caste. The branch of Vedas should be the same but Gotra should be different.
- (395) The family lineage from her father and mother should be without blemish. The bride should be having all the ten good points. She should have good name in the society and the marriage should be agreed to happily by her parents.
- (396) If her age is more than the bridegroom, or equal to his age she should be avoided.
- (397) The bride should be younger by 5 to 7 years than the bridegroom and the marriage should be according to the approved system and tradition.
- (398) It is advisable that the bride should be of 8 to 10 years of age and any girl older than this age is called Shoodra in the scriptures.
- (399) Any girl younger than 8 years counting the age from the time of conception is not fit to be married.
- (400) Thus the bride who is not having these defects should be chosen for marriage. Now I shall tell you the pure code of conduct for a married man.

### इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् । पूतिगूहोऽध्यापनं च ब्राह्मणस्थैव याजनम्

Meaning of the Verse:

- Performance of Yadnya, study of Vedas and giving of gifts are the duties of the upper three classes and to accept gifts, to teach the Vedas and to work as a priest at the time of Yadnyas are the vocations of a Brahmin alone. (40)
- (401) The Brahmins are supposed to have legitimate duties which are six as follows To perform sacrifices, to supervise, and help the performance of sacrifices to study and to teach Vedas, to accept gifts and to give gifts.
- (402) Kshatriyas and Vaishyas are also twice born but they are authorized only to perform Yadnya, to give in charity and to study Vedas.
- (403) Only Brahmins have authority to the six vocations mentioned above. By sacrifice, by teaching and by giving gifts they fulfill the observance of spiritual life while "teaching, receiving gifts and helping in the sacrifices" makes it possible for them to live comfortably.
- (404) I shall tell you the vocations which are conducive to fulfill spiritual life and those vocations which help them live comfortably.
- (405) To perform sacrifices, to study Vedas and to give in charity to others there help spiritual life.
- (406) To work as a Guru and priest at the time of Yadnya, to teach Veda to disciples and to receive gifts.
- (407) Are helpful for maintenance of the life of a Brahmin if he gets good disciples. When he becomes a Guru he also receives Dakshina which is a direct help.
- (408) Kshatriya and Vaishya have no authority to be a Guru and they are therefore not allowed to have the latter three vocations.
- (409) Now the Lord Shri Krishna says There are three categories of Brahmins. One is a common Brahmin, the second is somewhat superior Brahmin and the third is the really great Brahmin.

#### प्रतिगृहं मन्यमानस्तपस्तेजोयशोनुदम् । अन्याभ्यामेव जीवेत शिलैर्वा दोषटक् तयो: ॥

- Knowing that in receiving gifts there is a blemish on the penance, brilliance and good name of a Brahmin he should maintain himself only by the other three means or he should follow a certain method called Shila or Unchcha. (41)
- (410) A Brahmin who is loyal to his own way of life knows that to receive gifts is detrimental to his penance, his brilliance and his good name.

- (411) So a Brahmin who takes gifts should be considered as a Brahmin of common category.
- (412) The Brahmin who is averse to taking gifts should earn his livelihood by helping others to perform Yadnyas and by teaching Vedas.
- (413) He should not however be a priest at the sacrifice, having a desire to earn fees! For teaching Vedas also he should not demand money.
- (414) He who teaches his disciples to recite Vedas but does not take anything from them, is the really pure or superior Brahmin, because he is truly desireless.
- (415) I will now tell you his ideal way of living. He should follow the "SHIL" or "Unchch" method of livelihood. What are these methods?
- (416) When a crop is collected from a grain-field, some corns or grains are left uncollected in the field. He should go and pick those grains or rice and use them for food. This is called SHIL method. What is Unchcha method? Please listen.
- (417) In the market place, on the street, some grains remain strewn here and there. One who picks them up, unclaimed as they are, is called to be following the Unchcha method.
- (418) Unchcha method of procuring food grains is the cleanest and purest way of living for a Brahmin of Superior category. This was also explained by the Lord to Uddhava.

## ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते । कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥

- This body of a Brahmin is not meant for any dirty work. It is meant to undergo penance and vows of fasting etc in this world and for prolonged happiness in the higher worlds. (42)
- (419) The Brahmin belongs to the highest Varna. His body is not meant for any lowly and dirty work.
- (420) In the life of animals and birds, the Kama is predominant and if the same Kama becomes predominant in the life of a Brahmin, what is so special about him?
- (421) The duty of a Brahmin is to utilize his body to perform his spiritual practices and penance for Me, including observing occasional fasts.
- (422) Those who are desireless about other things and hold me very dear in their heart and take difficult penances to please me.
- (423) Receive after death of their physical body immense happiness, compared to which the heavenly pleasures come to an end in a very short time.
- (424) In that happy sate, no urge arises for understanding mundane life anymore, because these

Brahmins are in such a state of joy from where there is no return to this world.

(425) And this is only achieved by Brahmins who follow the method of SHIL and Unchcha for living.

# शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाण: ।

### मय्यर्पितात्मा गृह एव तिष्ठन्नातिपूसक्त: समुप्रैति शान्तिम् ॥

Meaning of the Verse:

- The Brahmins, who follows these methods with a peaceful and satisfied mind, follows the great pure Dharma, and sitting in his home only, surrenders himself to Me with great love, attains highest peace! (43)
- (426) By following the said two methods of living, the Brahmins remain peaceful and content; desireless of worldly prosperity or pleasures, and worship the guests properly and thereby please me only.
- (427) If a guest comes to their home, they never neglect him and while propitiating the guest, they forget their own hunger and thirst.
- (428) When they thus offer respectfully whatever is needed by the guest, as per their capacity, it pleases me, the God Janardana.
- (429) The main characteristic of the religion in its wider sense, is to drop all pride and become humble equally to all Beings.
- (430) Such a religion is very laudable to the man, and it should not have any defect. Then it is called "Very pure behavior".
- (431) As there mind is attached to Me, they are not attached to their house and they please me while living in their house, and have all the happiness and even self-knowledge.
- (432) Though such a Brahmin may be of poor circumstances, he attains Me. Now I shall tell you how a rich Brahmin can reach me, while leading his family life.
- (433) If a seeker is rich and also having knowledge, it is easy for him to attain Me, without undergoing much hard work. I will tell you how. Please listen.

#### समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् । तानुद्धरिष्ये नचिरादापद्भ्यो नौरिवार्णवात् ॥

Meaning of the Verse:

I uplift immediately from calamities just like a boat from the sea, those persons who help a Brahmin, who is my devotee but having some difficulties. (44)

- (434) Any Brahmin is deserving respect and if he is my devotee having complete faith in me,
- (435) As a rule does not request anybody for anything. However, he may be suffering from starvation etc and the man who helps such a Brahmin,
- (436) By giving him food, money, water, clothes, salt etc and protects him by spending for him his own money.
- (437) And takes care not to insult him, does not point out that he has obliged but giving with all humility protects such of my devotees,
- (438) with such a love as a mother gives everything to her child, when he respectfully gives what my devotees need —
- (439) I hold such a man with respect, on my head and take him to a stage higher than Vaikuntha, even by side-tracking my devotee who was helped by him.
- (440) Now consider whether that man whom I respect so much can ever want anything else? Thus O Uddhava! I lift up that man who protects my devotees.
- (441) I take that man immediately beyond this ocean of earthly life whosoever personally relieves my devotees of all their calamities.
- (442) O Uddhava! I take to the other shore of this life the man who protects my devotee just as a rich man is ferried across by a boat to the other shore.
- (443) So, I swear by my parents Devaki and Vasudeva that I help the person attain liberation if he takes care of my devotee.
- (444) The Lord said further "This is the case of my devotee but it is the duty of the king that he has to help out all his subjects from any type of danger.

#### सर्वान्समुद्धरेद्राजा पितेव व्यसनात् पूजा: । आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥

- The king has to save from any danger his subjects just like a father protecting his sons and he has to save himself by courage. It is like the leader of the elephants helping the members of his group out of a ditch. (45)
- (445) The king should protect and help the poor and destitute persons as well as Brahmins etc form his subjects, by every means he can employ.
- (446) Just as a father helps his sons in any calamity, the king should help all his subjects from any danger.

- (447) Over and above he has by courage and strength to protect himself by his own efforts in any event, from any calamity.
- (448) If an elephant falls in a ditch, he pulls himself out of his own strength and he also saves many younger elephants from that ditch.
- (449) Similarly a ruler has to protect his people from calamities and he has to protect himself also, not depending on anybody.
- (450) The Lord Shri Krishna is now telling how such a dutiful king benefits himself by following his Dharma (duty) properly.

# एवंविधो नरपतिर्विमानेनार्कवर्चसा । विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥

Meaning of the Verse:

- Such a king having washed all evil here in this world rises to heaven by an aeroplane as shining as the Sun and lives happily with Indra, the king of Gods. (46)
- (451) Such a king, by virtue of his observance of his Dharma, destroying evil forces in his kingdom, rises high to the heaven world.
- (452) There is a general concept in the mind of the people that by ruling over a kingdom here, the king definitely suffers in the hell, but such virtuous king does not go to hell.
- (453) Such kings enjoy all divine pleasures with God Indra, in an aeroplane as brilliant as the Sun.
- (454) Now please listen to what the Brahmin house-holder should do, if he finds it impossible to carry by observing his duties as laid down by scriptures.

### सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् । खड्गेन वाऽऽपदाक्रान्तो न श्ववृत्त्या कथञ्चन ॥

- If a Brahmin is starving inspite of his following his own Dharma, he may do business, or fight like a Kshatriya and live, but he should not serve a lowly person, like a dog. (47)
- (455) If a Brahmin cannot maintain his family by earning through the legitimate sources like teaching etc he may be a merchant and sell some specific permitted articles, but he should not be a Kshatriya and do any violence act.
- (456) It is very bad for a Brahmin to commit violence, to kill, but if he is completely at a loss, and if it is necessary, he may be a soldier like any Kshatriya.
- (457) If he becomes a merchant, he should not do trading in til, mustard, cotton, salt, oil etc which

articles are not permitted by scriptures for sale by a Brahmin.

- (458) He may sell betel leaves or white cloth.
- (459) If trading does not give him subsistence money then he may adopt the occupation of a Kshatriya.
- (460) When he becomes a solider, he should be brave and courageous. He should not run from battle. He should be ready even to meet death in doing his duty for his boss!
- (461) The Brahmin may tide over the calamity by these measures, but should not do slavery to a lowly villanish man like a dog.
- (462) The Lord is now telling Uddhava how a Kshatriya should maintain himself in the face of acute difficulty.

## वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि । चरेद् वा विप्ररूपेण न श्ववृत्त्या कथञ्चन ॥

Meaning of the Verse:

- Kshatriya may, in exceptional circumstances which are very difficult, live by hunting jobs, or do the jobs which Brahmins do, but should not be servant to lowly men. (48)
- (463) If a calamity compels a Kshatriya to seek other means of livelihood, he may be a trader or go to forest, do hunting jobs for others and tide over the calamity.
- (464) If that is not possible, he may beg for alms like a Brahmin, but should never be a servant to lowly men!
- (465) Now, the Lord Shri Krishna shall tell Uddhava how a merchant (a Vaishya) should maintain himself in the times of extreme difficulty.

### शूद्रवृत्तिं भजेद् वैश्य: शूद्र: कारुकटक्रियाम् । कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा ॥

Meaning of the Verse:

A Vaishya may work as a menial worker and a Shoodra not getting any service may maintain himself by collecting firewood and selling it or stone-utensils, or miscellaneous articles available in forest may be collected and sold. All of these persons should leave these alternatives as soon as the calamity is over and resume their ordinary occupations. (49)

(466) If a Vaishya is in difficulty, he may work as the Shoodra and serve higher classes, sincerely.

(467) But he should not be a soldier like Kshatriya or priest like a Brahmin, even if his life is at risk.

- (468) He should not work a s menial under a Shoodra, at all!
- (469) If a severe calamity befalls a Shoodra he should not do any dirty jobs and live shamelessly like a dog. He may do the work of basket-weaver to maintain himself.
- (470) He may sell ropes, strings, other articles made of wood like bamboo, or crushers grinding stones and grass-carpets, to earn his livelihood, or collect cut wood and sticks of wood fallen in the forest and sell them.
- (471) I have told you the way of life to be adopted by persons of all the castes when they find it impossible to live by doing only their ordained duties, and how all should avoid working like a shameless dog.
- (472) Even if such stop-gap occupations may be more lucrative than one's won duty, those temporary means of livelihood should not be adopted permanently.
- (473) The occupations of others accepted for the time of difficulty due to helplessness, must be given up as soon as life of these persons comes to normalcy.
- (474) Now the Lord is going to tell the obligatory duties of a householder, and the part of surrendering the actions to God.

#### वेदाध्यायस्वधास्वाहाबत्यन्नाद्यैर्यथोदयम् । देवर्षिपितृभूतानि मदूपाण्यन्वहं यजेत् ॥

- What is Swadhyaya? One meaning of this word is to study Vedas and to perform sacrifice according to the procedure laid down in Vedas. Swadha is the word denoting rituals which are done to appease the dead ancestors on some particular days. Swaha is the word used while offering oblations in the sacrificial pit for appeasing Gods. Balidana is offering food etc to beings, animals etc. It also includes giving money. Through these rituals etc, I the Lord should be worshipped. (50)
- (475) There are five kinds of Yadnyas or sacrifices. One is Brahmayadnya which is sacrifice performed according to the procedure laid down in the Vedas for propitiating Gods. The second is to offer food etc through a ritual which is denoted by the word Swadha while sacrifice for gods as mentioned is denoted by the word Swaha.
- (476) There is third Yadnya in which things are offered to animals, ghosts, nature sprit etc. For giving satisfaction to human beings food and money and other things are offered to deserving persons like Brahmins, poor people, guests etc. There is offering to a sage which is called Rishi-Yadnya. This all is a regular part of duties.
- (477) This is the way of connecting ourselves to absolute Brahman and I am going to ell you the essence of it.

- (478) First, while performing any action one should both have the concept that he is the doer of whatever he is doing and one must understand that only God is the doer. Further those for whom offering is meant should also be identified as God. If sacrifices are done with this basic understanding the action becomes a true offering.
- (479) So when there is no intention of the doer the karma or the performance becomes a true offering to Brahman. O Uddhava this is the key.
- (480) When the person thinks "I have done this work. I have offered it to Lord Shri Krishna" Then he becomes the doer and automatically that action becomes binding to the Jeeva.
- (481) O Uddhava, Pride is the main binding factor when the doer thinks that he is the actor which involves bondage to receive the good or bad results himself.
- (482) The man who has the sense of I and mine is always bound and if the man has no such sense, he remains free.
- (483) I therefore say that when the householder everyday performs all these five sacrifices without sense of pride this whole action automatically becomes offering to Brahman.
- (484) Now I have told you the regular routine sacrifices to be performed by the householders. I shall tell you further the things required to be done by the performer.
- (485) To undertake any Yadnya (sacrificial ritual) a particular qualification or authority is necessary. At least twelve thousand rupees are required as monetary provision. Further the man must be having knowledge about the whole ceremony, its procedure and the details given in the Vedas in that respect. This is the eligibility factor.

#### यटच्छयोपपन्नेन शुक्लेनोपार्जितेन वा । धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् कृतून् ॥

- The money required for Yadnya should be readily available and earned by good means, without harassing servants or any other persons, and Yadnyas should be performed with justice to all. (51)
- (486) Money is earned through business and trade and by wrongful actions, or wrung out by cruelty or got by harassing others.
- (487) People complain while giving such money or Guru compels the disciple to give contribution by pressure on him the sum of money collected through such wrong means is not fit to be used for Yadnyas.
- (488) But money should be earned easily by legitimate work, or by performing right actions, without trouble to anybody, and this is proper to be used for Yadnya.

- (489) Yadnya should not be performed by keeping family members hungry and starving, and using every farthing in the house. That will also be wrong.
- (490) One should not sell any regular means or sources of livelihood like a rice-field etc to raise funds for Yadnya and there should not be intention to earn fame in the society. That is often the case with dull-witted ignorant people!
- (491) The householder should perform Yadnya only by using righteously earned money and having no pride of doing it.
- (492) The householder should leave his attachment to the objects of pleasure, attachment to his house and other possessions and should have a disinterested attitude, about which quality, the Lord Shri Krishna is telling to Uddhava further.

# कुटुम्बेषु न सज्जेत न प्रमाद्येत् कुटुम्ब्यपि । विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥

Meaning of the Verse:

- A sane householder too should not get attached to the members of his family nor should he be unmindful of his good. He should realize the invisible worlds to be as perishable as the visible world. (52)
- (493) Though the householder has a house, a wife and sons, he should not be attached to them and by alert attention to his goal of spiritual path, he should be always aware of the bondage which they create.
- (494) He should not indulge in projection of ideas and imagination, be free from mistakes and attachments, should avoid contact with women, and have pious faith in God, with concentration of attention.
- (495) O Uddhava, viewed from discretion and wisdom, the house, the family and the interest in sensual pleasures are definitely perishable.
- (496) Just as the visible world is thus perishable, even the heaven world is equally perishable, both being unreal!
- (497) The wife, the sons and the money are as perishable and unreal as a dream. The Lord Narayana further points out this to Uddhava in the next verse.

#### पुत्रदाराप्तबन्धूनां सङ्गम: पान्थसङ्गम: । अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥

Meaning of the Verse:

The coming together of wife, sons, relatives and brothers in one's life is like chance meeting of co-travellers on a street. They do not happen again in the next birth, as things seen in one dream do not seem to happen in another dream. (53)

- (498) Just as some travellers come together in the shade of a tree for a short time, the wife, sons and relatives come together by chance for a short time.
- (499) When two rivers meet, some wooden logs floating on their water come together at that place by chance. All relatives come together temporarily and just as the wooden logs are flown away by force of water, these relatives are also taken away by events in human life!
- (500) When the Jeeva adopts a particular body by birth in any particular category, he gathers relatives around him from the same species and there are many births in the evolution and innumerable are the relatives in all these births.
- (501) Just as things seen in one dream do no occur in another dream, the relatives of one birth do not come in contact with the Jeeva in the same manner in another birth, nor do they recognize each other!
- (502) Thus, wife, children, brothers and sisters and relatives are unreal, and surely belonging to Maya. He who knows this fact properly is surely a wise and fortunate man.

# इत्थं परिमृशन्मुक्तो गृहेष्वतिथिवद् वसन् । न गृहैरनुबध्येत निर्ममो निरहङ्कृत: ॥

Meaning of the Verse:

- Thinking, like this, a man should not have the sense of pride or possession in his house, and live like a wanderer visiting the house as a guest, not bound to the inmates etc. (54)
- (503) When a man is discrete like this, he is not affected by attractions or sense of possessions. He lives in the house as aloof as a guest.
- (504) So, one who has dropped his pride, sense of I and mine and attachment, remains aloof and unattached though residing in the house, as he is having apathy, no desire and no enticement or pride.
- (505) To remain so aloof and without enticement, the devotion and worship of a Guru is needed, which naturally creates these virtues in his character.
- (506) O Uddhava, such a man who is aloof though living in a house, attains liberation where he is!
- (507) Now, the Lord is telling the way of life in other Ashramas, behaviours, devotion and desirelessness etc to Uddhava.

#### कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् । तिष्ठेद् वनं वोपविशेत् प्रजावान् वा परिव्रजेत् ॥

Meaning of the Verse:

Worshipping Me alone through his household duties a devotee may stay in his house further, or

retire into a forest or renounce the world and go about as mendicant , - if he has a male issue. (55)

- (508) The householder, who uses his time in my worship, though he is a family man, is not required to enter into next Ashramas.
- (509) He never gives up his devotion at any time, consisting of sacrifice for gods or for ancestors, giving gifts etc, and surrenders every action to Me.
- (510) His mind does not waver from my worship, may it be the proper time or wrong time. If he is so devoted, he may continue his family life.
- (511) A man who is fond of action but not crazy about sensual pleasures, and whose mind has not become peaceful by wisdom, may enter the forest to become a Wanaprasthi, i.e. a forest dweller.
- (512) Then, a man who has developed desirelessness, who has knowledge and whose mind is peaceful, is the only worthy person to renounce everything and become a Sanyasi.
- (513) The Shruti also says that if a couple gets a male issue, the husband may ask permission of his wife, put the child in the trust and care of its mother and leave his house to become a Sanyasi.
- (514) The Lord is now going to tell the sorry plight of the man who leads a family life, has many children, has no discrimination, no desirelessness and is not at all interested in the worship of God.
- (515) He whose illusion about sense-objects is not yet cleared, and whose Sanyasa does not take place, does all bad deeds, which are being told by the Lord Purushottama.

# यस्त्वासक्तमतिर्गेहे पुत्रवित्तेषणातुरः । स्त्रेणः कृपणधीर्मूढो ममाहमिति बध्यते ॥

- The man who is attached to his house, sons, money, mad about his woman, and is miser and stupid is bound by Ego and share of his possessions. (56)
- (516) One who is very much attached to his house and is having desires of three kinds viz. money, sons and the wife, and who is crazy about many objects of this world, with a craving for money.
- (517) One who is slave to his vices, who is given to pride and possessions, who is sold out to his woman, and who is stupid.
- (518) One who is crazy because of his hope for many things, and becomes a slave to the demands of his senses, definitely falls in the bondage!

(519) Now the Lord is describing the nature of that bondage and the laments of that stupid person.

# अहो में पितरौं वृद्धौं भार्या बालात्मजाऽऽत्मजा: । अनाथा मामृते दीना: कथं जीवन्ति दुःखिता: ॥

Meaning of the Verse:

- He says Oh! My parents are very old, my wife is weak, my sons are young, and if I am not alive, how can these poor people live? They will really suffer! (57)
- (520) He says My parents are really very old. My wife is weak, my children are very young, and if they lose me, they will not survive long!
- (521) He worries in various ways about what will happen if he dies and imagines many ghastly situations!
- (522) 'What will my wife and children do, if I suddenly die?" He sobs at this thought!
- (523) "Let me not worry much about my parents, but I am sure, my wife will cry herself dry of tears, beat her chest and lament miserably". Thus thinking, he beats his forehead due to imagined sorrow!
- (524) 'How would these survive the shock of my death?" He suffers like this even while he is living and they are also living. That is why he is called stupid.
- (525) Where such foolishness is very deep, the boat of discrimination is carried away in the wrong direction by winds of sorrow and becomes capsized!

#### एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम् । अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तम: ॥

- This man, caught by the attachment to his house, and having become foolish due to it, becomes discontented and worrying about his family members, goes to the darkest hell after his death. (58)
- (526) Thus the man who is attached to his house and family, always dissatisfied about sensual pleasures, and his mind affected by delusion.
- (527) Becomes foolish due to his attachments and if he dies in such a condition, he falls into the darkest dungeon of hell.
- (528) His knowledge is blinded by the dark ignorance and he suffers in that darkness of the soul, where even the Sun may be blind!
- (529) It is pity that such stupidly attached persons, should fall to the depths of hell called "Andha-

Tama" from where it is really difficult to escape!

- (530) Due to great delusion and attraction such people miss the "unlimited happiness of Freedom" by the unfortunate adherence to momentary pleasures!
- (531) It is therefore imperative for the human beings to worship God and escape from the death and rebirth, thus emancipating oneself by one's own efforts.
- (532) In every birth in every category of life, the Jeeva has this attachment to objects of enjoyment. If one continues this slavery to desires even in the rare human life, then when is man going to turn towards the really wonderful spiritual life?
- (533) And if he is born as Brahmin, in the duties of which caste, it is easy to attain to Absolute Reality the Brahman what more does a man want?

Sant Eknath here adds -

- (534) If a Brahmin performs the Sandhya prayers daily three times, he is thrice free of all his sins every day.
- (535) He is authorized to recite the Gayatri Mantra, which is the purest and the most powerful Mantra. Even Vedas are eagerly waiting to be uttered through his mouth. See his greatness!
- (536) The great Lord Narayana is residing in the heart of Brahmins, in the form of Vedas, and therefore, Brahmins are the most spiritual human beings.
- (537) Great deities also bow down before the Brahmins and the Lord Narayana totes with respect and love, the impression of the foot of a Brahmin (the sage Bhrugu) on his chest. See the greatness of Brahmin!
- (538) As the Brahmins do the daily Sandhya prayers, not an iota of sin remains in their consciousness. They are therefore "Merit Personified:, as declared by the Lord Narayana!
- (539) In Geeta, the Lord Himself describes Brahmins as far higher than Shoodras, Vaishyas etc which is supported by the above declaration in this Bhagawata Purana.
- (540) If the Brahmin is a devotee of the Lord Shri Krishna, then all the grace of the Lord is with him. There is nothing unattainable for him. The Lord is ever ready to do his bidding!
- (541) When the Brahmins recite Mantras of consecration upon a wooden or metal Image, God comes to stay actively in that Image! Such is the will-power of Brahmins.
- (542) In such a situation, if a Brahmin neglects so great a chance and indulges in petty and deplorable actions, he should be considered to have lost the Supreme Person by his bad behaviour! He definitely falls in the hell called Andha-Tama, where pithy darkness of the soul reigns!

(543) Eknath the disciple of Guru Janardana, therefore, requests all people that since they are born as human beings, they should surely attain the self-realization by worshipping the Lord Shri Krishna!

Here ends the Marathi commentary by Saint Eknath, on the 17<sup>th</sup> chapter

of the 11<sup>th</sup> Skandha of Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

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# Chapter 18

Om! Salutations to Lord Ganesha!

Om! Salutations to Lord Shri Krishna!

- (1) Om! I bow to you, O My Guru, who illumines the actions. You are having discrimination about the treaching of the Karma and Dharma. You are the leader of the whole world.
- (2) O Govind! You are the boundary of various castes and stage in personal life. You are the cause of following of the meaning of the Vedas, and rest of arguments and dialogues.
- (3) You are the brilliant Sun of the world of words. You are the illuminator of the hidden meaning of Vedas. You are many though one and you are the occupant as well as the occupied.
- (4) You are the law and the provisions of the law. You are the speaker and you are the silence. O Gururai! You are both Eknath and Janardana as complete one Unit.
- (5) You are, therefore, the verses in the Bhagawata, you are the meaning; you are the understanding of the meaning and it is you who inspires us to speak that meaning.
- (6) Just as our own image is echoed exactly so it is you who creates the echo in my mouth, of your knowledge in the shape of the verses composed by me.
- (7) In the Bhagawata Purana, the Lord Shri Krishna, who is the personified kindness, is the speaker and he has explained the formation of Varna and Ashrama appropriately.
- (8) The Lord has in the 17<sup>th</sup> chapter explained the rules of conduct of the bachelors and householders and the regular routine duties.
- (9) Now in this 18<sup>th</sup> chapter he is explaining the characteristics of the life of forest-dwellers and the rules of conduct applicable to Sanyasis.

# भ्रीभगवानुवाच-वनं विविक्षु: पुत्रेषु भार्यां न्यस्य सहैव वा । वन एव वसेच्छान्तस्तृतीयं भागमायुष: ॥

Meaning of the Verse:

The Lord Shri Krishna said – The householder who wants to retire into the forest should ask his sons to take care of his wife and then spend the third part of his life span in the forest either alone or with his wife and should have full control of his senses. (1)

(10) Lord Krishna said -

- (11) Now naturally I will explain about the life of forest dweller. The time of his retirement to the forest is after completion of two parts of the whole life span of hundred years which means that in the 3<sup>rd</sup> part he should go to forest
- (12) Before doing so, either he should tell his son to take care of his wife or
- (13) if the wife is too much devoted to the husband, she may want to go to the forest with him.
- (14) She feels that if she is deprived of the service to her husband it will be total chaos of the whole world and thinks that she is the maid serving the feet of the husband, in which case he should take her to the forest with him.
- (15) If the wife accompanies him he should exercise perfect avoidance of desire for her and be a purely celibate person.
- (16) A forest dweller is expected to remain perfectly calm and peaceful and should not allow desire and anger even to touch his mind.

# कन्द्रमूलफलैर्वन्यैर्मेध्यैर्वृत्तिं प्रकल्पयेत् । वसीत वल्कलं वासस्तृणपर्णांजिनानि च ॥

Meaning of the Verse:

- He should live on roots, fruits available in the forest, selecting only wholesome ones and put on the barks of trees as cloths and clothes made of grass and leaves. (2)
- (17) He should eat seasonal fruits and roots which are good for health.
- (18) His clothes should be of the bark of the trees or of grass, leaves or if available tiger skin or deer skin.
- (19) There should be observance of certain vows in his life, which are being told by the Lord Narayana as follows.

#### केशरोमनखश्मभुमलानि बिभृयाद् दत: । न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशय: ॥

- The forest dweller should not remove his hair and downy hair or hair in the armpits, his nails, he should not brush his teeth, he should thrice take a dip in cold water, but should not wipe or rinse his body; and should not sleep on soft bed but on flat place on the ground. (3)
- (20) He has not to shave his head, hair in armpits or hair anywhere on his body, and should not remove any hair.
- (21) He should not shave his hair around chin and cheeks, and should not clean his teeth.

- (22) He should bathe thrice a day but it should be like taking dips in water of river etc, but not wash his body clean.
- (23) He should sleep on flat ground flooring etc without any bedding.
- (24) He should observe strict disciple and do penance, like follows.

# ग्रीष्मे तप्येत पञ्चाग्नीन् वर्षास्वासारषाड्वले । आकण्ठमग्नः शिशिरे एवंवृत्तस्तपश्चरेत् ॥

Meaning of the Verse:

- He should sit at a place surrounded by fire, in summer season, the fire should be above his head also, held in a pot. In rainy season he should sit on a raised place under the showers, without full clothes and in winter season he should practise sitting in cold water, merged upto his neck. (4)
- (25) He should sit surrounded by fire at five places around him, four pits on four sides ad hot sun on his head.
- (26) In rainy season he should sit drenched in rain continuously on a mound or a structure of some height.
- (27) In the winter season he should sit in cold water, merged upto his neck, everyday for fixed prolonged time.
- (28) The Lord says that Penance is compulsory every year for him and, now gives the diet recommended for him.

#### अग्निपक्वं समश्तीयात् कालपक्वमथापि वा । उलूखलाश्मकुद्दो वा दन्तोलूखल एव वा ॥

- He should eat food properly cooked, ripened naturally, like fruits from the trees, or grains crushed in a stone grinder or beater, or crushed by his teeth only. (5)
- (29) Fruits which are slightly heated and made fit to be eaten and fruits which become ripe on the trees are fit to be eaten by the forest dwellers.
- (30) If he has strong teeth he may eat hard fruits also, and if he has no teeth left, he should grind them and eat.
- (31) If stone-grinder is not available, he may beat the fruits etc by a stone, and eat them to meet his hunger. He should not be particular that the fruits should be sweet.

#### स्वयं संचिनुयात् सर्वमात्मनो वृत्तिकारणम् । देशकालबलाभिज्ञो नाददीतान्यदाहृतम् ॥

Meaning of the Verse:

- For his needs he should collect fruits himself, and though he has knowledge of seasons and geographical conditions, he should not accept fruits brought by others. (6)
- (32) The dweller should eat fresh seasonal food or fruits and should not store them for next day.
- (33) Though fruits remain in stock for next day, they should be disposed of and not eaten on the next day.
- (34) Every day fresh fruits should be collected. Stale food is prohibited for consumption by a forest-dweller, which should be particularly remembered by you.
- (35) Fruits brought by others are also not fit to be eaten. Only fruits collected by him are fit for him.
- (36) Thus, he may be having the knowledge of the locality and the seasons and the circumstances but he should not increase his possessions. He should depend on destiny only.
- (37) He should never receive gifts offered by others; if he receives, it is the break of the code of conduct meant for the forest-dweller.

#### वन्यैश्वरुपुरोडाशैर्निर्वपेत् कालचोदितान् । न तु श्रौतेन पशुना मां यजेत वनाशूमी ॥

Meaning of the Verse:

- A forest-dweller living with his wife should perform the rituals like Agnihotra (Fire-worship), by vegetable oblations, but not by animal sacrifice according to shrouta-ceremonies. (7)
- (38) The forest-dweller, who is accompanied by his wife, should perform the usual rituals laid down for him.
- (39) For Yadnya, he should use for oblation, only the fruits available in the forest during the related season.
- (40) He should not follow the Shrouta system in which animal sacrifice is allowed in Yadnyas. Only fruits should be used.

# अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् । चातुर्मास्यानि च मुनेराम्नायानि च नैगमैं: ॥

Meaning of the Verse:

Agnihotra, Darsha, Full-Moon days etc should be continued as in the life of the householder, and also the observances of the four months of rainy season, according to the Vedas and the tradition. (8)

- (41) The forest-dweller should continue to perform the daily rituals and occasional rituals and observances as were followed by him as the house-holder. This may result in his being emaciated also.
- (42) These rituals should be done by him by knowing the rules of Vedas and other scriptures.
- (43) Such a 'Muni' becomes very brilliant, by observation of Penance. (Now the Lord is telling what results that man obtains)

# एवं चीर्णेन तपसा मुनिर्धर्मनिसन्तत: । मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥

Meaning of the Verse:

- Having observed such penances, the Muni, who is constant in his daily duties, worships me who am the very image of Penance, and comes to ME later on, through the heavenly region of sages.(9)
- (44) When he faithfully observes various vows and does penance, for a long period, he becomes very thin.
- (45) His body appears like a skeleton, with veins visible all over the body, but he is mentally strong and physically very able. He does not desist from his rigorous routine.
- (46) He becomes very pure inwardly and clean outwardly. He realizes the Truth of Life and becomes united with Me.
- (47) If even a minute desire is still loitering in his mind, it does present some opposition to realization of Atman and if there is pride about his penance, the identification with physical body due to that pride is still lingering.
- (48) But if there is no trace of desire for results in his mind, then after death he first reaches the heavenly region of sages and Siddhas and from there he comes to Me.
- (49) He reaches that region of sages which is the path of liberation through fixed stages one stage more subtle and finer that the former and thus he reaches me by these steps. The forest-dweller attains liberation in this way.

## यस्त्वेतत् कुच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् । कामायाल्पीयसे युञ्ज्याद् बालिशः कोऽपरस्ततः ॥

Meaning of the Verse:

One, who uses all these hard and difficult penances for achieving some petty objectives through desire, is childish, a fool surpassing all others! (10)

(50) In this way a forest-dweller has to undergo very trying situations in his life, and he who has no

desire for any fruit for himself, reaches the liberation in due course.

- (51) But there are persons who use these hard penances, which are a means of reaching such auspicious heaven-worlds as Satyaloka, for some paltry selfish gains.
- (52) It is like giving the wish-jewel Chintamani in exchange of an earthen dish!
- (53) Thus those who are luckily born as Brahmins and undertake hard penances, use that power foolishly, for gaining some desired objectives!
- (54) How can we describe the degree of their stupidity? They destroy the most valuable means towards liberation, only for some petty goals!
- (55) This is the sign of a foolish man. Now I shall tell you the standard behaviour of the forest dweller, according to the texts of scriptures.
- (56) A forest Dweller may undergo heavy penance, and get his body emaciated like a skeleton, but he may not become fully desireless.
- (57) Though he had completed his family life upto fifty years, and twenty four years in the life of denial of many sensual pleasures, it so happens that he has still unsatisfied urges and desires!
- (58) After three-fourth period of his life being spent like this, he becomes very weak and old, with one-fourth period of his life remaining.
- (59) If he is desireless at this mature age, he may get initiated into the life of a monk, a sanyasi! He may then do his duties as may be possible.
- (60) The Lord now tells what he has to do if there is some ascetic attitude and desirelessness, while lending a life of a forest-dweller.

# यदाऽसौ नियमेऽकल्पो जस्या जातवेपथु: । आत्मन्यञ्नीन् समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥

- When he is not able to perform his daily duties and his body trembles due to old age, he may cease to keep Agnihotra, let that fire enter into himself and may burn himself in Fire. (11)
- (61) It is possible in cases of some forest-dwellers that they are so weak and old that their body begins to tremble and they cannot even do their daily duties.
- (62) If this is the condition of a forest-dweller, he may stop Agnihotra etc and burn himself in a specially prepared fire and finish his life here.
- (63) If the forest-dweller is really desireless what should he do? The Lord is further telling

Uddhava about it.

# यदा कर्मविपाकेषु लोकेषु निरयात्मसु । विरागो जायते सम्यङ् न्यस्ताग्निः पूर्व्रजेतत: ॥

Meaning of the Verse:

- When the forest-dweller loses all interest in results of Karma in the form of heaven or hell, he should give up the maintenance of sacred fire in his house in the forest and renouncing everything he should walk out to roam as a Sanyasi. (12)
- (64) If the forest dweller completes his penance perfectly he becomes disinterested in everything and is not having any value for heaven worlds, of moon, Indra and Satyaloka, which he abhors as if all these are hell.
- (65) If he is so desireless, he should give up the maintenance, of sacred Fire and relinquish everything and become a Sanyasi.
- (66) The Lord is now telling the method and procedure of accepting the life of a Sanyasi, according to the standards laid down.

# इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे । अग्नीन् स्वप्राण आवेश्य निरपेक्ष: परिव्रिजेत् ॥

Meaning of the Verse:

- He should perform sacrifice for Me, as laid down by scriptures, giving all his possessions, to the Ritwija Brahmin, by withdrawing outgoing attitudes (fire) within himself, enter into the life of a Sanyasi. (13)
- (67) He should do six types of Shraddhas, Prajaapatya sacrifice for Me, and give his belongings to Brahmins.
- (68) He should meditate on the image of Fire-god in his heart, give up all hope about anything and being without any expectation, accept Sanyasa.
- (69) There arise many difficulties while accepting the Sanyasa, but he should remain undaunted through those!

# विप्रस्य वैं संन्यसतो देवा दारादिरूपिण: । विध्नान् कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात् परम् ॥

- The various gods acting through wife and other relatives create difficulties in his effort, thinking that " the man after being a Sanyasi, will not perform any sacrifice in Fire which give us the oblations, and he will go beyond, by neglecting the gods"! (14)
- (70) Many gods trouble the Brahmin who intends to be a Sanyasi. They use the media of his wife and other relatives.
- (71) They trouble him because upto that time the man was offering oblations to gods through the sacrificial fire and were pleasing them and were dependent on them.
- (72) "Now he will not offer them anything and stepping on their head, he will now try to reach the Absolute Brahman" and with that fear, they try to prevent his Sanyasa.
- (73) He should crush all difficulties under his feet by the power of his apathy towards all enjoyments; he should disregard all the deities and accept the life of a Sanyasi.
- (74) So, Sanyasa should be accepted with all the quality of discrimination and desirelessness, and with proper ritual. Then only that Sanyasa is considered the highest stage of life.
- (75) Now the Lord Narayana is going to tell the procedure of this initiation and the duties or code of conduct of Sanyasis.

### बिभृयाच्चेन्मुनिर्वास: कौपीनाच्छादनं परम् । त्यक्तं न दण्डपात्राभ्यामन्यत् किञ्चिदनापदि ||

- He should have a covering for his body, in the form of a piece of cloth to cover his private parts. He should not retain anything, except the staff and a pot (kamandelu) made of a coconut shell, for holding water. (15)
- (76) He should give to all Beings a sense of security and safety; he should properly declare his decision of taking the Sanyasa, and thus only his body remains as his possession.
- (77) As soon as his preceptor utters in his ears the Great Maxim of Unity with Brahman, he virtually becomes Reality Itself and the bonds of physical body are thrown away, the network of Action and Reaction being snapped immediately.
- (78) There is no question of his duties etc or any rituals he has to perform! Who will churn the buttermilk when butter is already taken out?
- (79) Camphor does not remain as camphor when it touches fire. Similarly when he attains the Absolute "THAT", the Brahman, he surpasses the dependence on rituals and similar performances.
- (80) If any Sanyasi does not attain this Unity and identity with Brahman at the moment of hearing the

advisory sentence "You are that" etc he has certain steps to be taken at the time of initiation as Sanyasi to be followed in his life.

- (81) He may be shy to be completely nude. He may then wear a loin-cloth to cover his private parts.
- (82) If he does not feel himself sufficiently clad by the single Loin cloth, he may wear another piece of cloth round his waist.
- (83) So long as he is having a staff of Sanyasi and kamendalu, he is supposed to wear the Loincloth, and if he relinquishes even the staff, then only he should be naked totally.
- (84) If a Sanyasi, is very ill and weak, or if he is very old and frail, he should be given by others whatever is needed by him for survival.
- (85) The Lord is now telling the signs of a Sanyasi who studies and meditates on the advice given by his preceptor, after listening to it effectively.

# दृष्टिपूतं न्यसेत् पादं वस्तूपूतं पिबेञ्जलम् । सत्यपूतां वदेद् वाचं मन:पूतं समाचरेत् ॥

- He should first clearly see the ground where he has to step and then only walk, he should drink water, properly strained by a good piece of cloth, he should talk only that which is true, and he should act only when his mind is clear about it and he has no doubts. (16)
- (86) A Sanyasi looks at the ground in front of him and walks if it is clear. He puts his feet as if a swan is walking, and his attention is also within himself.
- (87) He halts if any small living being seen on the ground and walks around so as to avoid hurting that life-form.
- (88) He strains drinking water, so that only pure water is taken by him.
- (89) In the "pit" of his speech, he first burns the dry grass of "falsehood" by the flames of "Desirelessness" and sows the sacred seed of Kalpataru there.
- (90) The fruits in the form of good speech are very sweet and juicy, clean and very tasty.
- (91) They are eaten by listening by our ears and taste true and sweet, satisfying the Jeeva and giving happiness to the listeners.
- (92) The sanyasi concentrates his mind on the thought "I AM NARAYANA". He should purify his mind by this constant auto-suggestion. This is sacredness of the mind.
- (93) To travel on the earth with this pure thought in mind, and to see Atman everywhere and in every being, is the sign of purity of his mind.

- (94) The main characteristics of the Sanyasa Dharma are that he should keep his mind always innocent and pure and he should see Narayana in every Being.
- (95) O Uddhava, in short, his mind should be clear and pure in everything. Now listen to the specialty of the man who is initiated as Tri-dandi Sanyasi.

#### मौनानीहानितायामा दण्डा वाग्देहचेतसाम् । न होते यस्य सन्त्यङ्ग वेणुभिर्न भवेद् यति: ॥

Meaning of the Verse:

- Silence is the cudgel to control one's speech, not to have interest in any action, to control one's body, and breath-control is the cudgel to curb one's mind. He who does not exercise these three controls (body, speech and mind) cannot be called a Sanyasi by merely carrying a staff with him. (17)
- (96) To keep silence, or to remember the name of Rama, or to quietly utter the OM sound these make for the control of speech.
- (97) All movements of the body are due to the power of breath. One should control his breathing and thus bring under willful control the activities of the body.
- (98) By breath-control our Life-force should be broughts under control. Thus the body is subdued. Now listen to the way by which the mind is subdued.
- (99) To plan something and to doubt about it is the sign of fickle mind. To cut this movement one should concentrete on Brahman.
- (100) To project intention and to doubt about it is the dual movement of the mind. To stop its movement, one should concentrate, on the all-pervading Reality which is Myself. So wherever the mind runs, it meets Me only in that form.
- (101) When the mind is kept aware and alert and when it perceives Reality everywhere, its dual movements automatically come to a stop.
- (102) So, these are the three controls the three staffs to be wielded by a Sanyasi, and then only he is called a true Sanyasi.
- (103) Not to control the three aspects of life and simply to hold a stick, a staff to denote the life of a Sanyasi is not indicative of Sanyasa in its real sense. That only becomes a childish thing.
- (104) The Lord Shri Krishna is now telling the details about the food which a Sanyasi should take, the thoughts and activities which are appropriate for him and his general behaviour.

## भिक्षां चतुर्षु वर्णेषु विगर्ह्यान्वर्जयंश्वरेत् । सप्तागारानसंक्तांस्तुष्येल्लब्धेन तावता ॥

Meaning of the Verse:

- A Sanyasi should go for alms to the four types of Brahmins alone (1) those living by gifts received (2) teaching (3) officiating at sacrifices and (4) gleaning food-grains from fields and grain markets and he should avoid those Brahmins who are not of good conduct. He should visit only seven houses not specified earlier and should remain satisfied with the food received from these houses. (18)
- (105) In ancient times sanyasis were allowed to receive alms from persons belonging to all the four castes but in the Age of Kali the Brahmins themselves are having persons with occupations of all the four castes.
- (106) The caste by the occupation of which a Brahmin earns his living is his real caste though he is born as a Brahmin.
- (107) The main source of earning of a Brahmin is supposed to be Shila-Unchh, not to demand but receive gifts when offered, to teach and to officiate at the sacrifices.
- (108) But the Brahmin who earns his livelihood by wielding weapons and fighting like a warrior should be considered as Kshatriya among the Brahmins.
- (109) The Brahmin who does business to earn his livelihood belongs to Vaishya caste among Brahmins.
- (110) The Brahmin who accepts the duties of a Shoodra to make a living should be considered as a Shoodra on account of his particular service.
- (111) When a Brahmin cannot get anything by begging from the best of his caste he may beg from a Kshatriya Brahmin and if not then from Vaishya Brahmin.
- (112) If he does not get alms from any of the three types, he has permission to beg at the door of a Shoodra.
- (113) However he should never beg from any Brahmins from all the types whose moral behaviour is reproachable or those who are ostracized.
- (114) There should be limit to the houses from where alms should be received, viz only seven houses are allowed and no prior notice should be given to them, and he should be contented with whatever he gets from those seven houses.
- (115) Eknath says Now the Lord Shri Krishna is going to tell how the food received from these seven houses should be utilized according to the Smrutis.

#### बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यत: । विभज्य पावितं शेषे भुञ्जीताशेषमाहृतम् ॥

- Going to a reservoir of water such as a pond or tank or a lake outside the town or village he should rinse his mouth there and after offering due share of the food to those deserving it (viz. Lord Vishnu, Lord Brahma, the Sun God and all beings). Once it has been consecrated by sprinkling it with water, he should silently consume all the remaining food that was brought (of course he should not beg for food more than actually required and should not keep anything to be used in the evening etc. (19)
- (116) He should go outside the town either on the bank of the river or a lake or a pond and keeping his food near him he should do twice Achamanam.
- (117) By uttering "OM" twelve times and sprinkling that food by water the food becomes pure.
- (118) He should make four parts of the food, each to be offered to Lord Brahma, Vishnu the Sun and all Beings.
- (119) The part which is meant for Lord Vishnu should be put in the water of that river etc and the part meant for Bhootas (all created beings) should be kept on the ground on a leaf etc.
- (120) The remaining two parts of the food are his own lot; even then if any poor person comes along who wants to eat something, he should give some part of it.
- (121) The most important thing is that the sanyasi should not feel proud about his generosity. If he is proud it is against the concept of Sanyasa.
- (122) However Sanyasi should not beg for more food with an anticipation that some beggars may come.
- (123) It is a sin if the Sanyasi takes some food and leaves some in his plate which is wasted. So he should eat everything in his plate.
- (124) A Sanyasi is supposed to take measured food and should not overeat because by over eating a man becomes lazy and drowsy.
- (125) Eknath says Now the Lord Shri Krishna is describing the most important duty and code of conduct of the sanyasi.

### एकश्वरेन्महीमेतां नि:सङ्ग: संयतेन्द्रिय: । आत्मक्रीड आत्मरत आत्मवान् समदर्शन: ॥

Meaning of the Verse:

With his senses fully controlled, he should wander on the face of the earth alone and free from attachment. He should not entertain himself by any outward means but should be happy with himself and he should view all alike. (20)

(126) The Sanyasi should be completely desireless. He should not seek any companion or co-

traveller, wandering freely alone and unattached.

- (127) The sanyasi yokes his senses to his mind and ties his mind to the Universal energy. He therefore sees only energy everywhere and he is not particularly aware of his physical body.
- (128) He is happy in the joy of the self and there is great energetic attitude within him, the everlasting joy.
- (129) He is saturated mentally enjoying the bliss of Atman and there is total homogenous ecstasy in the Universal identification in divine Unity.
- (130) The Lord Shri Krishna describes further how he prefers wandering alone in order to have this unbroken joy.

#### विविक्तिक्षेमशरणो मद्भावविमलाशय: । आत्मानं चिन्तयेदेकमभेदेन मया मुनि: ॥

Meaning of the Verse:

- The Sanyasi should stay in a secluded place, should have really pure faith in Me and should meditate upon Me with a sense of Universal Unity of the Jeeva, the world and Me, the God. (21)
- (131) The Sanyasi should select a lonely place which is clean clear, spacious and without hubbub of people. He should have faith in me and constant awareness of Me.
- (132) He should avoid things being disturbed by crowd of people, and be happy and steady mentally. There is possibility of self-realization to the seeker of Freedom.
- (133) He, who realizes his Atman, becomes whole-heartedly dedicated to Me, seeing Me alone everywhere!
- (134) When he concentrates on Me with undivided attention, he forgets his own attention and others as separate beings and thus he becomes one with Me in the form of Cosmic Energy!
- (135) Then there is neither the man who concentrates on Me as the object of his attention, but that state is the attainment of Non-duality, the absence of various items, but a state of Unity.
- (136) So long as there is a sense of duality, there is fear, but when there is this sense of oneness, the seekers become fearless.
- (137) In Unity, there is neither bondage, nor liberation, but both openly become one, about which the Lord expresses his wonder, in the next verse.

#### अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया । बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयम: ॥

- There having faith in the knowledge, the sanyasi considers deeply about what is bondage and what is freedom, and finds out that with senses actively projecting themselves, there is bondage and the control of senses speaks itself about what is freedom. (22)
- (138) When he attains Unity, the bondage and freedom seem to be only imaginary and a thing of Maya the Great Power!
- (139) The attachment of senses to objects is bondage, when considered in the field of actions.
- (140) When there is desistence of objects by body, speech and mind, it amounts to freedom. O Uddhava, please note this.
- (141) He who really wants freedom should be far away from objects of pleasure. The Lord is explaining this further.

## तस्मान्नियम्य षड् वर्गं मद्भावेन चरेन्मुनि: । विरक्त: क्षुल्लकामेभ्यो लब्ध्वाऽऽत्मनि सुखं महत् ॥

- The Sanyasi should control the six urges having faith in Me, should have no desire for anything and should have great joy in self. (23)
- (142) When we examine the issue of freedom and bondage, we find that really, the attachment to objects is bondage, and giving up of attachment is freedom.
- (143) How is this detachment to be achieved? For this, the seeker must make every effort to extricate him from the clutches of desires.
- (144) The desires have deep roots in the mind and to cut them, one should develop apathy towards sensual pleasures.
- (145) To be successful in becoming truly disinterested, one should surrender all his religious and routine actions to Me, by letting go the concept of his being the doer of Actions.
- (146) When all the actions are thus surrendered to Me, the person develops love for Me. He repeats my name, sings about my fame and thinks about Me in his mind.
- (147) When this love is developed the man becomes slowly disinterested in worldly affairs and gradually he is very happy in my devotion.
- (148) When he has such happiness in my devotion to a greater degree he conceives that I am allpervading and everything is Brahman.
- (149) When the mind thus becomes free from desire the man may walk on the face of the Earth with the experience of Brahman in everything and every being.

### पुरग्रामवूजान् सार्थान् भिक्षार्थं प्रविशंश्वरेत् । पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥

Meaning of the Verse:

- He should walk on the earth where there are holy tracts, rivers, mountains, woodlands, and hermitages entering towns and villages cowherd stations and caravan serais for the sake of alms. (24)
- (150) Then he may wander freely on the face of the Earth and may visit places which are wonderful, which are holy, which are sacred such as Kurukshetra, the seven cities of pilgrimage and holy places like Pushkar.
- (151) He may visit rivers like Kritamala, Payaswini, the sacred river Tamraparni, Gautami, Rewa, Triveni and Gomati.
- (152) Krishna, Venya, Tungbhadra, Tapatee, Payoshni, Bhinwara, Yamuna, Bhagirathi, Neera, Ganga where it meets the ocean.
- (153) He may visit mountains like Rishyamook, Shrishail, Vyankat Mountain, Sahya, Brahmagiri on the Godavari river which destroys sins by visit.
- (154) When he will climb Himalayas, the sins are destroyed at every step. The great sages should undertake this pilgrimage.
- (155) Sanyasis should go through the great forests like Dandaka, Brihadwana, Naimisha and Anandawana etc.
- (156) The Yati should visit the monasteries of the sages like Chyavana, Kapila, Vyasa, then, of Gautama, Vamana and the great Badarika which burn the past karma.
- (157) Sanyasi should go to such places. He should beg for food at various places, which please listen to.
- (158) What is "Pura" or a city? City is a place where there are good roads, and market places. Village is a place where there are no big roads or markets.
- (159) The places where there are stables of cows and where cowherds live are called Vraja. Then the place where water supply is provided is called Sartha. There Sanyasi may wander in the crowds of pilgrims.
- (160) Sanyasi should visit such places for begging. (The Lord Shri Krishna is giving details further about this)

#### वानपूरथाश्रमपदेष्वभीक्षणं भैक्ष्यमाचरेत् । संसिद्ध्येत्त्यक्तरांमोह: शुद्धसत्त्व: शिलान्धसा ॥

Meaning of the Verse:

- He should often beg alms from the hermitages of Wanaprasthis, His mind being purified by the food obtained by gleaning grains from the fields; he is free of attachment and attains the goal of his life soon. (25)
- (161) He should beg at the door of the Wanaprasthi so that his mind will be pure.
- (162) As the food from the house of Wanaprasthi is pure and 'Sattwik', this beggar also becomes pure in character.
- (163) It is for this purity of the food and the mind, the mendicant, the sanyasi should always go to the door of the forest dwellers.
- (164) When such pure food is eaten the monk becomes free from desire and enjoys inner peace.
- (165) When he becomes desireless he does not look at the world as Real. Then how can there be attachment to objects of senses? There is natural Apathy.

# नैतद् वस्तुतया पश्येद् दृश्यमानं विनश्यति । असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥

- He should not regard this visible world as real because it is perishable. Therefore, with his mind unattached to this world as well as to the next, he should cease from every activity intended to secure the objects of senses. (26)
- (166) Whatever is seen here perishes. This is our actual experience. But it is surprising how people deluded by ignorance become caught in the net of enjoyment of pleasures.
- (167) Therefore a man whose mind has become purified by taking only Sattwik food from the forest dwellers etc does not see the objects of this world as real at all. Then how can there be attachment to those objects?
- (168) Thus when he knows that all visible world is not real and not durable, his mind is free from desire to enjoy those objects and naturally he does not even mentally touch either the pleasures in this world or in the heaven.
- (169) Only such a Sanyasi, free from all enticements can concentrate his mind on the path of liberation and may wander at his will everywhere with a mind which is rich with self-knowledge.
- (170) Eknath says The Lord Narayana now describes that self knowledge is evident in that Sanyasi who realizes the falseness of visible world and complete satisfaction in the state of Atman.

# यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् । सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत् स्मरेत् ॥

- He realizes that all that exists apart from the self viz. this objective Universe, upto now regarded as "mine" as well as the body referred to as "I", joint with the mind, speech and the breath as a mere mental illusion and therefore he turns his back on it. He is expected not to think of it anymore and remain established in the self. (27)
- (171) On the real back-drop of Atman the Sanyasi looks as a dream or an illusion at this entire world, the people in the world, as well as the sense of me about the physical body as well as the mind, the speech, the breath and the consciousness.
- (172) This as an unreal as the apparent serpent on a rope or the brilliance of silvery colour in the shell, or the appearances of water on vast open land as mirage.
- (173) He realizes that the visible world is like a dream and as for him it is false he neither pays attention to it nor looks at it with any respect.
- (174) Just as a man who is awakened from a dream does not take the happenings in the dream as real so the man who is thus mentally established firmly in his Atman does not even remember the outer world made of the five great elements.
- (175) (The Lord said to Uddhava) I have told you the code of conduct of the Bahoodaka who has three controlling staffs (Tridanda). Now please listen to the signs and actions of Hansa and Paramahansa.
- (176) The "Sanyasa-"is classified in four types. One is Hansa. The second is Paramahansa but the earlier stages are called Bahoodaka and Kuteechaka.
- (177) When a person ceases to do the duties of a householder and takes up the life of a Sanyasi but he is not doing any meditation nor has he self-knowledge; and lives in his village only for food, he is called 'Kuteechaka'
- (178) This person stops the maintenance of sacred fire and his wife but does not give up the sacred thread and the long hair and therefore he is eligible to recite the Gayatri Mantra.
- (179) Kuteechaka begs for food or depends upon the food given by his son. He builds a small hut near the house of his son and resides for the most part of his time in that hut. He does not go far away from his place.
- (180) Now Bahoodaka is the person who gives up the sacred thread and the long hair, accepts the three controls, performs actions but has no self-knowledge.
- (181) He has no acute austerity. He has neither serious faith in self-knowledge but he is much

attached to rituals.

- (182) A person by determination of being free from desires, follows the path of acquisition of knowledge, he gets rid of the sacred thread and the long hair as well as the occupation with rituals and has a great tendency of meditation on the self.
- (183) This type of Sanyasa is called Vaividisha and the person who conducts his life like this with great faith is called Hansa. Some people call him Paramahansa also.
- (184) But the signs of Paramahansa are different. Please listen to them. He is having great loyalty to the path of knowledge. Inner peace is always prevalent in his house. He disregards the three Gunas of Sattwa, Rajas and Tamas.
- (185) He is convinced that rituals and other ceremonies are all useless and unreal and conceives himself as free of all karma. He knows that action, the performance of action and the doer of action are all depending on the destiny and are part of Prakruti. (Nature).
- (186) The man who lives peacefully like this is called Paramahansa. He does no bother about Math or a special hut for him. He is always disinterested and independent.
- (187) The Lord Shri Krishna said O Uddhava, I shall now tell you the duties and activities of the Hansa and the Paramahansa clearly.

### ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वाऽनपेक्षक: । सलिङ्गानाभूमांस्त्यवत्वा चरेदविधिगोचर: ||

- No longer governed by the scriptural ordinance, the man who is established in self-knowledge, though outwardly appearing as a seeker of liberation or a devotee of the Lord, seeking nothing, not even liberation may do as he likes renouncing the four Ashramas and their special marks. (28)
- (188) When the person is completely averse to pleasures received by sense but is very eager for self-knowledge and is really desireless is the true Sanyasi.
- (189) He is rich with knowledge, his mind always merged in the meditation on the self, which is never disturbed is called Hansa and in this respect he is equal to Paramahansa.
- (190) When the Yati is a devotee of Mine and all his desires have come to rest and he has no desire for liberation also, then only that is the real Sanyasa.
- (191) Those who are my devotees and have faith in the path of knowledge should inwardly relinquish the staff and other signs of Ashramas but outwardly they may continue to keep them in order to maintain the order of the society and to educate others.

- (192) The Lord will later on explain this way of life but he said O Uddhava, for now please listen to the nature of real renunciation.
- (193) Such a person maintains the duties of the particular Ashrama but is not slave to the rules of performance of the rites. This is like the reflection in water which moves but the original object does not move. So, inwardly he does not move but outwardly performs all actions.
- (194) In all his activities he is quite aware that he is beyond Karma but dutifully keeps up the performance.
- (195) Thus though he does everything he is not afraid of the prohibitions and sanctions regarding them. Even at times he flouts all rules and acts with inspiration.
- (196) The Lord is further going to tell the signs of total renunciation of a man who does not touch the duties of Ashrama and does not wield the symbols and signs like the staff, etc.
- (197) Now he is describing the behaviour of a man who keeps staff etc. signs for maintenance of social order but is inwardly desireless.

#### बुधो बालकवत् क्रीडेत् कुशलो जडवच्चरेत् । वदेदुन्मत्तवद् विद्धान् गोचर्यां नैगमश्चरित् ॥

- The wise man of self-knowledge, though sound of judgment should behave like a child who plays freely without sense of fear or responsibility. Though clever he should behave like a dullard. Though learned he should rave like a mad man. Though devotee to the teaching of the Vedas he should behave like an animal without sense or consistency. (29)
- (198) The man who has pure knowledge and has discrimination behaves like a child outwardly. He drops his pride of the body and sustains with a sane and balanced mind whether he is respected or insulted.
- (199) Inwardly he is free of all karma but outwardly he perfectly observes every detail of all religious rituals as if he is bound and attached to them and he does not leave any defect in the performance.
- (200) He knows the signs of religion and opinions and actions which are against the religion. In all these matters he is learned but if somebody asks any question he does not give proper reply to satisfy that man and speaks incoherently.
- (201) Being afraid of publicity and crowd of enquirers he purposely does not give satisfactory answers and makes a show of being a mad man.
- (202) He knows the inner meaning of Vedas and the secret knowledge and the meaning of scriptural science but does not show it anywhere. On the contrary he wishes that people

should call him a fool and leave him alone and therefore he behaves like a beast without any reason.

(203) He therefore, does not get involved in arguments and counter – arguments about Vedas and knowledge given in religious books or about other social or cultural matters. (Eknath says – This is further being told by the Lord Shri Krishna).

## वेदवादरतो न स्यान्न पाखण्डी न हैतुक: । शुष्कवादविवादे न कन्वित् पक्षं समाभूयेत् ॥

- He should not take delight in expounding the section of the Vedas about ritual acts; he should not observe any rules of conduct opposed to the Vedas and the books of Law (Smriti). He should not be devoted to empty arguments and should not take any side in any fruitless discussion. (30)
- (204) This man being a realized soul does not indulge in arguing about this or that meaning, based on the opinion of Meemansakas and does not discuss about the details of other secular philosophical subjects.
- (205) One who has experienced the joy in the Atman does not go into logical or otherwise arguments with right or wrong or different interpretations of the statements made in the scriptures.
- (206) Those who indulge into loud arguments and sermons about the knowledge of Brahman but in their mind desires are boiling are the real trouble makers and heretics.
- (207) Another case is of that man who has not experienced the self or Brahman but under the wrong notion that he has 'arrived', drops the normal ordained duties and good behaviour. He should be considered evil minded selfish man concerned only about his stomach and how to fill it.
- (208) The man whose speech is not at all polluted by such dry arguments or not a speck of untruth contaminates his tongue is really a man purified by self-knowledge.
- (209) In dry useless arguments definitely verbal fight ensues and therefore he does not break his head in taking sides of yes or no, nor does he chatter endlessly about trifling matters.
- (210) Such a man is enjoying the bliss of Atman and he does not even like to listen to such useless talk and does not like the very sight of such persons. Naturally it is impossible that he will himself commit such foolishness.
- (211) If in his presence there is a tremendously interesting discussion about the interpretations of religious scientific statements and people are offering propositions quite accurately, he does not enter into that discussion, and does not put forward any partial view. He knows what

truth is but keeps his silence never uttering a word.

- (212) Though he knows the right meaning of the statements in such books and is present at the discussions going on against the Vedas and scriptures he does not take part in it.
- (213) This is because he is aware that while talking he might hurt the sentiments of others or perhaps his own mind will be disturbed by anger and therefore he does not utter a single word.

# नोद्धिजेत जनाद् धीरो जनं चोद्वेजयेन्न तु । अतिवादांस्तितिक्षेत नावमन्येत कञ्चन ।

# देहमुदिश्य पशुवद् वैरं कुर्यान्न केनचित् ॥

- Such a man of self knowledge having patience should not get bored himself because of people nor should he be a cause for annoyance to others. He should neglect and avoid bitter arguments and should not insult anybody. (31)
- (214) The man of self-knowledge does not get annoyed with people. Some criticize, some insult and some may look at him with disgust but being in the state of Atman, he tolerates everything.
- (215) He tolerates all nuisances caused by others because he is convinced that in every Being he himself is living as the Atman and therefore he does not mind about any troubles.
- (216) If one gets hurt in any limb by oneself one does not get angry with oneself. Similarly he has a sense of Unity about all beings and therefore does not feel hurt.
- (217) Further, other beings are never annoyed or troubled because of this man. On the contrary everyone becomes happy by his behaviour.
- (218) He is very careful even while moving his hands and feet with a fear that the God living in everybody may be disturbed.
- (219) He fears that if he shouts the God will be annoyed and if he moves the rosary very fast while repeating the name of God, it may hurt the God.
- (220) Thus he controls his movements thinking that perhaps the God will be hurt if the animals and other beings are hurt.
- (221) When he is so careful how can he possibly indulge into verbal quarrels in the arguments and counter arguments?
- (222) When he does not speak loudly, lest he should annoy the all-pervading God, how can he open his mouth to have hot discussions?

- (223) Even when there is danger to his life he cannot dare insult any person. He never hurts any life form even at the risk of his life because he is actually feeling the presence of God Shri Hari in all creatures.
- (224) So there is no mutual or reciprocal annoyance between him and the people.
- (225) Naturally man of such attitude and state of mind has no feeling of enmity about anybody. The Lord Shri Krishna is teaching about this point further.

## एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थित: । यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥

Meaning of the Verse:

- He should not, for the sake of the body make enemies with anyone like a brute for the same self is present in all created beings as well as in one's own body. As only one moon has reflections in various water pots, Atman is one in all the beings. (32)
- (226) He does not get proud of his body and does not become anybody's enemy. Please listen to this attitude also.
- (227) Atman which is the very image of knowledge in the abstract is beyond Prakruti and it is the same Atman who is in all the beings and in himself also. Convinced of this fact the person perceives Unity in all diversities.
- (228) He thinks "When my own Atman, myself is fully permeated in all the beings, who is to be called my relative and who is to be called a stranger? How and with whom is the enmity to be nursed?"
- (229) Eknath says the Lord Shri Krishna is explaining with examples how one Atman lives in all the creatures and Uddhava, the listener, is listening to it with attention.

## अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित् । लब्ध्वा न हृष्येद् धृतिमानुभयं दैवतन्त्रितम् ॥

- The Yati should not be unhappy if at times he does not get food nor he should be elated if he gets ample food. He should be patient and peaceful because to get food or not to get food, both depend on destiny. (33)
- (230) Though there is water filled in thousands of vessels, the reflections of the moon in all of them are of one single moon only. Similarly one Atman is in all the Beings.
- (231) Though forms of creatures are different, they are one at the level of the root Maya. The different forms of ornaments create an illusion that there is much gold.

- (232) Or we may create various images of Nanda, Yashoda, cows, Krishna etc of one clay and they become worthy of worship but only clay is there in all. Similarly only God is alone everywhere but for us there is false appearance of various creatures.
- (233) Or by weaving thread various types of clothes are made but actually only thread is there. Similarly it is only one Brahman which appears in various shapes in this world.
- (234) Thus either in the form or without form it is only Brahman. What is evident to a man depends upon the level of his intelligence. Now listen to the food which such a man takes.
- (235) The convictions and courage of the mind of this Sanyasi are so strong that he is not worried or unhappy if he does not get food at any certain time and does not suffer anxiety.
- (236) If he gets rich food on any day he is not elated because he knows that everything is happening according to the Karma.
- (237) In short he knows it well that whether to get food or not is dependent upon destiny and therefore he is neither happy nor unhappy.
- (238) You may ask here If to get food or not is dependent on destiny and if he knows it for certain, why should be roam about begging? The Lord Shri Krishna explains this further.

# आहारार्थं समीहेत युक्तं तत् प्राणधारणम् । तत्त्वं विमृश्यते तेन तद् विज्ञाय विमुच्यते ॥

- One should exert oneself to procure food for an attempt on his part to sustain life would be quite justified because if he lives properly he can have enough strength to investigate truth and can liberate himself. (34)
- (239) He should definitely roam about to collect grains, food etc in order to fulfill the expectations of his Ashrama Dharma because Madhukari is the sanctioned way of life for Sanyasi.
- (240) The seekers also have to go out to procure food because if they don't eat, there mind will be weak and fickle.
- (241) They should not have eager expectation for sweets but they should exert for ordinary alms. It is obvious that sound mind is possible if proper food is taken, otherwise not.
- (242) Without good food the seekers cannot concentrate on listening, thinking, concentration, meditation or constant recollection.
- (243) If a Sanyasi does not meditate daily the boat of his duty of his Ashrama, gets drowned and therefore for his own welfare a Sanyasi has to go out for begging.
- (244) He should not expect sweet food to satisfy his tongue because begging is supposed to

support the spiritual career.

- (245) When the seeker gets satisfactory food he is strong enough to do his penance etc resulting in knowledge and liberation.
- (246) The question is, if rich food is not to be expected what is to be received while begging at various doors? The Lord Shri Krishna is further explaining the same.

#### यदच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुताऽपरम् । तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनि: ॥

Meaning of the Verse:

- The Monk should welcome whatever is easily received, e.g. the food, the clothes and the bed etc. (35)
- (247) By neglecting the pampering of the taste, the Sanyasi should welcome and partake of whatever sweet or otherwise, or even dry food is received by begging and should maintain his body and health.
- (248) He should not be lazy. He should not be sleepy. He should keep himself properly alive, so that he would be able to sit steady in yogic posture and meditate. If he does this, then only he is called a man of proper food and proper action.
- (249) Cloth of the bark of a tree, or deer skin etc, either new or old, whatever is available easily in the begging bag, should be used by him with a mind which is content.
- (250) The robe may be available or soft bedding or grass-bed or only the ground-whatever is in his luck, he should use it for sleeping.
- (251) He should not even be proud of his using it or of his sleeping. Even while taking bath, he should not be proud. The Lord Shri Hari is talking further about that also.

#### शौचमाचमनं स्नानं न तु चोदनया चरेत् । अन्यांश्च नियमाञ्ज्ञानी यथाहं लीलयेश्वर: ॥

- Just as I behave easily, he should also behave without pride while observing personal hygiene, bathing etc which should not be under any provocation or compulsion whatever rules he may observe! (36)
- (252) Skipping ceremonial water bath, ablutions are to be performed by the monk, without fear of any kind, and without any sense of pride about any action, just as I act during my incarnation, without any pride.
- (253) As I take birth, I act with aloofness; the Yogi should also remain aloof while doing all

routine actions.

(254) The man who is not afraid of the rules of rituals etc does not at all think that he is the doer and has, therefore, no bondage. The Lord Shri Krishna is further describing this state in details.

## न हि तस्य विकल्पाख्या या च मद्धीक्षया हता । आदेहान्तात् क्वचित् ख्यातिस्तत: सम्पद्यते मया ॥

- There is no longer any perception of difference in him; whatever there was is uprooted by realization that God is the self of all. What does appear in him at times while begging for food and taking meals etc even now as a recurrence of what has already been set aside will constitute my force of destiny till his death where after he will bet United with Me. (37)
- (255) As the Sanyasi has realized me as the Lord of all, the doubt as to whether he should perform any action or not, is totally banished and the urge, the intention dies as soon as it arises.
- (256) When he gets the vision of Parmatman, all volition, all intention is immediately dissolved without the mind, the knot of causal body is loosened and the three factors viz the seek, the seeing and the seen, or the thinker, the thinking and the thought are also ended.
- (257) How can the man whose sense of division has ended ever take care of his body, or intentionally bathe, eat, drink, sit, walk, come, go or do many such actions?
- (258) The activity of the body and the condition in which the body exists and functions, in the case of a man who has defeated the illusion of division and is merged into totality, depend on the force of destiny.
- (259) For example even when the tree is uprooted and is lying on the ground the water content continues in it for quite some time and even though a man eats wida (betal leaf) the mouth still remains reddish for some time.
- (260) Or to take another example even after marriage of the daughter to the bridegroom and after he takes her to his house, there is still throughout the lifetime the honour and the respect for the bridegroom.
- (261) Similarly though the pride of doing with responsibility any action is dissolved due to self-knowledge, the body continues to function till death.
- (262) When the potter takes away the stick and the pot, the wheel continues to rotate for sometime. Similarly though the pride ceases to be the physical body continues itself so long as the Karma is not finished.
- (263) Please remember that the Karma which is set in motion at the birth looks after the welfare of

that body and that the man of self-knowledge in not having any special awareness of worldly life.

- (264) His body accompanies him like a shadow accompanying the body and he has not the concept that 'I am the body'.
- (265) In the case of the shadow of the body the man is not worried whether the shadow falls on a rich carriage or on a dirty ground. Similarly the man who has realized the self is not bothered about his body.
- (266) The state of freedom of that man is not affected by pride of the body and he becomes free of the body totally when the body ceases to live.
- (267) The man of self-knowledge merges into me as a soul just as a wave merges into the water.
- (268) A river is called a river so long as there is the beginning and the flow of water but when there is water everywhere in the final deluge, the riverness ends, and siilarly the jeevas do not remain separate when they merge into me.
- (269) O Uddhava, I have told you how the sanyasis who have realized the Brahman, continue to live at what is their routine in the remaining life. Now I will tell you the life style of Mumukshu (the seekers of liberation). Please listen.

# दुःखोदर्केषु कामेषु जातनिर्वेद आत्मवान् । अजिज्ञासितमद्धर्मो गुरूं मुनिमुपावूजेत् ॥

- A man of self-control who is disgusted with the pleasures of senses which are always attended with sorrow, but who has not yet been instructed in the duties that enable him to realize Me should approach a teacher who is given to contemplation. (38)
- (270) The man who is totally disgusted about the extremely detrimental to his welfare such pleasures which are from the beginning to end full of sorrow;
- (271) The man whose mind is very eager to attain unity with Me and who perfectly abides by the rules of conduct and the edicts of Vedas and sciences, with contemplation about them;
- (272) He whose mind is apathetic about the worldly pleasures as well as heavenly enjoyments and is ascetic and aspirant of liberation;
- (273) Suffers greatly if he haphazardly neglects his own ordained duties by the force of over anxious interest in the knowledge of Brahman and meets with great failure.
- (274) He should therefore, renounce with proper ceremony, all his rituals, accept the initiation of Sanyas and approach with humility, the Satguru, so that he may reach the state of knowledge of Brahman.

- (275) Some people are however, ignorant about their own secular, social and individual duties, nor do they know the importance of listening to sermons about religious matter but the love which they have is extraordinary.
- (276) Even such a person should take the initiation of sanyasi and surrender himself to the Guru. He will also attain the knowledge of Brahman by the kind grace of the Guru.
- (277) What type of Guru should be selected? The Guru should be very peaceful by nature and should have knowledge about the worldly affairs as well as the spiritual path. (Eknath says the Lord Shri Krishna is explaining further the way in which the disciple should serve his Guru.

#### तावत् पश्चिरेद् भक्तः भूद्धावाननसूयकः । यावद् ब्रह्म विजानीयान्मामेव गुरूमाहतः ॥

- Full of reverence and devotion, he should do service to the Guru, very respectfully believing him really to be Myself (God) till he, the disciple realizes Brahman. He should have no doubts about his Guru. (39)
- (278) The disciple should have deep faith that Guru is Almighty God; he is indestructible, eternal, blotless as the absolute reality.
- (279) By this faith he develops ever new love for the feet of the Guru and his devotion becomes ardent more and more every movement.
- (280) When this devotion and liking for Bhajan increases, great faith surges in his heart. He drops all laziness and obeys the orders of Guru to the letter.
- (281) In the understanding born out of listening to the advice of the Guru he uproots his doubts and by killing his personal desires on the pillar of death, he destroys his pride.
- (282) Then how can misbelief raise its head? The doubt, the misbelief becomes dead on the spot. The disciple is full of great faith that his Guru is Parabrahman.
- (283) He is convinced that his Guru is himself the formless abstract, all-pervading Parabrahman taking a personal form and he is God who remains non-doer though active eternally.
- (284) He has such an unflinching courageous loyalty that his Guru's Charantirtha (sacred water touched by Guru's feet) is itself the eternal flawless bliss of the trance.
- (285) When this faith develops fully the disciple also becomes merged into the state of Parabrahman and in a way sees everything as Brahman and embraces the feet of his Guru in the sense of unity of Atman.
- (286) Even after attainment of such Unity the disciple continues to serve his Guru. He does not

stop the joy of service in the state of duality.

- (287) Just as camphor dissolves in water it remains permeated as fragrance in it; so, though the pride of I-ness is gone the service to the feet of the Guru continues.
- (288) Eknath says, the Lord Shri Krishna will now tell the hypocrisy of a man who outwardly shaves his head and declares that he is a Sanyasi though his mind is not merged into Brahman.
- (289) The Lord Shri Krishna deplores such a man who accepts the initiation of Sanyas, but does nothing to realize the Brahman. Please let us read further.

#### यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः । ज्ञानवैराग्यरहितस्तिदण्डमुपजीवति ॥

#### सुरानात्मानमात्मस्थं निह्नुते मां च धर्महा । अविपक्वकषायोऽस्मादमुष्माच्च विहीयते ॥

- The man, however who has not yet control over his six senses, whose intellect, which is the controller of his senses, is very much fond of the pleasures of sense; who is having no wisdom and dispassion and makes his living by the triple staff (the symbol of a recluse); the impurities of whose heart are not yet burnt and who has thus violated the duties of a Sanyasi and by not performing Yadnyas, who does not offer anything to Gods is causing Himself as well as Myself residing in his heart to be deprived of welfare in both the worlds. (40-41)
- (290) Some people enter into the career of a Sanyasi though they are not desireless and not of a retired attitude which is only an action to provide oneself food free of charge. (By begging)
- (291) Even it so happens that whatever ascetic urges had arisen in their mind prior to becoming a Sanyasi, become less evident.
- (292) The five sense-organs and the mind which is the sixth are the real enemies and to be a Sanyasi without first subduing these enemies is simply a jest, a ridicule of the sacred Dharma of Sanyas.
- (293) The mind of such people is greedy and the intellect is crazy for sense enjoyments. They have no knowledge. They do not do meditation. They do not observe any penances. They take the staff of Sanyasa only to ensure regular food by begging and not doing anything.
- (294) They have no repentance. They never listen to spiritual sermons. They never give a thought to spiritual wisdom nor take any vows! These people will never realize what Brahman is.
- (295) The Sanyas of such a man is useless, his staff (stick in his hand) is meaningless, his shaving his head is ridiculous. His wearing the saffron robe is meaningless. It is only a dress donned by an actor in a drama.

- (296) His passions flare up after taking of Sanyas. The furnace of anger and greed begins to burn and the mind is full of pride, which is four times more than normal.
- (297) This man becomes more attached and involved in sensual pleasures, boasts of his imaginary adventures and roams about in the town busy with gossip. His staff and the loin cloth are simply a make-belief.
- (298) Such a man is totally misfit to hold the staff of renunciation. He should be considered to have deluded himself by being a sanyasi.
- (299) He has negated the rituals and denied the deities their due offering and he has simply disrespected his ancestors by stopping to perform rituals and rites meant for them. He has deceived the sages and animals and other beings, because he does not offer anything to anybody.
- (300) In a way, he abuses me, mocks at me, who dwell in his heart as the soul, the Atman because accepting the way of life as a Sanyasi is for the liberation of the Jeeva. However the whole thing becomes more severe bondage.
- (301) (Eknath says, how can Sanyasa be a binding factor? Wait! The Lord is presently going to tell.)
- (302) Some may say that this statement requires some explanation, because it appears irrelevant. But it is continuous of what is said in the earlier three statements. So, the listeners may please be patient. Please refer to the wording [Abuses me. Mocks at Me]
- (303) The Lord says This man becomes a Sanyasi but he has no knowledge and never meditates or performs penances; does not repeat Om, and is not averse towards objects of pleasures.
- (304) Thus he has hidden desire for women, being greedy, he amasses wealth, and though a Sanyasi he assists persons to perform sacrifices and receives money as religious fees.
- (305) Being the head of a Matha (monastery), he collects grains and money and when thus he is surrounded by so many possessions and burdened with so many responsibilities, the Jeeva dwelling in him becomes really harassed.
- (306) In this way, the sins committed by him, bind him towards lower categories of life and he, in the next birth misses this human body, which is a fine instrument to attain liberation.
- (307) This human birth is available after innumerable births in various categories of life and it is considered as a great fortune.
- (308) Now, if a Jeeva, being lucky to be born as human being acts foolishly against evolution, he is bound to go to hell.
- (309) Further, if a Sanyasi, who is respected by the Lord himself, misbehaves like this, he is definitely destined to a downfall!

- (310) Such a man goes to that hell for crores of years, and such men are totally lost.
- (311) If this is the condition of the Sanyasa Ashram, then what to say about other categories! Eknath says – The Lord Shri Krishna is going to give to Uddhava the information about the way of life of other Ashramas.

## भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकस: । गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥

Meaning of the Verse:

- (1) Control of the mind and the senses, and harmlessness mainly constitute the righteous course of a mendicant (2) enduring hardships prescribed by the Shastras and enquiry into the truth - of a forest dweller, (3) protection of living beings and performance of the five great Yadnyas of a householder, and (4) rendering service to the preceptor - that of the celibate who is given thread ceremony and Gayatri Mantra. (42)
- (312) The duties of all the four Ashramas are as follows Sanyasi must be peaceful. He must have control over all ten organs; non-violence is his main nature. This is the standard duty of a Sanyasi.
- (313) For a forest dweller sacrifice with penance and recitation of Mantras is the main duty, and the householder has the duty to support persons belonging to the other three Ashramas.
- (314) The householder should maintain the sacred fire; he should give food to the bachelor and the Sanyasi. He should protect animals and all Beings.
- (315) The householder should give according to his might, food, water, clothes, pots, money, valuable things to poor people and even build temporary huts for them.
- (316) The bachelor has to study and faithfully serve his Guru. O Uddhava, these are the main signs of all the four Ashramas.
- (317) Persons belonging to the Ashramas of bachelor, forest dweller and Sanyasa should not follow the duties fixed for the householders and householder may by his will and circumstances do the duties pertaining to these other Ashramas.

# ब्रह्मचर्यं तपः शौचं सन्तोषो भूतसौहृदम् । गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ॥

- The householder should observe celibacy (limited intercourse according to Shastra), penance, contentment, kindness to all creatures; and above all my worship is the main duty common to all. (43)
- (318) The householder should keep his purity and maintain the repetition of God's name, do penance and observe personal hygiene.

- (319) He should not have anxiety about anything. He should be happy with whatever he gets, have a feeling of friendliness with all and be watchful to have a chance of doing helpful things for others.
- (320) The householder is supposed to be celibate if he limits his sexual enjoyment with is wife only in the night restricted by the religious science. To worship God is common duty of all.
- (321) All persons belonging to all the castes and Ashramas have as a main duty to worship God.
- (322) Eknath says The Lord Shri Krishna is going to tell Uddhava what is gained by the persons observing their own duties and having devotion to God.

## इति मां य: स्वधर्मेण भजन् नित्यमनन्यभाक् । सर्वभूतेषु मद्भावो भद्भत्तिं विन्दतेऽचिरात् ॥

Meaning of the Verse:

- He who constantly worships me through the performance of his duty, seeking no other reward except my pleasure begins to look upon all created beings as Myself and within a very short time becomes my true devotee. (44)
- (323) When a person loyally and with faith becomes devotee through observance of his own duties, he develops an understanding that I am in all the created beings.
- (324) When this understanding grows gradually then the "fourth category of my devotion" is manifest in him. This devotion is served by all the four levels of liberation.
- (325) When the extreme loyalty is evident in him and he is totally amalgamated by great yearning with me attains my highest devotion which state also means unity with me, and he never again falls down.

#### भवत्योद्धवानपायिन्या सर्वलोकमहेश्वरम् । सर्वोत्पत्त्यप्ययं ब्रह्म कारणं मोपयाति स: ॥

- Through unceasing devotion, O Uddhava! He attains Me, the Supreme Ruler of all the worlds responsible for creation and destruction of all and the source of the Vedas. (45)
- (326) O Uddhava, I am naturally abiding in the state which is full of the three facets. which are Sat, Chit and Anand (to be, to move and to enjoy) That is my Supreme Devotion to be sure.
- (327) In this state the world is appearing quite contrary to what appears to others. The scenery which is visible is also strange and the self bliss is experienced at all the times continuously. This is the level of my fourth devotion.
- (328) O Uddhava! In this state God and the devotee become one and though they are so united the

devotion, the action of devotion, the occurrence of emotional flow from the devotee to God is unaffected. This is my Supreme devotion.

- (329) From that state there is no danger of fall even at the time of total dissolution, because as the state of devotee is not different from me, the devotee always lives in me.
- (330) Shri Narayana explains the significant feature of the Reality. He says that Chidatman who is the basic cause of the causative factor of Creation-maintenance and destruction,
- (331) Who is God controlling everything, who is the Atman of the Universe and the permeating principle in the Universe, Who is the essence of Upanishad philosophy and who is the great God Maheshwar of the Worlds
- (332) Is the final goal of the devotee who has qualified himself for it through his Supreme devotion! The Lord Shri Krishna is further describing the state happily for Uddhava.

## इति स्वधर्मनिर्णिक्तसत्त्वो निर्ज्ञातमद्गति: । ज्ञानविज्ञानसम्पन्नो नचिरात् समुपैति माम् ॥

- He whose mind is thus purified by his duty and who realizes my divine nature is equipped with both direct and indirect knowledge concerning me and attains to me before long. (46)
- (333) Eknath says "The Lord said, "The seekers reached this state by following their own duties. Now what is that "own duty" and how all this happens?"
- (334) What happens is when our own duty is performed the Rajas and Tamas are destroyed and the mind, the consciousness, becomes of the nature of Shuddha Satva (purity in piety) and then there shines knowledge about Me.
- (335) When the seeker understands my nature his devotion becomes deeper and wider and the mind then drops its habit of proposing and doubting.
- (336) When the doubts are dropped mind is clear, desirelessness itself becomes predominant and the seeker begins to experience the touch of Paramatma in every creature and this is the stage of the Supreme devotion which I have talked about.
- (337) This Supreme devotion also develops becoming more intense, more stead-fast and comprehensive and there is the realization of my real nature. What is this real nature? Please listen.
- (338) It is called Paramatma, Paramjyoti, Parabrahma, Paramdnyati, much beyond Prakruti and is called Paravar (the cosmic Atman, the cosmic flame, the absolute Reality, the absolute state of knowing and the beyond of the beyond)

- (339) It is also called Aja (unborn), Avyaya (unending), Akshara (non-rusting), Aroop (without form), Anama (nameless), Agochara (Not-tactical by sense), Alakshya (impossible to be pointed or seen), Atarkya (beyond logic), Apar (limitless) and Anant (endless, measureless)
- (340) The seeker, the devotee receives the inner Atman of the Atman, the most secret and the sacred state, through the performance of his own ordained duties and has not to go anywhere. The Upanishads found themselves unable to experience and describe that experience of Brahman and therefore, they said Neti, Neti (Not this, Not this) (This means Upanishads says that what we have upto now experienced is not the real thing. The reality is yet unknown to us. Brahman is always free from the known. This state is reached by the devotee.)
- (341) Then the compound wall of worldly life is broken. The news of name and form is forgotten and the birth and death go into oblivion leaving no name and no sign.
- (342) When our own duty is performed the duality of You and I together with self-importance and other defects are wiped out and the devotees become completely untied with me. I and They become One.
- (343) They have now no memory of being a Jeeva and then becoming a Shiva. Such is my experience to my devotees.
- (344) When the very existence of Worldly life is blown away where is one to be born and to die? This is the highest state.
- (345) In short, the way to reach me is to perform our own duty in life without any sense of pride. Now I will tell the greatness of Swadharma and its performance. Please listen with attention.

#### वर्णाभ्रमवतां धर्म एष आचारलक्षण: स एव मद्भक्तियुत्तो नि:भ्रेयसकर: पर: ॥

- This is the duty of persons belonging to Varnas and Ashramas dealing with actions to be performed by them and if it is also full of devotion for Me, it results in the highest attainment. (47)
- (346) It is a tragedy that people who are full of desires misuse the most ancient religion of doing our own duty which actually results in liberation. They hope to attain Heaven and the pleasures available there through this invaluable religion.
- (347) Even if the heaven is reached the soul has definitely to come down to this region of death! Thus people waste this religion by neglecting my devotion, because of their desires.
- (348) For example, if an Elephant is given to a Brahmin, he gives it away because he cannot give the Elephant sufficient food and these Brahmins use an old bullock to carry their old religious books on its back.

- (349) Thus the Brahmins neglect their duties and go to Heaven to collect the little grains of temporary pleasures thrown before them.
- (350) Suppose somebody gives them the divine cow Kamdhenu they exchange it for buttermilk because they cannot maintain that cow. They do not realize what a great loss they have suffered by sending the cow away.
- (351) Similarly though I have separately given to the Brahmins the great Gayatri Mantra but they do not understand its value and recite some lower type of Mantras and behave like Shoodras.
- (352) These Brahmins receive the initiations of Mantras belonging to Soura, Shakta, Ganapatya cults but nobody from them performs the Anushthan (session) of Gayatri Mantra.
- (353) Not only they neglect this but they further commit a great mistake. They sell the merit of reciting Gayatri for some money.
- (354) The conditions are so worse that instead of the available Gayatri Mantra they go to the doors of pseudo-Gurus begging for different initiations, even prostrating before them with all the humiliation.
- (355) Suppose a very strong chariot full of all types of weapons is ready but if a coward man is placed in that chariot for going to the battle field, what does he prefer? He prefers running back because he has no courage to fight.
- (356) Similarly these Brahmins are fortunate to have Me, Narayana in the form of the Vedas in their heart but not knowing their real value they sell for some money their recitation of Vedas.
- (357) These people perform very costly Yadnyas so as to get the heavenly pleasures. Thus selfish rituals really destroy the great religion of doing our own duty.
- (358) The Vedas in which among other things the results of action are mentioned are not really useless but their real use and value is forgotten by these Brahmins and they simply repeat the Verses like parrots.
- (359) A mother gives a pinch of sugar to the child to encourage it to swallow the bitter medicine. To give sugar is not the real purpose. To relieve the child of the disease by the medicine is her real intention.
- (360) Similarly the fruits of pleasures of the rituals which are mentioned in Vedas are meant to encourage people for performance of their own duties because that purifies the consciousness.
- (361) But if people do not act as expected of them and start doing actions with paltry desires, even those goals are not achieved without going through a lot of hard work.

- (362) Bur people purchase liquor by the money for which they can easily purchase nectar! Then what happens? The man forgets his duty, gets drunk, behaves insanely and people scorn at him and spit on his face.
- (363) If a wife is faithful to her husband she attains happiness in the Heaven but if she is having immoral relations with other persons she goes to hell.
- (364) If the tongue uses abusive language the God of death will definitely punish that man but if the tongue will utter the name of Rama the God of death will fear that man.
- (365) Similarly if a man indulges in selfish deeds even though he has got the covetable good birth, he has to undergo a chain of births and deaths.
- (366) But if he performs his ordained duties by the same body all his karma bondage is wiped out and the chain of births and deaths is avoided; but this secret is not known to many people.
- (367) This performance of our own duty without pride or selfish desires is itself the best devotion offered to me. This is the secret; and I am going to tell you all that, in details.
- (368) It is necessary to do our ordained duties but one should give up the anxiety and hope about fulfillment of selfish desires. Then that karma automatically becomes an offering to me.
- (369) Now, if one gets garlands of real pearls in a jar in one's own house, what is the need to go to the shore of the sea where the river Tamraparni meets the sea, and dive in the water to find pearls?
- (370) If the trees in our own compound begin to give what we want, just like the divine Kalpataru, why should we be crazy to reach Amaravati to get what we wish?
- (371) When we achieve all purity by taking a sip of the sacred water touched by the foot of our spiritual Guru, what is the use of running to far off places to dip ourselves in the waters at places of the pilgrimage?
- (372) If the man worships his father with the faith that he is God only, the man is worthy of liberation, then such men of self- knowledge need not go to visit temples of deities such as Mhasoba, etc.
- (373) So, in fine, we have come to know that in doing one's duty, one automatically attains the state of freedom but if there is selfish desire in that duty, persons are deprived of their true welfare!
- (374) To perform one's own duties with desireless mind is itself my best devotion and being pleased by that 'worship' I bestow upon that man the power of discrimination, desirelessness and self-knowledge!
- (375) By that knowledge, the intellect is purified and in that state, the Supreme Devotion to me arises! By it, the devotees attain unity with the Real Nature of Me as Brahman!

- (376) So, I say it again , that non-attached desireless performance of one's own duty in one's life is my best worship by which my devotee reaches the Glory of Purushottama, the Supreme Almighty Person!
- (377) Thus I have told how the Supreme liberation is achieved through our own duty.

## एतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम् । यथा स्वधर्मसंयुक्तो भक्तो मां समियात् परम् ॥

- O the pious sage Uddhava, I have given you the reply to your question about how a man keen on performance of his own duty, becomes my dear devotee and reaches unity with me! (48)
- (378) O Uddhava! You have asked me how man performing his duty can attain freedom and I have answered that through devotion he gets it.
- (379) I again say that when a man follows his own duty, the karma which otherwise binds becomes wiped out, the whole delusion of the worldly life is removed and the man reaches the highest state.
- (380) If anybody has the goal of reaching me he should do his duty without attachment. He who knows this secret and behaves accordingly, is surely able to reach the Supreme Person.
- (381) When the magic stone of "doing one's own duty" is touched to all visible things, all those become golden which means they become the reservoirs of spiritual energy, and virtually everything becomes Brahman.
- (382) Doing our own duty is the Sun. When it arises in the mind which is having no desire it dissipates the darkness of the night of ignorance and shines by its own luminosity.
- (383) Or doing our own duty is the nectar and those who can bring it without any attachments or desires are protected by me from the tornado of the chain of births and death.
- (384) Those who go against the performance of one's own duty will never reach me and being stupid because of their desires they suffer perpetual sorrow.
- (385) Those who know the secret of Swadharma (duty) which is really beyond logic because the actionless state which is implied in the daily activities of such a man is not very evident to the eye of the observer. Therefore, the beings become confused and their sorrow goes on for millions of lives.
- (386) But those who know the key of actionless state in the performance of the ordained duties become wise; they escape from the whirlpool of births and deaths and become Parabrahman.
- (387) Thus our own duty becomes the saviour. Many of my devotees have ferried across the ocean

of this wordly life, by using the boat of doing one's own duty.

- (388) The wording viz 'have ferried across the ocean' etc is also not correct, because if my devotion of own duty is done by any one, the ocean of this world becomes dry for them, and I am present before them and not on the other shore.
- (389) Eknath says that the performance of our own duties without holding in our heart any hopes and desires is so great and the Lord likes it so much that he explained to Uddhava in various ways as mentioned above.
- (390) The Bhagawata Purana is dealing with mainly the subject of devotion and that devotion is coupled with the performance of one's own duty and many devotees have achieved Absolute Brahman by this way of life only.
- (391) The Lord Shri Krishna has thus, in the 11<sup>th</sup> Skandha, given the secret of the performance of duty and the essential content of God's worship to Uddhava, with great love.
- (392) The stories in this 11<sup>th</sup> book are indicative of the test of really faithful worship of God through doing our own duty, and it is by the grace of Guru Janardana that Eknath has written this poetic Marathi commentary on it.
- (393) My Guru Janardana has Himself authentically written this commentary, mentioned my name as poet in it, and in the very statements made in the commentary he has wiped away `the dual concept of You and I.
- (394) He destroyed the sense of objectivity from the objects, thrown away the sense of separateness and the duality between the Jeeva and Shiv has been destroyed by the God Janardana manifest in all the people.
- (395) Our father Janardana has made for us the Absolute Brahman as if a play-thing, a toy! And every action taking place in my life is automatically according to my own code of conduct.
- (396) When our own duty becomes a natural habit, then every action is non-action which means there is no binding and the usual worldly life itself becomes the manifestation of the Absolute Parabrahman and this is the great blessing of Janardana.
- (397) It is, therefore, that Eknath dropped his separate existence and surrendered himself to Janardana by whose benevolence, his grace, this commentary on the way of life was possible, "where one performs one's own duty as a devotion to God."

Here ends the Marathi commentary by Saint Eknath on the

eighteenth chapter of the Eleventh Skandha of Bhagawata Mahapurana.

Dedicated to the Lord Shri Krishna.

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# Chapter 19

OM! Salutations to Lord Shri Ganesha!

OM! Salutations to Lord Shri Krishna!

- (1) OM! Salutations to my Guru who is Trimbaka, Lord Shankar! You reside on the mountain called Brahmagiri! You break the three cities and demolish them. These cities are of the three Gunas! You are the slayer of cupid and the husband of Girija, I bow to you!
- (2) You have 'damaru' in your hand, this damaru makes the sound which is Anahata and it constantly follows the meaning of Vedas and by the three divisions viz Karma, Dnyana and Bhakti (action, knowledge and devotion), it is always resounding
- (3) The weapon 'khatwang' which is in your hand, destroys the separateness of Jeeva, and you first destroy the body and the cupid who is without body, burn it and then only you give to your devotee the Unity with your real nature.
- (4) O the God with three eyes and the three symbols, who is called Trimbakeshwar, O Shankara, the embodiment of the light of the cosmos! From your feet the Godavari river which is the divine Ganga flows down purifying the whole world by its pure waters
- (5) Your two eyes are visible but the third eye of wisdom is hidden. You are thus the three-eyed God who is seen by us without using our eyes.
- (6) You hold on your head the moon who is the symbol of understanding and, therefore, you are called Chandrashekhar! Really by your light only the Sun and the moon and the entire world become visible.
- (7) Your name 'bhav' (भव) is very famous. But that 'bhav' is illuminated by Bhavani who is your divine power. You are Vishnu and you are Brahmadeva and you are also Rudra who destroys the Universe at the end.
- (8) You are the Rudra of the time of total destruction! You are the ocean of energy! You are the embodiment of goodness! You are the real Satguru! You destroy the form and the name of all beings and make them into one total Unity.
- (9) O Gururaya, by utter faith when we take your name as Shiva! Shiva! and surrender ourselves to your feet, you show us our own real Being which is united with you and thus the relationship of Guru and disciple comes to an end.
- (10) Where is the place for Jeeva when our reality is experienced? The three factors with the three

Gunas disappear and the Self-joy only remains embracing itself.

- (11) One cannot control the exclamation of that Supreme joy. The essence of that self-joy is the eleventh Skandha of this Purana
- (12) Even more important commentary on that self-joy is in this 19<sup>th</sup> chapter. This is supported and proved by the standards of scriptures.
- (13) When that commentary is heard the Supreme joy surges up tremendously. Therefore Eka Janardana requests the listeners to pay attention.
- (14) The Lord Shri Krishna has told to Uddhava in the 17<sup>th</sup> and 18<sup>th</sup> chapters the various features and duties pertaining to the Varna and Ashrama, in the effort to convince Uddhava that through performance of the relavent duties the realization of Brahman is possible.
- (15) In this 19<sup>th</sup> chapter the Lord is telling the character of renunciation required to achieve the self-knowledge.
- (16) The man in freedom has no duties compulsory. Therefore the Lord Shri Krishna will give answers to the question of Uddhava regarding self-control etc.
- (17) When the Pandit reads Shastras etc and speaks about the unreality of the world, on the support of that bookish knowledge, his teaching is simply a verbal expression! It is not backed by his self-knowledge.
- (18) A man remembers that he has to go to the East, but if he is misguided by confusion, he actually walks towards the West but thinks that he is going to the East as intended.
- (19) When he becomes aware of his mistake, he turns to the East properly.
- (20) The misguided man's action is like the bookish knowledge and "resuming his travel to the East" is like knowledge born of self-realisation.
- (21) Then he realizes in his own life what he reads or hears from Vedanta and this is the sign of self-realization. Please remember this.
- (22) So long as self-experience is not achieved one should not stop listening to and doing meditation upon the sermons of learned sages etc and constant recollectedness should be practised.
- (23) Only when direct realization takes place, then the cognizance of this world is understood to be false, the perceptible objects disappear and ideation dissolves!
- (24) He who has gained this stage may only leave aside his enquiry and pursuit of knowledge. The Lord further said -

#### भ्रीभगवनुवाच - यो विद्याभ्रुतसम्पन्न आत्मवान् नानुमानिक: ।

#### मायामातूमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥

- One who is having knowledge and is learned, who is realized soul and not merely depending on words and logic, should know that all THIS WORLD is only Maya, and surrender the knowledge into Me! (1)
- (25) The Lord Shri Krishna said -
- "The man who is well-versed in Vedas and scriptures, who is given to learning, listening and meditating, who has realized the knowledge of the Brahman.
- (26) Where realization is such that his illusion about this world is dissolved as easily as the illusion of a serpent on a rope is destroyed as soon as the rope is visualized.
- (27) As the toy king and the toy queen play a game fictitiously, as guided by the puppet player, he knows that the Prakruti and Purusha are also toys placed before the man's mind.
- (28) There are many colourful pictures painted on a wall but at base there is only one wall. Similarly he knows that the whole creation is one though there are many creatures.
- (29) Just as there is no bondage of any number of activities done in the dream state, after a man awakens, so also for him the notion that, "I am Jeeva, This is Prana or I am doing a certain work" is all false.
- (30) When the man is in this state it is called pure realization of Atman, O Uddhava! Please remember that what is called self experience is this state.
- (31) O the topmost devotee from the Satwata race! There is no more sign of this state. It is a state of joy without any relationship with objects of senses. This is the real character of self experience.
- (32) O Uddhava! My great devotee! When there is only verbal knowledge without any backing of experience it is called conjectural knowledge, a vicarious experience.
- (33) The man in whose experience there is no scope or place for imagination, is always in a state of joy constantly experiencing Atman.
- (34) Only such a man may leave aside his means of acquiring knowledge and the knowledge which always results in one-sided attention.
- (35) The wonder of it is, though he may not intentionally drop it, his enquiry automatically disappears. It is like the moon and the stars fading away at the time of sunshine.

- (36) For example, the Goddess of Ahi-Ravana begins to run away as she sees Hanuman coming towards her! What of other Ghosts? They cannot dare stand before him.
- (37) Similarly when the man realizes Me the bondage itself disappears. How can knowledge in duality linger any longer?
- (38) When the man experiences Unity with Me there is neither bondage nor freedom. Both are false. Knowledge gained through any efforts has no place there.
- (39) So in that state knowledge and meditation disappear themselves without the necessity of dropping them!
- (40) The Lord said, "Even then the man of self knowledge has still great love for me".

## ज्ञानिनस्त्वहमेवेष्ट: स्वार्थो हेतुश्च संमत: । स्वर्गश्चेवापवर्गश्च नान्योऽर्थो महते प्रिय: ॥

Meaning of the Verse:

- To a man of wisdom, I am the only beloved. I am recognized to be his goal, as well as the means of accomplishing it. I am his heaven and his liberation too. No object other than Me is dear to him. (2)
- (41) The men of knowledge love me very earnestly, as the joy of mind in unity with me, a non-dual state! O Uddhava, please listen to the nature of that love.
- (42) I am the self-evident Paramatman who is very dear to men of knowledge; they consider me as the highest thing to be achieved in this world; and I am their life and breath! I am the "Lotus-navel" Narayana.
- (43) There is for them no heaven higher than myself and I am their liberation and their Atman!
- (44) I am Paramatman, Narayana, who am all their religion, penance and their goal and aspiration. They have no eyes for anybody else than Me, Narayana!
- (45) As nothing else is to them higher and more sacred than Me, they are the most pure-minded devotees who have reached my cosmic energy manifestation.
- (46) For them I, the supreme Person, is the desire, the desireless spiritual life and liberation. They, therefore always remain in the original and endless state of Bliss in their Atman!
- (47) As they love me ardently, I also in return love hem very dearly". (About this the Lord is telling further to Uddhava)

#### ज्ञानविज्ञानसंसिद्धाः पदं भ्रेष्ठं विदुर्मम । ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम् ॥

Meaning of the Verse:

- Only those whose mind is purified through knowledge and self-realization are able to know my Supreme Glory. The man of wisdom understands me and holds me in his heart and therefore he is the dearest devotee for me. (3)
- (48) Unless a man attains knowledge of the self and of the Creation, I cannot be reached in my original nature.
- (49) What is knowledge? What you listen to from your Guru is Self-knowledge and the experience of that in your practical life is called knowledge of the Creation or Vidnyana.
- (50) For example suppose we cook some food but unless we taste it, we cannot know whether it is salty or pungent or bitter. The sate of not knowing the taste personally is called mere wordy knowledge.
- (51) And Vidnyana is the actual tasting of the food and knowing whether it is bitter etc.
- (52) Similarly these two, namely, the Dnyana and Vidnyana make it possible for the men to know me as I am, and, therefore, I love them.
- (53) Learning of Vedas or Logic or Religious Sciences of Philosophy does not lead towards knowing me as I am. But I love that man more than anybody else who knows me as I am.
- (54) I love him so much that I protect him at every moment and at every step, by my power and I offer my whole life for his welfare.
- (55) I supply him whatever he needs, without his demanding and without delay and further I prevent and remove all his possible calamities.
- (56) I stand ready to protect him in front as well as the back and also by both sides, and around him to prevent any troubles that may confront him, as much as I am really sold out to his love.
- (57) (Eknath says Now the Lord is going to tell Uddhava the greatness of self knowledge by which the devotee becomes dear to Him.

## तपस्तीर्थं जपो ढानं पवित्राणीतराणि च । नालंकुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥

- Penance, pilgrimage, Mantras, Charity, and other purificatory actions do not enable a man to attain that state which is possible only through knowledge! (4)
- (58) All other practices do not bring about that purity which a small part of knowledge can give. O Uddhava1 You are intelligent! Please listen to the greatness of knowledge.

- (59) Even if one practises penance, surrounded by five fires, or goes to the places of pilgrimage like Triveni, or repeats various chants, or gives in charity many things (which are) like a cow, a piece of land or some grains.
- (60) Or observes many other performances like duties both routine and occasional which the scriptures lay down or practise yoga or sacrifise in Yadnyas, which are said to purify the performer,
- (61) No doubt, these things give purity to a great extent, but all that is not equal to a small portion of the purity given by knowledge.
- (62) What can be easily affected through a moment of self-knowledge cannot be gained by these, even by the end of the world!
- (63) The Lord now advises "Such knowledge which is so purifying should be obtained for worshipping me".

## तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव । ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावित: ||

- O Uddhava, you should worship me, enriched with this self-knowledge and material knowledge with real devotion. (5)
- (64) O Uddhava, you should, therefore, realize that by the flow of pure self-knowledge the sense of separate Jeeva is sublimated and it becomes Paramatman.
- (65) Knowledge means the understanding that the Soul (Jeeva) and Paramatman are one and practical knowledge is actually to experience the Unity of both and enjoy it.
- (66) Thus enriched with this knowledge and experience one should worship me. Please listen to the signs of such worship.
- (67) In this worship, whatever the man sees, he recognizes me in it and immediately becomes a devotee of undivided attention in that object.
- (68) This worship is continuous. It is not broken by the change of the state of consciousness either the waking, the dream or deep sleep.
- (69) Even when he forgets me he sees me in that state of forgetting. So neither remembering nor forgetting remains there.
- (70) Thus, such devotee does not perceive anywhere anything other than Me and this is called the pure devotion.

(71) I will now tell how, great sages had such devotion for me, and through that they reached me.

## ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि । सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन् ॥

Meaning of the Verse:

- Having worshiped me their inner Controller and bestower of the fruit of all sacrifices, who am in their own heart, sages have attained to me alone in the form of highest perfection. (6)
- (72) Sages who are thus enriched by both types of knowledge worship me through an inner sacrifice. (Yadnya)
- (73) What do they do? Their heart is the place of Yadnya. They dig out the doubts in that heart and prepare the ground plain. Their faith is the three boundaries of the pit, which are called Shama, Dama and Virakti (control of mind, control of activity and desirelessness)
- (74) The anvil is composed of Jeeva, the temporary and Shiva the eternal. They are called Arani. The Mantra given by the Guru is the churning rod and the fire is without smoke which is then made ready in the pit.
- (75) The Pure Sattwa Guna is the Ghee and Rajas and Tamas are the other articles of oblation. The yogic Kriyas are the Mantras and the wooden ladle is 'desirelessness'.
- (76) They kill the beast which is the urge to imagine and projects thought, by wielding the sharp weapon of divine knowledge and propitiate thereby the God of the Yadnya, the infinite God, by self-knowledge.
- (77) When the final oblation is made by surrendering the sense of separate I (Jeeva), the Lord Narayana (that is myself) become pleased.
- (78) In this way many great sages have escaped from the birth-death chain and merged into my Being.
- (79) Eknath says "In order that Uddhava should also reach that perfection which the sages were able to attain, the Lord Shri Krishna who is the ocean of compassion is teaching him how to negate the worldly life and realize the absolute Brahman).

#### त्वय्युद्धवाभ्रयति यस्त्रिविधो विकारो मायान्तराऽऽपतति नाद्यपवर्गयोर्यत् ।

## जन्मादयोऽस्य यदमी तव तस्य किं स्युराद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥

Meaning of the Verse:

O Uddhava, the three fold modifications which are - the body, the senses and the mind that crop up

in you which is only an illusion, which appears in the middle and does not exist in the beginning or in the end. So, when the six states of the body take place by turns (birth, existence, growth, change, degeneration and death), nothing happens to you who are beyond your body, as even when serpent appears on the rope of illusion, rope itself exists as a fact, so you exist as you are not affected by any changes of the body. (7)

- (80) "When you say "I am Uddhava" who are you really? I will tell you.
- (81) The three Gunas are counter parts of birth, life and death which are under the control of Maya who moves by your power.
- (82) You are different from all the activities of Maya. You are Chidatma, the spirit and because of you the three Gunas get the energy to work.
- (83) If you say that, "When I say that gunas get energy from you it follows that the world is real," but it is not so, because the world is itself as illusory as the water in the mirage.
- (84) Awareness of this world is like a mirage. Whatever appears is false, it is not real.
- (85) You are different from birth and death, you do not touch the three Gunas and you are as a fact free from this world.
- (86) The key of being free from this world is that there is no real existence to the world even in its birth, status and death.
- (87) It is not before beginning, it is not at the apparent end and its appearance in the middle is simply unreal.
- (88) Then what is there before the beginning and at the end of the world? It is Brahman, and when the world seems to exist, there is Brahman that is and not the world as ignorant people think.
- (89) For example the mirage is not before sun-rise, neither after sunset and when in the sun-rays it appears, there is no water, so it is unreal.
- (90) Another example The Rope exists before apparent serpent is seen, the rope exists when the illusion of serpent ends and while we are seeing the serpent by wrong notion, it is only the rope.
- (91) O Uddhava, thus before the beginning and after the end and during the existence of this world, all is our false notion and only Brahman is there. This is supported by Vedas also.
- (92) So, even if many upheavals in the world take place and even though millions of births and deaths happen to the body you are not touched by them because you are beyond the activity and beyond withdrawal from the activity.
- (93) O Uddhava, you are that Brahman, which is having no Gunas, no attachment, no modifications, no birth, no death, no decay, no end and no measurement".

- (94) Listening to these words of the Lord, Uddhava went into a great state of happiness and he became inwardly as vast as the Universe.
- (95) As he began to dance, the Lord Himself was pleased.
- (96) Uddhava bowed before the Lord, thinking himself to be great and fortunate to get the blessing of God in the forms of the words "You are Brahman".
- (97) Uddhava began to ask the inner significance of that sentence to the Lord.

## उद्धव उवाच - ज्ञानं विशुद्धं विपुलं यथैतद्वैराग्यविज्ञानयुतं पुराणम् ।

#### आरट्याहि विश्वेश्वर विश्वमूर्ते त्वद्भक्तियोगं च महद्भिमृग्यम् ॥

- Uddhava said, "O the Lord of the Wordl1 You fill the world by yourself and you are the supporter of it. I request you to give me definite knowledge by which there will be experiencing of Absolute Brahman. (8)
- (98) O Vishwaksena! Vishweshwara! Vishwamoorti! Vishambhara! Please tell me that knowledge which will surely lead to the experience of Reality.
- (99) Those who convey knowledge only verbally are not really wise. Please tell me the acute state of ascetic disposition by which the bondage of the Jeeva will be cut.
- (100) One thing is sure that desirelessness is blind without self-knowledge. It is just like sowing the seed on a stone and self knowledge without support of the desirelessness, is also lame. That man of knowledge understands the way to freedom but cannot practically do anything if there is not detachment.
- (101) Thus if discrimination and desirelessness will enter the temple of the heart together, then only, the Jeeva will leave the shore of "I am the body" and merge into the sense of being Brahman.
- (102) So long as theoretical knowledge is not supported by practical experience of the state, the sense of "Jeeva" does not disappear. I request you to teach me practical course which will negate the duality of Jeeva and Shiva.
- (103) That blotless knowledge which is not having the lacunae of being contradicted by the probable impossibilities; that knowledge which is thus pure, is called Shuddha Dnyana and the knowledge which cannot be challenged is Vipula (Profuse) Dnyana.
- (104) Thus the knowledge of the self, which cannot be disproved, and that which is accompanied with the desirelessness and practical experience of the Self, and your worship and devotion, may please be taught to me.

- (105) O Shri Krishna, who are the grace manifest in person, please tell me the state of mind in which desirelessness, knowledge both verbal and actual realization, together with deep devotion to you are very strong and faithful.
- (106) Many sages are in a very earnest search to attain your highest devotion and are waiting patiently for it, and I request you to kindly tell me about that devotion.
- (107) If one is supremely devoted to you, all the three types of calamites are destroyed from his life and he is liberated. Uddhava is asking the Lord about that devotion as fallows -

#### तापतूर्येणाभिहतस्य घोरे संतप्यमानस्य भवाध्वनीश

#### पश्यामि नान्यच्छरणं तवाङ्घ्रिद्धन्द्वातपत्रादमृताभिवर्षात् ॥

- O Lord, for a man tormented by the three-fold Agony brought about by (1) destiny (2) others, (3) through our own actions, and suffering greatly in the fearful path of attaining the great state of liberation, I find no shelter other than the umbrella of your feet which protects me from the Sun-shine and pours the rain of nectar on all sides. (9)
- (108) There are many people who are troubled by all kinds of calamities, who are harassed by anger and passion, polluted by hope and hankering and are therefore completely caught in the chain of births and deaths.
- (109) They are not able even to perform ordinary duties of their worldly life. For such people who are thus suffering the only protection is of the umbrella of your feet.
- (110) As I do not see any other place than your lotus feet to take shelter from the suffering in the worldly life, I have come to take the protection of your feet with all my faculties, by body, by speech and by mind and with devotion.
- (111) Ordinary umbrella gives protection from the Sunshine or rain only. But the umbrella of your feet is quite different. It protects your devotee from all the calamities and the resultant tensions of the persons and renders him completely free from sins.
- (112) Some have come to you only through meditation; while some are merged into you because of intense feeling of hatred they held in their heart against you. Some worshipped you with simple faith while some always brooded with fear about you.
- (113) Some became your friends and well meaning persons because they are born in your race, some were bonded to you by love but some had passions about you and they were emancipated by personal contact with you and some became permanently your most obedient servants.
- (114) In short you were worshipped by people who took resort to your feet in many strange ways,

but the effect is that they have no fear about this most troublesome worldly life.

- (115) Your generosity is so great that one may be your devotee or enemy or anybody intensely thinking about you, you always give your own status to them and you are the great spiritual joy for all alike.
- (116) The fire in the sacrificial pit burns everything which is put into it and turns it into fire and even if by accident anything touches it the result is the same.
- (117) Similarly, O Lord Shri Krishna you remove the calamities of people and give them your own status, without distinction about the way in which they approach you.
- (118) As the umbrella of your feet is always warding off the heat of the Sunshine and raining the nectar of your grace, of your blessing, I have surrendered myself there.
- (119) (Eknath says Uddhava is now going to tell the nature of the fear inherent in the worldly life, to escape from which he has surrendered to the feet of the Lord)

# दर्ष्टं जनं संपतितं बिलेऽस्मिन् कालाहिना क्षुद्रसुखोरूतर्षम् ।

#### समुद्धेरेनं कृपयाऽपवर्ग्येर्वचोभिरासिञ्च महानुभाव ॥

- Kindly lift up once for all this creature fallen deep into this abyss of birth and death, and bitten by the snake of death and seized by the great thirst for trifling delights of senses; and please sooth me with nectar-like words showing the way of liberation, O Lord of immense glory! (10)
- (120) In the cave of this worldly life there is the well of home and wife in which people have fallen and the serpent of death has bitten them with great vehemence and they are suffering greatly.
- (121) The poison of that snake is spreading throughout their body but being provoked by the pride they are illusioned and still they desire for more carnal pleasures.
- (122) That poison of the serpent is so powerful that the really bitter sensations are tuned by it into sweetness, and the sweetest thing in the world, namely the Atman is turned by it into a bitter thing.
- (123) The pleasure-giving objects are more dangerous than poison because poison kills once only while these objects increase man's desire to enjoy them again and again! So much dangerous is this serpent!
- (124) Objects are pure poison! Fools become slaves to them and they hanker more and more for those pleasures.

- (125) So, emancipation of such persons who are drowned in the mine of lust and vicious network of vulgar pleasures is necessary. O Lord, you may say that "if these people do penance and try to improve themselves I may save them!"
- (126) But O Lord! Unless you bestow your kind blessings, crores of such efforts are wasted. O Shri Krishna, only your Grace will make men free even from the touch of worldly things.
- (127) O the reservoir of bliss! O the endless, O Krishnanath! Please listen to my request! All these people may be sprinkled with the nectar of the sweet stories of your adventures, which will be enough to emancipate them!
- (128) Even if a man is given one drop of the nectar of your life-story and your mission, it will relieve him from the poison of this worldly life and create a special state of mind which is full of your Blessings.
- (129) Now, O Lord! you might ask me "Why are you insisting upon emancipation for all people? All are not praying you for liberation".
- (130) Then, I say that is it not proper action to take up a blind man fallen in a well and send him further safely? Similarly, I request you to relieve the ignorant who are suffering heavily, from their misery.
- (131) The reason why people have become blind is that they are bitten by the serpent which is worldly life! They have forgotten their real bliss of the state of Atman and are attracted to bodily pleasures!
- (132) Really, O Krishna! Please be king to these poor people and give them liberation! (So saying, Uddhava put his head at the feet of the Lord and prayed to him!)
- (133) Listening to his request the Lord decided to tell him the highest knowledge discussions about which had taken place in earlier days, in a conference.
- (134) That was conference in which many philosopher-kings, divine sages, the Realized Brahmasages, and many Tapasas as well as seers of great powers and knowledge had gathered.
- (135) The Lord shall now tell Uddhava the knowledge which was discussed in that conference. Eknath, the disciple of Janardana requests the audience to pay proper attention to it.
- (136) When the question of ancient wisdom comes up in our mind Who was the teacher of that knowledge? He Himself- the Lord! And that wisdom came into being only in the mind of the Lord! Uddhava began to listen with great respect and wonder!

#### भ्रीभगवानुवाच - इत्थमेतत् पुरा राजा भीष्मं धर्मभृतां वरम् ।

#### अजातशतु: पपूच्छ सर्वेषां नोऽनुशृण्वताम् ॥

- The Lord said In the old days, Dharma, who had no enemy in all the three worlds asked similar question in a gathering of sages etc to Bheeshma, who is the most learned in religion, while all of us were listening. (11)
- (137) The Lord Shri Krishna said "Dharma had asked similar question to Bheeshma when the latter was lying on the bed of the arrows, before his death.
- (138) Now I will tell you the greatness of the king Yuddhishthir, the Dharma.
- (139) He had no enemy in life anywhere. He was confident and spoke truth always. He was born by the spiritual power of the God Yama, given to his mother Kunti by a great sage. When Duryodhana asked him how to become as strong as steel in order to defeat all Pandavas, he did not speak lie.
- (140) Yuddhishthir was free of jealousy and was pure of heart. He asked a question to Bheeshma.
- (141) Bheeshma was of a steady mind and was very religious. He conducted his life according to the rules of Vedas. He was bachelor for his lifetime. Great warriors respected him.
- (142) He fought with Parshuram but behaved with due respect with him. He did not accept the hand of the daughter of the Kashiraj because he was a bachelor as a vow for whole life.
- (143) Parshuram was his preceptor in Archery but he defeated him in a battle. The Guru Parshuram was so pleased that he gave his decorative ankle ring to Bheeshma as an honour!
- (144) Parshuram was so pleased that he gave a boon to Bheeshma that passion would never disturb him.
- (145) Bheeshma gave his own youth to his father Shantanu and became himself very old.
- (146) Shantanu gave him boon O Bheeshma! You are very intelligent. I bless you that even if you will be old your strength will not be decreased but you will be stronger and stronger".
- (147) Thus the older he became the better was his strength. Time could not affect him.
- (148) He had therefore worn the three anklets of time cupid and Parshuram around his ankles. Therefore the attribute 'the greatest religious person' was very apt for him.
- (149) His vow was so firm that I had to give up my decision not to hold any weapon in the Great War.
- (150) Without allowing any blot to his feeling of devotion towards Me he defeated technically Myself and Arjuna and again came to pay his respects to me by bowing down at my feet.
- (151) Then in order to abide by his own decision not to fight with a Eunouch, he kept down his

weapons and though the arrows of the opponent pierced his strategic weak points on the body he did not lift his weapons.

- (152) By many wounds his body became very weak and he decided to die peacefully.
- (153) But when he saw that it was the time of the Sun in the southern hemisphere, which was not auspicious for a departing soul, he prevented Time from touching him and postponed his departure.
- (154) Then he preferred to lie down on a bed of arrows vertically fixed on the ground and waited for right time. At that time Yuddhisthir asked him some questions while there was good assembly of sages and warriors around him.
- (155) I am going to tell you some account of that Episode for your information.

## निवृत्ते भारते युद्धे सुहन्निधनविह्नल: । श्रुुरत्वा धर्मान् बहून् पश्चान्मोक्षधर्मानपृच्छत ॥

- Yuddhishthir, after the Great War was over, became very sorry because of the death of his relatives and friends and approaching Bheeshma and having listened to many aspects of various important subjects proceeded to ask questions about the path of liberation. (12)
- (156) I tried to appease Duryodhana to avoid the war and Vyasa also advised very strongly not to fight but Duryodhana did not listen to our counsel and became eager to fight.
- (157) In short as it was destined, in the Great War between Pandavas and Kauravas the whole family of Duryodhana and other enemies of Pandavas were finished.
- (158) Dharmaraja became the king after the war but he was affected by great sorrow for having killed his kith and kin and because of the pride of his own physical body he thought that he himself was the sinner in the whole world.
- (159) He expressed to me his pangs of sorrow for having killed his Guru who was a Brahmin and also having killed Karna, Dusshasana, and Duryodhana and others.
- (160) Though it is the God who does everything to create etc, the king Dharmaraja thought himself to be the responsible actor and therefore a sinner.
- (161) Being caught in the notion of "I AM THE BODY" he took upon his mind the burden of the sin of killing his relatives.
- (162) So, in order to free his mind from the unreal burden, I took him to see Bheeshma and told him to ask his question to that great patriarch. Please listen to the questions which Dharma had asked the old sage Bheeshma.

(163) He asked about the duties of the king, the duty about the charity and the charitable acts; he asked him how to keep our morals intact even in the time of difficulty. He asked about the highest thing – that is – "the duty on the spiritual path of liberation". Please listen to that Moksha-Dharma.

## तानहं तेऽभिधास्यामि देववूतमुखाच्छूतान् । ज्ञानवैराग्यविज्ञानश्रद्धाभवत्युपबृंहितान् ॥

Meaning of the Verse:

- I shall now tell you those teachings spoken by Devavrata to Yuddhisthir, which are full of knowledge and practical experience and are endowed with faith and devotion. (13)
- (164) I have listened to the teachings of the path of liberation; given by the great Bheeshma, which dissolve the illusion of the apparent world and burn all the bondage of karma.
- (165) Bheeshma told to Dharma the knowledge, the practical experience, the faith and devotion, then the ephemeral nature of what appears and the pure state of desirelessness. I am going to tell you all that.
- (166) Bheeshma is called Devavrata, which means he had put all his attention on God, and had slept with ease on the bed of arrows!
- (167) He told mainly about the importance of Self-knowledge on the path of liberation. Please listen. I am, as the Purushottama, going to tell you that.

## नवैकादश पञ्च त्रीन् भावान् भूतेषु येन वै । ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥

- Knowledge is that power by which a man may see as one all the various principles counted as nine, eleven, five, three etc in all the creation! (14)
- (168) Prakruti, Purusha, Mahat, five Tanmatras, subtle self-nature and Ahamkara form the nine parts or principles.
- (169) What are called as Eleven are the eleven senses including the mind and what are mentioned as "five" are the five elements of the earth, the water, etc. "Three" are the three Gunas viz, Sattwa, Rajas and Tamas.
- (170) All these make up to total of 28. All these are contained in everything in the right proportions.
- (171) Right from the Hiranyagarbha down to a little atom, all these principles exist equally. O Uddhava nothing is short or surplus in any Being.
- (172) Similarly the Jeeva principle is equally reflected in everything and the name, the shape and

the sense of separateness are given by it only to all.

- (173) The reflection of the moon is the same in a pot, in a well and in a big lake or ocean. Similarly, from the Brahmadeva to a little fly, the life principle, or Jeeva is equally existent everywhere.
- (174) So, the understanding that the Atman is the same in all the beings is called Dnyana or knowledge, in its pure state.
- (175) I shall tell you what Widnyana is. (Practical experience) (This is told by the Lord in half of the Verse)
- (176) The person actually perceives that all the principles like the physical body etc are completely filled by the absolute Brahman which fact was only a description for him upto now. This is practical experience.
- (177) As the space occupies everything both inside and out, so the spirit is occupying the whole creation.
- (178) Only such pure knowledge and its realisation lead a man to reach the final goal and as soon as the goal is reached the knowledge also disappears. Again this is the matter of actual Widnyana.
- (179) Because it is understood by knowledge, it is called Dnyeya (knowable) and when it is an actuality, when the state of the knower and the aim of knowledge become one then the knowledge fights shy. It is like a firefly becoming invisible in the day-light.
- (180) The role of the knower is abandoned when the known is reached just like salt being dissolved in water.
- (181) When the knowable is actually known what remains is pure spirit and therefore one which occupies and other which is occupied disappear and nothing remains either to propound the aim or to deny the aim of knowledge.
- (182) Again just as the moon and the stars fade out when the Sun rises, the whole paraphernalia about knowledge is simply wiped out together with this world when that which is to be reached is accomplished.
- (183) So long as a man is not having total direct experience of the knowable he thinks that Atman and the world are different and what he talks about the experience is only an empty talk.
- (184) Now please consider again. The verbal knowledge about Brahman is comprised of the three Gunas but the absolute Brahman is formless and without any Gunas. It has neither birth nor death.
- (185) Whatever is made of three Gunas is subject to destruction. (The Lord Shri Krishna is now telling Uddhava about the things which are having form and are destructible.

# एतदेव हि विज्ञानं न तथैकेन येन यत् । स्थित्युत्पत्त्यप्ययान् पश्येद् भावानां त्रिगुणात्मनाम् ॥

Meaning of the Verse:

- When a man no longer perceives (as he did earlier) the many as permeated by the one, (Brahman) but sees that one Reality only, that alone is Vidnyana, to be sure. For this he has to ponder over the transitory nature of creation constituted of the three Gunas. (15)
- (186) If the world were not destructible we would have taken the creation composed of three Gunas to be Real. The three Gunas themselves have a beginning, a life and an end.
- (187) The beginning is due to Rajas. The existence, the duration of life is due to Sattwa and the end is due to Tamas. All these are natural for them.
- (188) Now please take a note that the absolute Brahman is not absent in Gunas. It is very much present and the activity of the Gunas is possible only because of that Brahman. But that Brahman is untouched by birth or death and is eternal.
- (189) The Lord here says that the Brahman, which is the base on which Gunas appear and function is quite different from Gunas and independent.

## आदावन्ते च मध्ये च सृज्यात् सृज्यं यदन्वियात् । पुनस्तत्पूतिसंक्रामे यच्छिष्येत तदेव सत् ॥

- Only that should be considered as real which is at the beginning as well as at the end of the creation and also in the middle remains unchanged and which again abides as the residue in the process of return of the things to the original state. (16)
- (190) That which is before the Gunas come into existence and remains as such in the middle as well as the end of the Gunas and of course of the whole creation which remains as it is, unmodified and not destroyed i.e. it is eternal, is considered by me as what IS.
- (191) That "ISNESS" is such that the entire world is supported by it, filled by it, surrounded by it and becomes perceptible by it.
- (192) The nature of the world is such that it comes into being and ends but that principle exists, i.e. Atman and you should take it to be the real thing.
- (193) For example the space which occupies a little pot or a room remains undisturbed though the pot or the room are not there. Similarly the Atman or the Absolute Brahman whatever you may call it remains though the Universe begins or ends.

- (194) To take another example, the gold which exists before an ornament is made from it, it is the same gold in the ornament and the same gold remains as such though the ornament is broken. It is not destroyed in the whole process.
- (195) Similarly Brahaman fills unbroken, undisturbed, unmodified while the creation takes place or is unmanifest. It does not change even by a speck of dust.
- (196) How to recognize and what are the parameters of that Brahman and how to decide that the apparent is unreal? There are four parameters.

## शुति: प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् । प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते ॥

- Of the many means of cognition, Shruti, direct perception, tradition, and inference These four are the most reliable standards. In the light of these man finds that varieties of things are false and becomes disinterested in the outer world. (17)
- Explanation: By applying these methods of testing the reality of the world he becomes convinced that Brahman is Real and other things are only an illusion Editor)
- (197) The proof number 1 is Shruti. It is stated in Vedas, i.e. Shruti, that only Brahman is alone without a second and based on that Brahman which is Real, the world which appears is false.
- (198) The second proof is actual experience. We actually see that our body as well as all other forms have an end and everything which is perceived is false.
- (199) The sages Markandeya and Bhrushundi, who have tremendous life-periods, have actually seen worlds after worlds coming into existence and being burnt into ashes!
- (200) They say that the worlds are subject to end. This is the third proof, which is the authentic statement of great sages. This is historic proof.
- (201) The appearance of the world is as false as mirage. It is not Real. Sciences say this.
- (202) The rope appears to be a serpent but it is false. The rope is real. The ice-cube appears as such but it is only water!
- (203) The Brahman is the only true existence. Some say it is void. Some say it has qualities (Gunas); some say that action and performing of duties are also false things.
- (204) When we see logic and inferences, we come to realize that world's appearance is not real and Brahman is real. This is the statement supported by Vedanta.
- (205) As in cloth, really everywhere there are threads only, so world is not separate from

Brahman.

- (206) As the world is unreal as proved by all the four parameters, it is good for a man to be indifferent to worldly things and concentrate on Brahman.
- (207) The Lord is now telling further how taking interest in this world as well as the heaven world is not good.

# कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् । विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥

Meaning of the Verse:

- As all the rituals are transient, a wise man should look upon even the invisible world, including the Satyaloka as a place full of misery and perishable like the visible world. (18)
- (208) Please understand that whatever heaven including the world of Brahma, is attained by performance of rituals is surely temporary and therefore inauspicious.
- (209) The pleasure in the Heaven is like a good food mixed with poison which is sweet when we eat it but death is sure. Similarly the man who reaches heaven is destined to fall back in the world.
- (210) Just as this visible world is temporary and perishable the heaven world is also perishable.
- (211) Just as, dogs both black and white-skinned are equally dirty, so the pleasures here and in the heaven are destructible.
- (212) O Uddhava, the state of desirelessness is that in which a man is disinterested in this world as also the higher worlds.
- (213) You have earlier asked me about the quality of devotion towards me. I am going to tell you about it with proper explanation.

# भक्तियोग: पुरैवोक्त: प्रीयमाणाय तेऽनघ । पुनश्च कथयिष्यामि मद्भक्ते: कारणं परम् ॥

- O the innocent one! Since you love me and I also love you I will once again tell you the royal road of Devotion though I have earlier told you about it. (19)
- (214) Earlier I have told you the importance of my devotion but since you like to hear again, I am going to repeat it.
- (215) O Uddhava, you are having good merits. The man who loves me with real devotion is liked by me the best, because only through devotion my devotee reached the highest abode.

(216) [Eknath says – "The Lord is voluntarily telling Uddhava all the details about the process of development of devotion. The audience is requested to listen with full attention.

#### भूद्धामृतकथायां मे भृश्वन्मदनुकीर्तनम् । परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥

- Faith in hearing the sweet stories of my life work, repeated exposition of them, intense devotion and liking for my worship and singing the songs of my praise. (20)
- (217) When my nectar-like stories are heard with devotion, even the Nectar itself seems tasteless and the man experiences great interest in my worship.
- (218) Gods enjoy the sweet nectar but they have also to die in the long run! But those who partake of nectar of my sweet stories defeat even the Death as Time!
- (219) When they enjoy the sweet essence of my stories of my adventures, they, in the ecstasy of that bliss, destroy the death! The worldly affairs do not dare to touch them and they run away!
- (220) Their mind gets absorbed in listening to my stories with devotion and sing songs depicting my stories with great feeling.
- (221) In the keertana, they sing my name, my life-story and my teaching of non-duality and sway to and fro in that ecstasy!
- (222) In large devotional gatherings they sing in charms my songs and my sacred name, clap their hands, and dance! This brings their sins to an end.
- (223) When they love such keertans what happens to the traditional acts of repentance and purificatory rituals? They are simply sent into exile, repeating my name by a rosary becomes superfluous, and the sacred places of pilgrimage, lose all their glory.
- (224) Then the business of Yama, the God of death, becomes scanty, the angels and messengers of Yama, having no work to do, go on wandering freely as if on leave! Yama, the death-god keeps his nooses in a heap!
- (225) The Lord hastens to the place where Keertana songs are going on and lovingly sits there.
- (226) I become the supporter of the man who is regularly occupied with Keertana about my virtues and stories. I become allured so much by Keertana that I become a servant.
- (227) He also worships me with great faith by using flowers and fragrance and that worship is having great grandeur.
- (228) In this way he worships me, sings songs for me and does not waste even a moment.

#### आदर: परिचर्यायां सर्वाङ्गैरभिवन्दनम् । मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मति: ॥

- He has enthusiasm in doing service to me, saluting me by prostrating and offering much more devoted worship to my devotees and looking upon all created beings as if they are Myself. (21)
- (229) He uses his limbs and sense organs for my rituals. He uses his speech in Keertana. He uses his art to meditate on me and in prostrating before me he uses eight parts of his body.
- (230) Thus he is dedicated to me by mind and body and when he comes across my devotees he runs to meet them forgetting everything else, He forgets me also.
- (231) When my devotee visits the house of this person he thinks that the day is of Dasara and Diwali and believes that all the sacred waters come running to his house as a married daughter eagerly comes to her mother's house.
- (232) In order to see the beautiful arrangement of my worship and decoration done by that person, even such sages as Narada, Pralhad, Sanaka and others –
- (233) Many Siddhas come there, great Gods crowd that place, Mahatmas eagerly come there in groups and ancestors come there with respect panting to see the beautiful.
- (234) Vedas cannot enter the door and the rules and procedures of rites become shy, and turn back. Thus there is great crowd of these Gods to see my decorated worships.
- (235) Even I myself become attracted to look and enjoy the sight, so great is the sacredness of worship done by my devotees.
- (236) The man who puts aside the thought of worshipping me and eagerly worships my devotee should be considered as having totally satisfied me and the entire world by that ceremony.
- (237) This is because my images are inanimate but my devotees are my other manifestations and if they are worshipped I am more satisfied.
- (238) This devotion teaches to have the same faith in all beings which he has for me because though the expression of life is different in every being Atman is the same everywhere.
- (239) If the head of a woman is shaved she is said to be widow but the Atman in her body does not become a widow. It remains as it is.
- (240) If you see embers they appear to be roundish, oblong, smooth or crooked, but the fire within is the same and thus all beings are Myself.
- (241) There are many pictures on a wall, but below the various pictures, the wall is one only.

Similarly you should realize that I am in every being, as Atman, the spirit.

- (242) Further, the best worship which I like most is to see me everywhere and have no notion of duality in one's mind.
- (243) He who worships me in this way is most beloved to me and I work hard to help him in his home, because he really possesses me as his most valuable person.
- (244) Everything he does, every action done by him is my worship! This is further explained by the Lord Shri Krishna.

## मदर्शेष्वङ्गचेष्टा च वचसा मद्रुणेरणम् । मय्यर्पणं च मनस: सर्वकामविवर्जनम् ॥

Meaning of the Verse:

- All his body movements are for me, by his speech he describes my virtues, and denying all his desires, he surrenders himself to me by his mind. (22)
- (245) O Uddhava, his way of worship is so wonderful I cannot praise it enough. Whatever he does by his body, becomes my worship!
- (246) When he is sitting with his friends in a public place, in his common chit-chatting, he praises me as a matter of habit, and his speech becomes very sweet!
- (247) Whatever he does as his duty both religious and personal, he offers it to me. He does not know anything to be done except as an offering to me.
- (248) Most naturally, all actions of his organs become my devotion, my worship and his speech is busy in praising me and my virtues without break.
- (249) Whatever he likes, he first offers it to me and at last his mind is also offered to me.
- (250) Now the Lord is telling Uddhava how the mind of the devotee becomes an humble offering to God as follows.

#### मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च । इष्टं दत्तं हुतं जप्तं मदर्थं यद् वूतं तप: ॥

- He renounces all his possessions, money, all his enjoyments and his comforts for me. As a penance he sacrifices, gives in charity, put oblations in the fire, and repeats my name everything to please me. (23)
- (251) My devotee thinks that I, the Paramatman is the highest selfish achievement and with that faith, he gives away money, grains and all desirable things in order to fulfill his spiritual aspirations.

- (252) It is absolutely necessary that in the innermost part of one's heart, one's mind, there should be utter austerity, complete freedom from desire. The devotee, therefore, gives up all his pleasures, comforts and desires in order to be able to meet me.
- (253) Such devotees even go to the length of giving up all their possessions, the elephants, the horses, the decorative umbrellas etc and become completely free from everything. Such is their severe self negation, which is necessary in order to see me personally.
- (254) They are so apathetic that, in order to enjoy the bliss of my presence, they give up their money, their grains, even their wives and children.
- (255) When with loving devotion they begin to sing songs of my praise they forget their normal physical needs. My real devotee does not waste a moment without my worship.
- (256) He observes the rituals according to the Vedas and religious scriptures, maintains domestic fire, undertakes difficult vows and performs sacrifices, all and everything to come to me.
- (257) It is only for being United with me in my real living being, that this devotee chants the Gayatri and undertakes very severe penance.
- (258) As I am permeating in the whole Universe and everybody's mouth is my mouth, such a devotee gives food to poor people which makes me very happy.
- (259) When he takes meals he offers it to me as I am already well established as an inner ruler in his heart.
- (260) When my name is repeated while taking every morsel, the whole food
- (261) becomes the absolute Brahman. Thus my devotees offer everything, all their actions, their emotions, and their mind to me. [Now the Lord is telling how the mind of the devotee automatically becomes surrendered to God when the devotee offers every action, every moment to the God.

## एवं धर्मैर्मनुष्याणामुद्धवात्मनिवेदिनाम् । मयि सञ्जायते भक्ति: कोऽन्योऽर्थोऽस्यावशिष्यते ॥

- Devotion to me develops by such righteous courses, in the heart of men who dedicate their self. O Uddhava, what other object remains to be achieved by them? Through devotion only all their objectives are achieved. (24)
- (262) Just as by process on iron sheet a mirror is prepared, so, by offering all one's actions, one's mind becomes pure.
- (263) When gold is heated, it becomes purer and shines more, or when a cloth is washed again and

again, it becomes more and more clean.

- (264) Similarly when all actions are really dedicated to me, mind becomes so pure that it begins to merge in Me!
- (265) When rivers overflow in rainy season, they meet the sea flowing with such a force that one wonders! Similarly when the mind becomes pure, it gathers great speed and merges into me.
- (266) When that happens, the earlier stages of devotion of an unhappy man seeking relief from his misery, and an inquisitive man who wants to understand God and His creation, and the man who wants to fulfill his goals in life through devotion are all left behind and the fourth type of devotion of a man of Self-knowledge comes into existence in that pure-minded devotee.
- (267) Another thing I wish to add here. Devotion should be one of direct attention to Me and to classify it as the first, the second the third and the fourth, is only according to limited nature of devotee's concepts and it is therefore essentially all unreal things.
- (268) So, you should know that by offering every action to me as just now stated by Me, the person achieves that one and final devotion, of which the Lord Shankara, the Lord Brahma, Sanat-kumars etc are the real authorities.
- (269) When ego and pride are totally wiped out one sees Atman only in all the Beings. O Uddhava, when the devotee becomes one with my most natural and unmodified nature or manifestation, that devotion is the greatest.
- (270) When one reaches this level, all the earlier stages become endowed with knowledge and then only they become real seekers and gain the highest self-welfare!
- (271) The same devotion which is earlier provoked by desire to get relief from misery, now turns into a devotion with an aspiration for spiritual progress. Thus the meaning of Arta undergoes a change.
- (272) A person who is sick is also called Arta but in the field of spirituality that meaning is not applicable. Here the meaning is acute anguish and anxiety to meet God".
- (273) That devotee is called Arta when he is ready to jump from a cliff or enter a fire in order to meet God.
- (274) This is the condition of the Arta but the enquirer prevents that man from committing suicide. He says – Our human body is good instrument to reach Brahman; so you should not destroy it by killing himself.
- (275) Thus the enquirer is a man who observes the various ways by which the earlier devotees have approached the God, learns everything, explains everything to others as well as himself and acts accordingly.
- (276) So the word Jidnyasa or the desire to know with the hope to reach me makes it possible for

him to understand me.

- (277) The pure "interestedness" is related to effort to reach Brahman and the secular meaning of interestedness or Jidnyasa is interest to know the meaning of Vedas, etc.
- (278) There is another term which is called pure self-oriented desire. It is called Artharthi. It implies to seek me and to search me in everything and in every achievement. The common meaning of that term conveying a desire to earn money is not applicable here.
- (279) The man who looks at various happenings, various articles and tries to find what is the spiritual content is also Artharthi (self-interested) in the spiritual sense.
- (280) Thus in all the three categories my natural pure worship is hidden and can be known by a little more thought. Though devotion as such is only one, they classify it according to their own level of understanding.
- (281) But as I have already said, this classification is unreal and devotion means devotion.
- (282) And O Uddhava, I have explained to you how to qualify oneself for this devotion by surrendering everything to me, which is called Atma-nivedana.
- (283) All the activities of such a devotee become the manifestation of my Being.
- (284) The wonderful thing is that I become the thing or the place which he looks at and I become the ground on which he works.
- (285) When he starts eating his meals I become his food and I also become water which he drinks.
- (286) When he walks I make all the objects in front of him disappear and peace welcomes him at every step, spreading as if a red carpet before him.
- (287) The control of mind and the control of sense-organs stand attention at his door and richness and occult powers work as house-maids in his house. Discrimination is always working as his domestic servant.
- (288) I become the place where this devotee sits and I prepare the bed of "trance" for him to have peaceful sleep.
- (289) In his words, Brahman which is beyond words becomes manifest in the form of words, and the listeners are therefore pleased.
- (290) Even if he speaks casually, he sings in my praise only, and the listeners naturally become engrossed.
- (291) When he mentally goes beyond the highest level of speech, he makes Vaikuntha and Kailasa as stepping stones and even by banishing Unmani state (Beyond mind) he sleeps on the bed of bliss.

- (292) All the four cadres of liberations work as water-maids in his house. Even I with my wife the goddess Laxmi, work in his house. Why talk of others?
- (293) If by accident he tells anybody "You are Free!"- I uphold that man over my head and reach him to the final abode of the Atman!
- (294) I fulfill all the aspirations of those who have attained my "Natural Devotion". O Uddhava, how many times should I repeat that "I LOVE THEM"?
- (295) Let me put it succinctly! I am the body and he is my Atman! He is my life and breath! This secret is known to my inner devotees only.
- (296) When he functions as my devotee there is duality of Me as God and him as the devotee. Otherwise we both are mingled with each other!
- (297) My devote is within me and I am in him as well as surrounding him. We are one, but separate only by names.
- (298) Those who have attained "Saayujya" with me have become one with me and I call these persons as my devotees who are untied with me and yet worship me.
- (299) O Uddhava, Devotion is definitely superior to 'Saayujya" liberation in its sweetness. As you like this explanation, I have dwelt upon it at length.
- (300) Such devotees have nothing more to be achieved and I also become pleased by their sense of unity with me.
- (301) The Bhagawata way of worship is predominantly of the nature of devotion and I have accurately told you the essence of it with love for you.
- (302) O Uddhava, I have given you all the important principles of devotion, preparing a sweetmeat of it for you!
- (303) One should follow this very method of my worship as just now I have told you". [So saying the Lord slightly lifted Uddhava and embraced him out of Love].
- (304) In so doing, he fastened his yellow garment briskly, left aside the disc and the conch, and he lifted Uddhava. Even then he was not satisfied enough by all this expression of his love.
- (305) Not finding two arms enough, he stretched the other two arms and held him tight.
- (306) Both the 'hearts' became one. What was in the Lord's heart was poured in the devotee's heart-everything about the secret of unity of both!
- (307) The Lord is without any desire. Though He is complete, still he has such a liking for His friend and devotee, that He met with his every demand.

- (308) He was so happy that He forgot to free himself from the embrace and Uddhava also forgot his separate identity.
- (309) Both were merged in selfless love and Uddhava was virtually drowned in the bliss of devotional ecstasy.
- (310) The miracle done by the Lord was though He gave Uddhava everything. He did not allow him to realize it at that time.
- (311) He thought that if Uddhava would merge himself with the Lord, who would remain to listen to the further interesting stories?
- (312) The Lord said to Himself "I like to talk with Uddhava like this continuously. Who else is there to listen?
- (313) Where is another listener, talking with whom I will be completely satisfied. So, I withheld my love from him to some extent."
- (314) Eventually their embrace was loosened and both sat separately, but their inner unity was not changed.
- (315) [Shri Eknath says I have gone somewhat away from the mainstream of the story but the audience may please be not annoyed; they may please see the main essence.
- (316) The wording in Sanskrit verse is very terse and the Lord had meant to tell much more in detail to which I have simply given an expression.
- (317) A very thin cloth when folded tightly becomes small in size, but when it is taken out from the compact box it spreads and appears large. That is how the subject was given in detail.
- (318) It will be guessed by you that the Lord has talked by certain indications like this in the matter in half of the verse.
- (319) The box containing the secret of devotion was in the implied meaning! I have only revealed it further. So, you may please not think that I have chattered!
- (320) The listeners said "How wonderful! The meaning was hidden but you have opened it for us!"
- (321) In your heart the Lord Shri Krishna manifests Himself and He is giving what he means through you to us, which fact is now understood by us.
- (322) As soon as this nectar like essence of devotion is heard, the mind becomes turbulent with joy. As you are really a thoughtful person you are explaining the right meaning of Bhagawata.
- (323) Eka of Janardana was very happy to listen to this appreciation by the audience and he went

forward to offer salutations to their feet. Now let us proceed further.

(324) The Lord is repeating his comments in order to make the quality of devotion, more convincing.

### यदाऽऽत्मन्यर्पितं चित्तं शान्तं सत्त्वोपबूंहितम् । धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥

Meaning of the Verse:

- When the mind is surrendered to Atman it becomes quite, rich by the Sattwa quality and becomes accomplished with religion, self-knowledge, desirelessness and glory. (25)
- (325) The Lord said When the consciousness is dedicated to me, devotion develops with eagerness which I have already told to you.
- (326) Now I will tell you an easy way of merging your mind into me. Please remember that by repeating my name all the sins are destroyed.
- (327) If there is some desire behind this repetition of my name, then that desire is fulfilled but if it is done unselfishly, as a natural result sins are totally burnt.
- (328) When the sins are washed away the Rajas and Tamas are destroyed and the Sattwa Guna which is pious develops more.
- (329) By Sattwa, the mind becomes fixed in the quality of desirelessness, objects of senses are banished from the consciousness and self-knowledge emerges.
- (330) When knowledge increases together with discrimination, constant attention and meditation is possible and peace is established. Then only the mind becomes merged into me.
- (331) When mind is united with me, the devotion in Unity, spoken about by me, rises.
- (332) When such devotion is ripe, all the eight greater powers come to serve this devotee.
- (333) He does not pay any heed to these occult powers! What is there in the world which he still wants and has not got? As my devotees are one with me, they enjoy all powers which I have!
- (334) If a man neglects this supreme devotion and turns loose towards satisfying his passions, there lies the great disaster!

## यदर्पितं तद् विकल्पे इन्द्रियै: परिधावति । रजस्वलं चासन्निष्ठं चित्तं विद्धि विपर्ययम् ॥

Meaning of the Verse:

If a man turns away from this surrendering of his mind, and runs after objects of desire through his sense-organs, the mind is full of Rajas, which is polluted, and being given to false concepts,

it becomes twisted! (26)

- (335) A man has no faith in the Vedas and scriptures, but is engulfed in the seemingly pleasurable possessions like his house, his wife, his children etc and he says that spiritual life is non-sense!
- (336) Rajas becomes very tenacious in his character by constant contact with things which give pleasure to his organs. His mind becomes blind and he completely misunderstands the role and value of self-knowledge.
- (337) Such men call wise that man who gives various suggestions to get the worldly comforts, and call that man a scholar who defeats others in arguments by good or bad logic!
- (338) A man who has a large family is called a lucky person and a man who enjoys nourishing food and becomes fat, is called a man of great merit.
- (339) They call a man miserable who by repentance, withdraws himself from public life and they call a man 'happy' who enjoys many pleasures.
- (340) They call him a real Siddha if by his curse a person dies, and they call him a "free" man who misbehaves flouting all moral codes!
- (341) They call a man as a very righteous one who is hypocrite, and they consider those persons are really wise who actually selfishly give advice to undeserving menials and stupid women about God and Yoga etc and bless them with Mantras!
- (342) They call a man as unfortunate and foolish, who follows the path of return, being fed up with this sorrowful world! And they call a man Raja Yogi, who enjoys every pleasure without self control!
- (343) A man who himself is greedy for money, calls another person who spends money generously, as a "foolish person" and he thinks a miser to be a very 'thoughtful and religious man!,
- (344) In the eyes of common people, the rich man of good means is respectable, virtuous and a man of wisdom.
- (345) He forgets that he is Atman, all-pervading and omniscient, and considers himself as poor, unfortunate, lazy and ignorant!
- (346) How can my devotion find a place in such a man? How can he attain me! Innumerable people are thus misguided and suffering in the worldly worries births and after births.
- (347) There are four virtues which lead a man towards God. The Lord Shri Krishna is going to tell Uddhava those four secret virtues, because of His love for Uddhava!
- (348) He said "My worship, knowledge which arises due to that worship, desirelessness and

spiritually worthy character (Glory) are the four virtues which are factors qualifying a devotee to God-realisation.

### धर्मो मद्भक्तिकृत् प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् । गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादय: ॥

- My worship is the true Religion, the real duty, knowledge is the seeing of everything as Atman; non-attachment to Gunas is desirelessness and occult powers are the worthiness or the Glory of the devotee! (27)
- (349) O Uddhava, please listen! I am going to tell you the most secret of all the secrets! My devotion full of love for me is the highest and best of all the religions.
- (350) The understanding of the Unity of all life as Atman, which understanding, once gained, never fades! That is the really pure knowledge.
- (351) What is real desirelessness? If a man remains completely indifferent to any amount of money or other valuable things offered to him or even if the heavenly Urvashi sleeps by his side, then his apathy is real desirelessness.
- (352) My eight greater occult powers are always with me and they never depart from me. Please remember this, O wise Uddhava!
- (353) All these powers serve the devotee who is united totally with me, by the force of his one-pointed devotion.
- (354) What wonder is there in that? Even I, with my spouse Laxmi, serve him.
- (355) The glory or the spiritual grandeur of a devotee means he develops his inner worth so much that he becomes as endowed with the great occult powers as I am.
- (356) This is the key of my secret knowledge. You may open with it the storehouse and enjoy the bliss of my oneness with you.
- (357) When the Lord explained the meaning of the four words appearing in the verse, Uddhava was surprised and satisfied.
- (358) "As the Lord has explained amply the meanings of Dharma etc I should better ask him about Yama (self-control),. etc
- (359) So that He would also clarify and define these terms" Uddhava thought like this, and is now asking questions about those terms.
- (360) (Eknath says In the next five verses Uddhava has asked thirty-five questions. The God's

answers to these will satisfy the Jeeva and Shiva.

(361) There are six questions in the first verse, nine in the second verse, eight each in the third and fourth verses and only four questions in the fifth verse.

#### उद्धव उवाच - यम: कतिविध: प्रोक्तो नियमो वाऽरिकर्शन

#### क: शम: को दम: कृष्ण का तितिक्षा धृति: प्रभो ॥

Meaning of the Verse:

- Uddhava asked: What is the number of Yama and Niyama? O the destroyer of enemies, O Lord Krishna what is Shama?, what is Dama? What is Titiksha? And Dhriti? (28)
- (362) O Shripati, you are the destroyer of pride which is the enemy. Please tell me what are the rules and regulations about contact. What is the meaning of mind control and control over physical organs? What is forbearance? What is courage?

## किं दानं किं तप: शौर्यं किं सत्यमृतमुच्यते । कस्त्याग: किं धनं चेष्टं को यज्ञ: का च दक्षिणा 🛛

Meaning of the Verse:

- Please tell me the meanings of charity, penance, bravery and truth, and what is a Ruta? What is sacrifice, what is the good property? What is Yadnya and what is Dakshina? (29)
- (363) What is charity and what is penance? What is bravery and truth? What is Ruta? Please tell me definitely.
- (364) What is called sacrifice? What is good property? What is Yadnya? And what is Dakshina?

## पुंस: किंस्विद् बलं भ्रीमन् भगो लाभश्च केशव । का विद्या ढ्री: परा का भ्री: किंसुखं दु:खमेव च ॥

- What is the strength of the men, O glorious one? What is fortune and what is the gain, O Ruler of Brahma and Shiva? What is Supreme Wisdom? What is modesty, shyness? (Hri) What is adornment? What is happiness and what is misery? (30)
- (365) What is the real strength in a man? What is Pity? O compassion incarnate Shri Krishna! Please tell me what is the real gain?
- (366) What should be called wisdom? What is the place of bashfulness? What is the real riches?

The God may please tell that also.

- (367) Please kindly tell me what is real happiness in this world? And what is misery which always accompanies the happiness?
- क: पण्डित: कश्च मूर्ख: क: पन्था उत्पथश्च क: ।

## क: स्वर्गो नरक: क: स्वित् को बन्धुरुत किं गृहम् ॥

Meaning of the Verse:

- Who is the man of erudition and who is a fool? What is the path of virtue and what is the wrong path? What is Heaven? What is Hell? Who is real friend and what is the home? (31)
- (368) What are the signs of a scholar? By what bad qualities a man is called a fool? What is the path of righteousness and what is the evil path? Please tell me.
- (369) What is called Heaven? What is Hell? Whom should we call a real friend and brother? And what should be called a real home?

### क आढ्य: को दरिद्रो वा कृपण: क: क ईश्वर: । एतान् प्रश्नान् ब्रूहि विपरीतांश्च सत्पते ॥

- Who is rich and respectable? Who is poor? Who is miserly and who is the master of his self? Pray, answer these questions of mine and also the contraries, (opposites) of these things, O Protector of the virtuous people! (32)
- (370) (Uddhava asked) Who is to be called rich and opulent? How to recognize a poor man? Who is a miser? And who is master of his self?
- (371) These are my questions. Please tell me their answers, conveying the meaning which is not ordinary in the worldly sense and which is the essence of spiritual path?
- (372) That meaning which is different and contrary to the ordinary is deeper and please tell me the totally significant meaning which is applicable to the spiritual way of life.
- (373) The saints are full of wisdom but you are really their master and therefore those who know the essence of spiritual wisdom call you the master of saints.
- (374) Uddhava requested to the Lord Shri Krishna "O the spouse of the Goddess Laxmi! Please tell me the meaning of these terms so that I will tread the spiritual path properly.
- (375) The Lord Narayana being moved with affection for Uddhava, began to answer these

significant questions.

(376) Eknath says – In the first three verses the Lord will clarify what are the rules and regulations (Yama and Niyama) of good conduct and then proceed to answer the remaining important questions – which extend upto the end of this chapter.

## भ्रीभगवानुवाच - अहिंसा सत्यमस्तेयमसङ्गो द्रीरसञ्चय:

## आस्तितवयं बूह्नचर्यं च मौनं स्थैर्यं क्षमाऽभयम् ॥

- Non-violence, truth, not to steal, unattachment, bashfulness, no possessions, belief in God, chastity, silence, resolute courage, forgiveness and absence of fear. (33)
- (377) In the first verse Yama with its twelve varieties is the subject and now the Lord Shri Krishna is giving answers.
- (378) As there are many questions ahead the Lord is giving definition of each term in short.
- (379) The Lord said Non violence means not to hurt anybody by physical body, by speech or by thought and Truth means to speak only that which is a fact and which is wholesome and kind. Please listen to the quality of non-thieving.
- (380) It implies not to steal or rob actually physically anything from anybody and also not to harbour thought or desire in our mind about coveting other people's belongings.
- (381) What is unattachment? Take the example of people travelling to a place of pilgrimage. They are together but they are not attached to anybody. Similarly a man is not attached to his house etc though he has all the things around him.
- (382) The crystal appears to be having the colour of the thing on which it is kept, but actually it has no colour. Similarly a man appears to be a body in which he lives but he is not attached.
- (383) When a man is really disgusted about any bad deed and when he is abashed, when he is feeling deplored when confronted with any bad deed, this quality of mind is called bashfulness.
- (384) He does not collect things and other mental accretions of thought in this world nor does he provide for heavenly pleasures by creating accumulation of merits because he realizes that food and shelter are available to a man only by the virtue of his Prarabdha and, therefore, he does not have any possessions.
- (385) By merit of good deeds here, there are many pleasures enjoyable in the heaven after death; but when the stock of that merit is finished, one has to come in this world again. So my devotees do not have possessions of such things which create perishable merits.

- (386) These qualities are called non-possession, and now please listen to the nature of having belief in God. The devotee sees everywhere only Me pervading as Brahman and does not see any place where that Brahman is absent.
- (387) Now celibacy is observed when the code of conduct laid down by the scriptures is followed meticulously.
- (388) What is silence? When a man does not speak untruth, does not use unbecoming language, regularly recites Vedas, remembers Gayatri Mantra and remembers My name, he should be considered to observe silence.
- (389) Steadiness, or stillness of mind means to keep our mind merged into our own Reality as Atman or occupied with Religion or maintain ourselves in the company of saints.
- (390) The devotee is always having forgiveness because he has faith that anything which happens to his body either pleasurable or painful, or any respect or disrespect is given to him all depends on destiny.
- (391) This is the quality of forgiveness. Now lack of fear or fearlessness implies the sense of Unity in everything which a man looks upon and
- (392) He knows that Atman is one of the five great elements which are not different and nothing is separate from oneself. When there is nothing other, where is the place for fear and resultant sorrow?
- (393) The fact is when the very sense of duality disappears, fear cannot be found anywhere even if one wants it as a medicine. When the attitude of Atmic view is conformed it guarantees fearlessness and happiness.
- (394) These are the twelve controls or Yama. O Uddhava thus I have told you the essential meaning of these. Now I will tell you the rules of conduct or Niyama, in a very simple way.

## शौचं जपस्तपो होम: श्रद्धाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥

- Austerity, sacrifice (Yadnya) reverence for true religion, bodily cleanliness and mental purity repetition of name of God, penance, hospitality offering worship to me, visiting sacred places, working for the welfare of others, contentment and service to the Guru. (34)
- (395) Now I shall tell you what is cleanliness. Mind should be kept clean by pure thoughts and body should be washed by water etc according to the custom.
- (396) As regards chanting of God's name, a man should repeat the name of God according to his capacity and religious authority or the name given by Guru or the name of the Guru himself.

- (397) In case of Brahmin when he resides Vedas, that is his Japa and in the case of Sanyasi the Japa is repetition of OM. In case of the three higher castes the Mantra should be selected according to the scriptures and repetition of God's name is authorized for all people.
- (398) The penance consists of observance of those actions which are purifying the mind and everybody should act with love according to his own religious code.
- (399) To starve the physical body in the name of penance is foolishness. To meditate on God as Truth in our heart is the really highest type of penance.
- (400) Now listen to the truth about Yadnya. Fire is the mouth of Gods. To perform five kinds of Yadnyas and to maintain the domestic sacred fire etc are called the Yadnyas.
- (401) O Uddhava! To have really deep love for me and to like to be really religious means to have Shraddha or Faith.
- (402) When a man is visited by someone, he may not have much money or material to give him, but he is very courteous and offers a friendly welcome, bows before even the poor and weak people and gives them satisfaction by kind and tender talk.
- (403) When he sees any forlorn and destitute, he courteously gives him some money as a help These actions are the real Hospitality.
- (404) To gather devotional persons together and with heart-felt devotion to perform my worship in a good collective ceremony.
- (405) Or, to invite good and pious Brahmins in good number and to perform their worship with all the 16 offerings gives me real happiness and such pooja of pious Brahmins is my pooja, a very sacred worship.
- (406) One should make a habit of visiting sacred places of pilgrimage which helps purify our mind. To have good faith in this pilgrimage is real pilgrimage.
- (407) This pilgrimage consists of continuous loud collective singing of my Name and glory, and to be unselfish.
- (408) One should live only to oblige others just like the hills and mountains which exist and bear the burden of minerals and trees only to help others.
- (409) One should give peace and cool comfort by his speech and his deeds, just as the rays of the moon are cooling and soothing by touch!
- (410) When a man is content with what he gets by providence, and has no complaint about disparity or partiality at all, he is to be called "Pleased with what he gets".
- (411) When a man surrenders himself his body, his speech, his mind and even his money to his Guru, becomes free from the bondage of his worldly life and this is called The Service to

Guru".

(412) The cleanliness is of two kinds, and these are 10 rules of conduct. Thus there are 12 vows or rules of conduct" – So said the Lord.

### एते यमाः सनियमा उभयोर्द्धादश स्मृताः । पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥

- These are well-known Yamas and Niyamas, both 12 in number, and when people perform their actions according to these, that gives them whatever they desire. (35)
- (413) Thus in two verses, Yamas and Niyamas with 12 signs of either were told by the Lord. These are the key instructions for spiritual life.
- (414) If a person follows these instructions purposely, they will give him all he wishes, like the divine cow, kama-Dhenu.
- (415) And if a person follows these vows without selfish purpose, he will eventually reach my divine abode.
- (416) Now, O Uddhava, I shall explain to you the meaning of Shama and Dama, etc about which you have put forward your questions.
- (417) (Eknath says If you listen to the answers given by the Lord, it will itself give you knowledge of Brahman! That is the highest fruit!
- (418) Just as a mother feeds her child kindly holding each small morsel by her hand, so, the Lord is giving this knowledge to Uddhava, slowly and lovingly.
- (419) The father tastes a juice and when he finds it sweet, he gives its sips to his son also. Similarly, the Lord is giving the juice of wisdom to Uddhava.
- (420) The milk of mother flows copiously from her breast by the touch of its lips to breast, because her love for the little child is tremendous!
- (421) Similarly, the Lord by this nature is already eager to give divine wisdom and Uddhava asked so good questions that the Lord was further pleased!
- (422) When there is already a heavy rain and if the wind and the lightning come to help, there is tremendous downpour which lashes the land and great floods run fast!
- (423) Similarly, asking questions by Uddhava was only a timely cause for imparting the instructions about self-wisdom; and now the Lord is really pleased. He is now giving full knowledge to his disciple!
- (424) He who denies the gem Chintamani available in exchange of salt, or the magic stone in

exchange of a brick, shall only be a definite loser.

- (425) Similarly, through the few questions of Uddhava, the Lord is giving the knowledge of real spiritual life! So, the audience may please give full attention to this discourse.
- (426) Uddhava had 34 questions. Out of them, 2 questions have been answered. Now 32 questions are remaining. Please let us listen further.
- (427) "Pity" is not included by the Lord in his categorical answers, but he has implied it in the description of the glory of six virtues.
- (428) He will also explain why he had done like that, in the wake of his replies.
- (429) Thus there are 31 questions. The Lord will also explain one more, which is non-attachment to Action. (which I have to tell just now for ready reference)
- (430) So, there are 33 questions, which will be answered by the Lord, thus offering knowledge of Brahman in the simplest manner.

## शमो मन्निष्ठता बुद्धेदर्म इन्द्रियसंयम: । तितिक्षा दुःख्वसंमर्षे जिह्नोपस्थजयो धृति: ॥

- Shama is complete faith of intellect in Me, Dama is control of sense-organs and action-organs. Titiksha is forbearance of pain and Dhriti is control of the tongue and the sex. (36)
- (431) (The Lord spoke) The intellect which has discretion, rejects the useless and abides by only the useful and helpful and it also controls the wayward urges of the mind.
- (432) And as salt becomes merged into the sea, this intellect also merges into God, together with all the projections of thoughts.
- (433) It becomes spirit only just as the salt becomes the sea.
- (434) When the intellect becomes peaceful, like this, it is called the state of Shama'. But Dama, which is control of organs in required to be achieved earlier. I shall tell you now about it.
- (435) Here Dama does not mean suppression of an enemy. Here the organs of the body are to be controlled. How is it to be done? I am telling you.
- (436) You should understand that this control of organs is to be exercised with such a tact that through it the peace of mind will be helped. We have not to allow any enjoyment which is not sanctioned by scriptures, and we have always to keep them under control by our desireless nature.
- (437) Thus to keep our organs bound by desirelessness is called Dama. Now what is Titiksha?

- (438) This implies receiving pain with the same readiness as we receive pleasure.
- (439) As the sky does not get disturbed if there is light or darkness, one sustains pain as calmly as one enjoys the pleasures.
- (440) If a stone thrown by somebody hits us, we feel pain but if we find that it is not stone but a piece of pure gold, our pain turns into surprise and happiness.
- (441) So, when we realize that dualities or opposites are really manifestations of one totality of spirit, our reactions come to an end. This is Titiksha.
- (442) To see ourselves to be beyond the opposites, by cutting off our pride of physical body is Titiksha or forbearance.
- (443) The poverty or opulence in our dream are proved to be false when we wake up. Similarly to see ourselves separate from pain and pleasure is the real forbearance.
- (444) To control completely the tongue as regard speech and taste and to control the sexual organ is the real courage or holding power. To have knowledge is not Dhruti but to control these organs amounts to that quality.
- (445) These two organs should be kept under control vigilantly as if one holds a black cobra in one's hand. If the hold is relaxed even slightly these organs turn against the holder just as the cobra may bite. The man is destroyed.
- (446) This controlling power does not remain with the man who is crazy about money and woman but remains happily with that person who is not interested in money and woman.

### दण्डन्यास: परं दानं कामत्यागस्तप: स्मृतम् । स्वभावविजय: शौर्यं सत्यं च समदर्शनम् ॥

- Having no enmity towards the entire creation is the highest form of charity. Penance is considered consisting in abandoning luxuries. Valour or bravery consists in curbing one's natural desires of cravings and truthfulness consists in perceiving Unity as Brahman everywhere or to see everything with equanimity. (37)
- (447) Not to hurt anybody but to give comfort is the greatest act of charity.
- (448) We have to try to relieve people from their suffering and make effort to give whatever comforts are possible to them such as charity that no other charity in the world can be compared to it.
- (449) O Uddhava, the suffering which is to be redressed is the sorrow of birth and death and the happiness which has to be given is the great attainment of Atmic bliss.

- (450) O Uddhava please remember well that this is the real spiritual charity. Now what is penance? That also I shall tell you.
- (451) To drop all desires is the best penance. If one has the fire of passion in his heart there is no possibility of any penance. Outward penance has no value.
- (452) A man goes to a forest to observe some penance but alas! There also he continues to think about woman and pleasures! That penance becomes poisonous to him.
- (453) When the desire for physical pleasure, sexual or otherwise is totally dropped and I am constantly remembered in one's mind, then only the pure penance happens.
- (454) When a man repents about his indulgence in the worldly pleasures and turns his heart totally to meditate upon me, that is the highest penance in which my spiritual nature is concentrated upon in that meditation.
- (455) Now consider what Valour is. The Valour here is not of having victory over any enemy army in a battle.
- (456) Here valour means to defeat the sense of limited Jeeva-ness and to embrace totality.
- (457) What is the sense of being a Jeeva? To consider ourselves to be a person doing every righteous action being definitely a man of great knowledge or being a Brahmin of very pure body.
- (458) The man is having a great illusion about his body when he is proud of his status or social class or his personal stage in life, i.e. Varna or Ashrama.
- (459) This pride is to be dropped and one has to enjoy the kingdom of one's Atmic glory and spiritual omnipresence is the really valour worth the name.
- (460) The truth is to see everything with equal gaze as if everything is absolute Brahman.
- (461) To see the difference in all the objects while essentially there is only one existence is the unfortunate state of untruth and to see Brahman equally everywhere is truth.
- (462) So in short to speak truth is not enough (Eknath says) Now the Lord is going to explain this subject further.

#### ऋतं च सूनृता वाणी कविभि: परिकीर्तिता । कर्मस्वसङ्गम: शौचं त्याग: संन्यास उच्यते ॥

Meaning of the Verse:

Ruta has been declared by the wise as consisting in truthful and agreeable speech. Shucha which is a variety of Tyaga, when taken in the sense of shaking off impurity consists in absence of

attachment to actions, while Tyaga is taken as consisting in entering the order of Sanyasa by renouncing the worldly affairs. (38)

- (463) Some persons of knowledge say that Ruta (which is wholesome and helpful to evolution) is truth, which is in a way a correct definition in the field of positive activity, but truth is better understood as Brahman, when we take the meaning suitable for the path of Return.
- (464) Here, Ruta means the speech which is truly helpful to remove the sorrow and pain of the listener.
- (465) But consider the example of various paintings on a wall. As the wall is the only one, though the paintings are many, objects in the world are many, but the wise man of self-knowledge perceive Brahman only, which is same everywhere.
- (466) Please remember that Brahman is truth, (Eknath says) Though there is no question about cleanliness asked by Uddhava, the Lord is explaining it of his own accord.
- (467) If the mind is not pure and the body is not healthy, the renunciation is not possible. Therefore, the Lord Shri Krishna is telling the importance of unattached performance of duty, which is the key for total cleanliness"
- (468) The Lord said "There is bondage of karma and its residual effect in our consciousness. That should be washed off by doing our own duty. Thus the bondage of karma should be removed by karma only, so that, one will be actionless"
- (469) How does this happen? When the desire for fruit is dropped in the performance of our duty, the bondages of karma are removed. We should, therefore, purify our mind quickly by being unanxious about results or fruits of karma.
- (470) When we have no hopes and anxieties, the dirt of thoughts about the fruits is washed away from mind. This is the true cleanliness.
- (471) And this is the base of acceptance of Sanyasa. (Thus the Lord has Himself brought in this subject to clarify the mental status behind the action of Sanyasa)
- (472) The Lord said "To drop each and every intention, and urge arising in the mind is Sanyasa, and that is also the highest renunciation."
- (473) What happens in the ordinary case? The man has a hard core of the idea that he is the body; and, therefore, his mind is always anxious to be or not to be, to do or not to do etc. So, his psyche is always agitated, but outwardly he dons the dress of saffron colour, takes a staff and Kamandalu and becomes a Sanyasi outwardly. This is nothing but a social conformity, and has no meaning.

#### धर्म इष्टं धनं नरॄणां यज्ञोऽहं भगवत्तम: । दक्षिणा ज्ञानसन्देश: प्राणायाम: परं बलम् ॥

- Righteousness is the highest wealth of men. Myself the Supreme Lord am the Yadnya. Dakshina (gift made at a sacrifice) consists in service to the Guru and Pranayama (control of breath) is the greatest strength. (39)
- (474) We are considering the qualities, required for spiritual progress. Here, the wealth, which is useful for the seeker is not money, grains, cattle, jewels etc but religion as righteous action is the wealth.
- (475) One may have great amount of money stored underground, but it does not come with that man on spiritual journey. Only religion comes with us free from bondage.
- (476) Ironically, I have never seen anybody as miserly as the religious man, because he takes with him this highest wealth of religion at the time of death not keeping anything for his family.
- (477) These religious people have spent their possessions for religious purposes and have appointed Me, Narayana as their store-keeper! So, I have to provide for them whatever they need at any time.
- (478) Religion is to me the best wealth. And now, I shall explain to you the meaning of Yadnya or Sacrifice.
- (479) The fire is my mouth and I receive everything, which is offered as Ahuti (oblation) in the fire. Even if it is said that I am the very sacrifice itself, Vedas support this statement.
- (480) Vedas say that Brahmins are my counter-parts. Those Brahmins who have received proper initation for rituals perform sacrifices and have gained the bliss of my devotion.
- (481) But those who pile up money by wrong means and perform sacrifices without properly following the right method with a motive to be popular in society, do not gain any happiness, though technically all the oblations are automatically coming to me.
- (482) They kill the animal in that sacrifice which is not accepted by me and because they are hypocrites, they eventually go to hell.
- (483) Actually, whatever is given as food to any creature is received by me, because I am the deity of worship in that sacrifice, but this secret of compassionate help to others is not known by those stupid performers and thus the sin of killing is in their karma, which leads them to hell!
- (484) Those who take the initiation of my devotion and know that the whole world and the creatures are my mouth, put the oblations in the form of food to the animals etc. I Narayana is their sacrifice or Yadnya. Now, what is Dakshina?
- (485) It is not money. It is knowledge, and when it is gained by the performer, he is lucky to enjoy the great bliss!

- (486) The real Dakshina which is knowledge makes the performer really rich, which riches is never reduced even at end of the universe, because it gives solace of unity to the Jeeva and the Shiva.
- (487) The strongest principle in the whole world is Prana. It is the power. It makes the mind sharp. The mind becomes very sound and active, because of vital breath.
- (488) The mind is always dependent on Prana and to control that Prana amounts to real strength.
- (489) Without controlling this vital breath, a man may show off, how strong he is by holding an elephant by its leg and throwing it at a distance or by killing a lion by boxing. But that is not the real power.
- (490) The man should know that Jeeva and mind are dependent on Prana, and one who controls Prana is to be called a man of great yogic power.
- (491) Now, know this well that through successful breath-control, the great God Almighty comes running to meet that person forever. Such is the strength of Pranayama.

#### भगो म ऐश्वरो भावो लाभो मद्भक्तिरूत्तम: । विद्याऽऽत्मनि भिदाबाधो जुगुप्सा ट्रीरकर्मसु ॥

- My divine state (consisting of the 6 attributes of Lordship, piety, glory, affluence, wisdom and dispassion, each in its full measure) is real fortune and devotion to Me is the highest gain. Wisdom consists in forgetting diversity in the self and abhorrence is shrinking from prohibited activities. (40)
- (492) Uddhava had asked about pity but instead of pointedly answering that question the Lord began to tell about what is the best fortune.
- (493) This is because unless a man has got plenty to give, his pity is useless. Therefore the Lord is telling about best fortune.
- (494) O Uddhava, you may ask that even a poor man may have good fortune but really he is miserly. Only the man who can give in charity because of pity is the really fortunate person.
- (495) I shall tell you the greatness of that fortune which is not normally understood.
- (496) The best fortune consists in (1) knowledge (2) desirelessness, (3) richness, (4) generosity, (5) Lordship or Godliness and (6) Yash which means success and fame.
- (497) These six virtues are my powers or my fortune. Only the man who is worthy with these virtues can really show pity for the poor.

- (498) He who is having these six qualities is compassionate for the destitute; he only can give something necessary and remove the poverty of others.
- (499) Even to meet such a person requires luck. In short, in the whole world no other person can have such fortune.
- (500) When a person is replete with all these great powers he is the resort of pity. Only he can have the luxury of generosity and pity is effective only because of this person.
- (501) I have told you about fortune in the wake of describing what is pity and please know that he who has compassion for all Beings will never suffer from any misfortune.
- (502) You have asked what is the best gain. My answer is to have devotion for me is the best gain.
- (503) When a man has this devotion all the four kinds of liberations serve his feet and great Gods salute him. By devotion I, the spouse of Laxmi, become pleased.
- (504) Without this gain, any other monetary etc gain is a loss, leading to hell.
- (505) So the best gain is my devotion by which I become pleased. Now what is Vidya or knowledge? I will tell you just now.
- (506) When the desire binds the Atman with the body and turns the Atman into a Jeeva bound by that body, creating duality in Unity, that is called Avidya or ignorance.
- (507) What happens practically? The concept of Varna and Ashrama is born out of body identification and duty is born out of the concept of Ashrama; and when one is very proud of that duty he thinks that he is body. This is the sense of being a Jeeva, a limited unit caused by ignorance.
- (508) That knowledge which removes this bondage of Jeeva and reunites the Jeeva to the spiritual state of bliss is only the real knowledge. All other branches of knowledge are ignorance only.
- (509) So the knowledge which discards ignorance is the real knowledge and the information and knowledge about the fourteen sciences, etc. is only ignorance which has developed great foliage.
- (510) So, self knowledge is that which removes the bondage of Jeeva. Now listen to the nature of bashfulness. When a man shrinks from or abhors the commitment of bad deed, it is the quality of bashfulness.
- (511) Only to cover our private parts of the body is not bashfulness. It is really the desistance from committing any bad acts.

पण्डितो

भूर्गिर्गुणा नैरपेक्ष्याद्या: सुखं दुःखसुखात्यय: । दुःखं कामसुखापेक्षा

## बन्धमोक्षवित् ॥

Meaning of the Verse:

- Adornment consists in virtues like desirelessness; Happiness, consists in keeping ourselves above joy and sorrow, and Misery lies in gratification through enjoyment; who is Pandit, erudite? It is he who knows the nature of bondage and the nature of liberation. (41)
- (512) When a man does not turn his head towards all riches in all the three worlds, if offered to him all the empire of the fourteen universes.
- (513) Such a desireless person is the really rich man. Even I bow before such a man of great riches of non-expectation.
- (514) The man, who has no desire for money, is actually riding on my head. He resides in my heart. Nobody else is so dear to me.
- (515) O Uddhava, there is a kind of joy, which is very natural which comes to a man easily, when he surpasses the condition of great sorrow or the state of great elation, that joy is the real happiness.
- (516) When a man is in the state, where another person is not required nor any organ can give that joy nor any objects are required to create that joy, it is called the bliss in the Reality of the self, and it dwells in the heart.
- (517) The greatest sorrow is to forget this joy and to run after pleasures available from objects and only ignorant and foolish persons become attracted to them.
- (518) The desire is never satiated even though the pleasures of senses are experienced everyday. To desire for objects surely throws one in the whirlpool of sorrow. Desire for pleasurable objects is itself sorrow.
- (519) The man, who does not only guess what is bondage and what is liberation; but actually realizes them by experience is the real erudite, the Pandit.
- (520) Without attaining this realisation if a man is proud of his knowledge of Vedas and scriptures, that qualification is not useful in this spiritual life.
- (521) Here, in this spiritual life only that man is learned, who has perfect knowledge of bondage and freedom and has attained the real peace and the real contentment.

#### मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः । उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥

Meaning of the Verse:

The man who looks upon the body as his self, and things which are connected with the body as his

relatives is a fool. That which leads to realisation of God (Me) is the real path of virtue and that path of worldly activity is the wrong one. When Sattwa quality is more prevalent in the life, it is called heaven. (42)

- (522) Generally, people call a man stupid, if he does not learn Vedas etc. But that stupidity is not meant on this path. Here, the man who is proud of his body is called a fool.
- (523) Who is more foolish than the man, who is joyful by the idea that he is the perishable body, and, therefore, goes to hell?
- (524) If you see wisely, you will know that the body is built up from the semen and menses and that is the essence, the dirt which is human life.
- (525) Really, the body is a bundle of bones, muscles and skin and contents like urine and excreta. The man who does dote upon having this body as himself is the real fool.
- (526) And to be proud about this body is the stupidity and to follow the path of Vedas incepted by me is the path of righteousness.
- (527) Only the man, who has imbalanced mind, criticizes the preceptor and God, and the man who does not respect the Vedas is misguided and perishes in strange awkward paths.
- (528) The man who jealously finds faults of the Guru, who gets angry with good meaning friends and loving relatives and disrespects his parents, is having insanity.
- (529) He, who criticizes and hates the saints and sages and everybody, is considered to be having a mind out of control.
- (530) The man, who expresses the defects of others, blames others and blindly trusts the word of women should be considered to have gone mad.
- (531) O Uddhava, it is only an ease of insane mind, when a person leaves the path of righteousness and follows heretic opinions or commits misdeeds.
- (532) The path of Vedas should be followed and one should live with the conviction that one is the Absolute Brahman. Not to follow this path, but to behave with selfish motives is the wrong path.
- (533) Heaven means the Sattwa quality which leads to the bliss of self. To go to the region of Indra is not heaven.
- (534) Those who go to the region of Indra, come back to this earth. But those who are imbibed with Sattwa quality reach the self-realisation and happiness.
- (535) As Sattwa is heaven, I shall now tell you what is hell.

### नरकस्तमउन्नाहो बन्धुर्गुरूरहं सखे । गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उत्त्यते ॥

- Preponderance of Tamas quality is itself hell. The preceptor is one's true friend and he is no other than Me (the teacher of the entire universe) O Friend, human body is the true habitation. He alone who abounds in virtue is said to be really opulent. (43)
- (536) When there is increase in the waves of anger, desire and greed, the tremendous illusion overcomes the discrimination and knowledge. At that time there is only Tamas reigning supreme in the man.
- (537) At misty dawn, there is fog everywhere, darkness still prevails, and one cannot see either the rising Sun or things around one. One cannot decide whether it is day or night.
- (538) Similarly there is confusion in our mind, we cannot decide what to do and what is our duty. We are at a loss in that peculiar mental condition.
- (539) This upsurge of Tamas is equal to actual great hell. We should not keep the meaning of hell limited to what punishments the God of Death gives to the soul.
- (540) This is because, the sin is diminished or wiped out after the punishment of hell, but the great illusion, in our mind goes on increasing the sin. The hell is not as fearsome as this condition, which itself is the worst hell of all.
- (541) The desire, the anger and the greed are themselves the worst hell but when the great illusion joins these forces the hell becomes "blinded by Tamas".
- (542) When all these evil forces join together it is called the Turbulence of Tamas and he who is caught in this condition should himself be considered as the hell incarnate!
- (543) A man, who suffers in the lowest level of hell, can after the term of his hell is over, come back, freed of all sins, but a man with predominance of Tamas is perpetually doomed to destruction.
- (544) Listening to all this drastic description of Tams, Uddhava's mind became very much dejected and anxiety as to who can uplift such souls, troubled his mind very much!
- (545) The Lord guessed what was going on in the mind of Uddhava and said O Uddhava, only the Guru can save such a man of Tamas, because Guru is the God who saves the persons being drowned in the mire of sinful worldly life.
- (546) Who is such a guru? Guru is that person whom I also salute with respect and who gives the disciple the state of total spirit, the Absolute Brahman.
- (547) Really such a Guru is greater than Brahman also, because he is the person who indicates

what is the Brahman! Who would have known or realized what is Brahman!

- (548) Only Satgurus have given indications of Brahman to the people that Brahman is that which is not born, which is not perishable, which is limitless, impossible to be cut or to be penetrated and is beyond all measures.
- (549) When we respectfully adore such a guru, we are saved for ever. The greatness the fame of the name of Satguru is very significant. Even the God of Death, and the time, fear the name of the Satguru!
- (550) The Satguru really becomes the true savior of the men who get drowned in the worldly affairs, discards the chain of births and deaths and gives real solace to the disciple.
- (551) It is well-known that the Guru is everything to the disciple. He is his relative, friend, brother! It is he who emancipates the disciple from all the bondages and gives him the Supreme joy.
- (552) What is "home"? The structure with staircase, the floors, the doors and windows is not the real house!
- (553) The human body is the real house in which I, the Supreme Person dwell. When a man performs his duty in the house, the Atman, the Ram in that house is pleased.
- (554) Even gods like Indra, desire the birth in human kingdom. Vedas praise the greatness of human body because Liberation from Sansara is possible in this human body only.
- (555) So, we should consider our human body as our house. Now what is the meaning of real fortune?
- (556) He who is endowed with knowledge which does not get lost even at the end of the Universe, he who has thus imperishable prosperity, should be called the really fortunate, because all other possessions are perishable.
- (557) The opulence coming through amassing perishable money and other possessions become eventually completely lost leading to the downfall of the man, but the knowledge of the Self which is not destructible, leads a man to realisation of Brahman!

#### दरिद्रो यस्त्वसन्तुष्ट: कृपणो योऽजितेन्द्रिय: । गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्यय: ॥

Meaning of the Verse:

He who is not satisfied is the Poor, he who has no control over his urges is called the unfortunate miser, He who is not attached to Gunas is "God" and the attachment to Gunas is the downward journey of the soul. (44)

- (558) Now listen to the sign of a poor man. He who is not happy though he has crores of rupees is the really poor man.
- (559) But a man may not be having even a penny with him but has a mind which is content, he is the richest man in the world!
- (560) The man who has ample money but he is so frugal that he does not take sufficient food and his mind is always greedy. This is the sign of real poverty.
- (561) Now who is a miserable person? It is the man who is slave to his organ just as a king who is tied down by his own servants.
- (562) If we consider our own status or nature we are king in our own life. But this man himself becomes a servant of his own organs.
- (563) Normally mind has to obey the Atman and organs are servants of the mind; but he becomes the servant of the servant which is slavery to his sense organs. Thus by this act he becomes the miserable person.
- (564) To repeat what I say is that this man becomes obedient to the urges of his organs which are really the servants of the mind which in turn is obedient to Atman but he sits begging at the threshold of these organs and as he allows them to overpower him he becomes a miser.
- (565) O Uddhava, I have thus told you the sign of miserliness but now I will tell you the sign of being the ruler or Eeshwar.
- (566) O Uddhava, Eeshwar is that man who overrules all the three worlds because he has absolutely no desire for money and woman. This statement of mine is thrice proved to be true.
- (567) This Eeshwar is a name applicable to the man who is free from all the attributes or Gunas about which you have asked.
- (568) But O Uddhava, the man who is attached to money and woman is really the powerless person.
- (569) Now I have given you the answers to your questions regarding Shama etc and you should understand that the man who has qualities which are opposites to the virtues under our discussion should be understood as powerless.

## एत उद्धव ते पूश्ता: सर्वे साधु निरूपिता: । किं वर्णितेन बहुना लक्षणं गुणदोषयो: ॥

Meaning of the Verse:

O Uddhava, these are your questions which are nicely explained by me. Actually one should not pay attention to the good quality or the bad qualities. (45)

- (570) O Uddhava, I have given you the explanations of all your questions in such a way that by considering them a man may attain the knowledge of Brahman.
- (571) In this life there are innumerable good and bad qualities. It is better to keep quiet about them because it is an endless job to go into them.
- (572) One should not listen to them; one should not look at them. One should not speak about them and one should not think about them.
- (573) [Eknath says The sign of a man having knowledge of the Brahman needs not much comment. So the Lord Shri Krishna is telling it in half a line of Verse as follows].

#### गुणदोषदृशिर्दीषो गुणस्तूभयवर्जित: ॥

- The definition of good and evil is in short as follows. To look at the virtues and faults of others is evil while to have a disposition entirely free from the habit of seeing the merits and demerits of others, is virtue. (46)
- (574) Brahman is one complete fullness! What place is there for good or bad qualities? Avidya becomes active and it finds faults or virtues in anything.
- (575) He who begins to critically see faults or good qualities in others should be known as having his Avidya (ignorance) becoming more active, and he who never looks for these may be considered to have reached the knowledge of Brahman.
- (576) To see defects in others is itself a great vice or disqualification and not to look for other's vices or shortcomings is itself a virtue.
- (577) This is the final truth that Brahman has no defects at all. So, if a man is finding faults in others he is certainly not having the Brahman, the flawlessness of mind in him.
- (578) How this quality of Brahman disappears from fault-seekers? Is it absent in them or does it leave them? I shall tell you what happens.
- (579) When there is Sun-eclipse due to Rahu covering the Sun, it so happens that there is darkness in the daytime and stars become visible. Similarly when Avidya covers the Brahman, or the mind of the onlooker, he begins seeing defects.
- (580) The Lord earnestly said What I adore most is that one should not bother about good or bad qualities of others. I have thus told you what is very much important for my devotee!
- (581) In the Universe there are 84 lakhs of beings. Even if you stop the fault-finding attitude only regarding the human race, it will help you attain Freedom.

- (582) Perhaps you may say that, while performing our own duties, we cannot avoid finding out whether there are any defects, but O Uddhava, this is a totally false observation, because doing our own duty, is of quite a different nature.
- (583) In order to avoid committing mistakes or allowing lacunae in our behaviour, it is advisable to perform our own duties only and if one starts looking out for drawbacks in anything, then it will be equal to deceiving by the man who has come to help.
- (584) For example, in the process of cultivation, the land in a field is first scorched by burning ripe and dry leaves and grass etc in the field, but if the ready crop is burnt itself, will it not amount to starvation of the farmer?
- (585) God has ordained duty for everybody in order to give a chance to the person to wash his defects, but if all persons start bothering about defects in everything, be sure that all will be deprived of their own welfare.
- (586) I will tell you a special fact. In the drama, the actors play the role of various characters either as female or male persons, have dialogues about love etc, but the actors themselves are not actually emotionally involved in that drama. Doing our duty should be done with a certain degree of detachment.
- (587) The main hinge in performance of actions laid down for the framework of social and individual life in which we live, is to undertake all the duties within the stipulated limits without worrying about any apparent lacunae in it.
- (588) By such performance of our own duty, the dirt of doing karma with selfish interest is washed off definitely and please note that the seeker can attain his self only by remaining untouched by such fault finding attitude.
- (589) All good or bad qualities, defects or perfection etc belong to the level of physical body and as Atman is always and should be at all times beyond the body, when we do our duty with the conviction that we are Atman, we are not touched by any defects.
- (590) It is, therefore, necessary that the seekers should maintain the level of disinterestedness, in that matter of defects. An adept or the master, the Siddha never sees any defects anywhere, because they see Brahman. If over and above this, a man becomes aware anxiously about any short-comings, be sure that both of them have gone astray.
- (591) By that mistake, the seeker loses all his progress and the Siddha is deprived of his powers. Thus O Uddhava, this danger of committing the mistake of having a tendency to find faults is equal for both the seeker and the Siddha.
- (592) The whole world is full of good or bad qualities but as a Sadhaka one should not look at them. (Eknath says "The Lord Shri Krishna was very much concerned with sincere care, while telling all this to Uddhava".

- (593) If this attitude is so much to be avoided why has the God described Himself in the Vedas, the various defects in the different actions?
- (594) Uddhava is going to ask a question relating to this matter and by listening to the detailed answer given by the Lord, by the mouth of Vyasa, the Jeeva and Shiva will have real satisfaction and rest.
- (595) The Lord Shri Krishna will explain the difference of the worth and capacities of a devotee, who is not free from his desires and a devotee, who is unselfish.
- (596) As that story is very wonderful, the Eka Janardana is requesting the saints to pay attention and listeners to be receptive, because the ensuing description is really sweet.

Here ends the Marathi commentary by Saint Eknath on the 19<sup>th</sup> chapter

of the 11<sup>th</sup> Skandha (book) of the Bhagawata Mahapurana.

Dedicated to the Lord Shri Krishna.

\*\*\*

# Chapter 20

OM! Salutations to the Lord Shri Ganesha.

OM! Salutations to the Lord Shri Krishna.

- (1) I bow to you O Satguru! You are the ocean of spirit, and the pearls of Men in Freedom are abundant with you. You offered those pearls to the fortunate and worthy persons by putting the pearls in the shells made of knowledge and desirelessness.
- (2) Your depth is limitless and you are full of the jewels of pure spiritual consciousness. As soon as you see the moon of self-knowledge, there is high tide.
- (3) There are rising up many waves upon waves of self-bliss, but you never transgress the limit, the shore of obedience to the preceptor. The waves upon waves of Swanand (Self-bliss) are continuously rising in you.
- (4) Now, the wisdom of Brahman is a kind of big harbour and devotion is a big ship. You are the captain of that ship and you adjust the sails.
- (5) You take to the other shore, the passengers, who are saints, devotees, and men of self-knowledge, with the result that their coming and going is over.
- (6) You take hold of some favourite disciple and keep him with you, so that there is no fear of his being drowned in this ocean of worldly life.
- (7) You reach upto the reclining Vishnu some great devotees and you take some to such a high undisturbed place, where even gods like Brahmadeva cannot shake them from that place.
- (8) You are such an ocean, where not a single outsider gets scope to remain, because you are undivided totality.
- (9) When this ocean expands greatly at the time of final deluge the whole world is drowned together with its name. This ocean goes beyond Vaikuntha and Kailasa and everywhere there is only this ocean.
- (10) In this ocean Eknath lost his identity as one person but as soon as he fell in that ocean Janardana the Guru accepted him.
- (11) It is this Janardana who wrote this commentary on Eleventh Skandha and inserting the name of Eknath as the poet he made people listen to this great poetry.

- (12) Janardana likes oneness and as I met him and my name is one or Eka he was united with me in that oneness and gave me the enjoyment of the self.
- (13) He tells the story of this joy and he himself becomes the listeners also and then becomes happy by considering the exact meaning of the story.
- (14) Thus Janardana elucidated this eleventh volume. This is not a vain talk of mine. Only those who are wise will understand this.
- (15) Now let us see what we have read upto now. At the end of the 19<sup>th</sup> chapter the Lord told his opinion about not looking for defects.
- (16) He said that it is itself a default to be critical about the good and bad qualities of others and it is itself a virtue to be oblivious to the faults.
- (17) Listening to this statement Uddhava was surprised. He said "Do you mean to say that people have of their own accord started to consider what is wrong and what is right?
- (18) It is you yourself who has in the Vedas described the defects and the correctness of actions. How can people disregard the rules given by you in the scriptures?
- (19) When we consider the rules regarding what is wrong and what is right, we find that it originates in the Vedas. Then why the Lord says that one should not consider defects etc? Uddhava is asking this question.
- (20) In the 20<sup>th</sup> chapter the Lord will tell the responsibilities of the followers of devotion, knowledge and karma, in order to clarify the whole matter of correctness or incorrectness of every action.
- (21) Uddhava said O Lord we are following the rules laid down by you in the Vedas in which You have discussed the nature of mistakes in the actions etc.
- (22) The Vedas of which you are the originator have laid down clearly what is to be done and what is not right to do. I will clarify for you what I understand about those rules in the Vedas.

#### उद्धव उवाच-विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते । अवेक्षतेऽरविन्दाक्ष गुणं दोषं च कर्मणाम् ॥

- Uddhava said "Your Veda, O Lotus eyed God, gives the defects and the merits of actions and sanctions or prohibitions thereof". (1)
- (23) Uddhava said "O Lotus eyed Shri Krishna, it is your own Veda, which shows the defects and merits of actions, and prohibits or allows them.

(24) O the Reservoir of grace, the intellect of your Veda is caught in the thought of what is to be done or not to be done.

## वर्णाश्रमविकल्पं च प्रतिलोमानुलोमजम् । द्रन्यदेशवयः कालान् स्वर्गं नरकमेव च ॥

Meaning of the Verse:

- The Veda further notes the distinctions of the Varnas and Ashramas. The merits and demerits of those born of regular course and irregular course, the substance, place, age and the time (proper or improper for a Yadnya) as well as the existence of heaven and hell. (2)
- (25) Sir, your own directions in Vedas are nothing but a mine of defects and merits. It has bifurcated the grades of caste and Ashramas as the best, the medium, and the lowest.
- (26) It has indicated what is pure material, and what is impure. It has declared sacred places and otherwise. It has also dictated the proper time and the improper time.
- (27) In the childhood, the mind is pure. In youth, it has desires, and in old-age, the mind becomes unsound. Similarly, your Veda has created the good and bad divisions.
- (28) O Lord! Your Veda tells us that there is a place called heaven and another place called hell; and advises useful actions for heaven and tells us what are the wrong actions leading to hell.
- (29) Even in the caste system, it has given details of hybrid progeny.
- (30) If the female belongs to higher Varna and her husband belongs to lower caste, their progeny is called Pratilomaja. (Contrary to the evolution process)
- (31) In that category, there are Soota, Vaideha, and Magadh.
- (32) When the female is of lower caste and the husband is of the higher caste, their progeny is called Anulomaja, which means that is conducive to evolution.
- (33) Among these, there are Ambashta, Moordha, Vasikta, Parashava and Saatwat.
- (34) All these divisions and rules about their proper actions and wrong actions are dictated by Veda only. So, Veda which originated from you is the home of right and wrong concepts and practices.

#### गुणदोषभिदादृष्टिमन्तरेण वचस्तव । नि:श्रेयसं कथं नर्णां निषेधविधिलक्षणम् ॥

Meaning of the Verse:

How can your word (Vedas) consisting as it does of injunctions and interdictions lead to final bliss, without taking into consideration, the distinction of good and bad actions? (3)

- (35) These divisions of good and bad actions create friction and enmity, but unfortunately, your Veda is the cause of that.
- (36) The dictates of Veda have created a great system of dividing the good and bad. So, I ask "How can following Vedas ever liberate the seeker?"
- (37) Now, You are verbally telling me personally that one should not bother about the defects and merits in others. But your own Vedas are according to you the ideal standards for performance of duties. Thus, if they are standard, we have to find out, look for and discuss in detail the defects or otherwise in every aspect of our life.
- (38) So, one gets confused on both sides. One does not know whether we should follow Vedas or not.
- (39) If I believe you, I have not to bother. I believe Vedas; I have to examine every action. Both are your statements.
- (40) Your talk will confuse even the intellectuals, what of ordinary people?
- (41) If you say that this advice which you are giving now, and the statements in Vedas are equally standard, then why should there be the difference in this particular matter?
- (42) You say that, if actions are not performed according to the directions of Vedas and if there is no knowledge of the meaning of Vedas, no liberation is possible and that Vedas must be followed.
- (43) But I am asking, what is so much difficult in attaining freedom? If I give up all actions, freedom will come at my door-step without so much as entreating it.
- (44) Now, You may perhaps say that if the meaning of the Vedas is not understood by a man, he is definitely not going to attain freedom, irrespective of whether he performs or does not perform his duties.
- (45) When one is deluded to see serpent, when there is only a rope, the serpent will not be killed by mantras, it will not be disturbed by the sound of great war gongs nor will it move a bit by patting it on its hood.
- (46) But if only one carefully observes it in proper light, the serpent disappears. Similarly, when one properly understands the meaning of the statements made in the Vedas, the fear of bondage of this worldly life disappears.
- (47) What is freedom? To get rid of the fear of this worldly life, is freedom and it will not be possible without the understanding of Vedas.
- (48) Suppose, a man gives up his duties without following the proper procedure of renouncing, he will not be able to attain liberation, but he will only be branded as a heretic.

- (49) So, Sanyasa should be taken by following the right method of renunciation as laid down in the Vedas, but you will say that then Vedas will be meaningless and not applicable, but that is also a wrong observation.
- (50) Sanyasa is to be taken in order to listen to the advice, the Mahavakya from the Guru's mouth, and even that listening to that advice is regulated by certain procedure and the whole thing is included in the necessity of understanding the meaning of Vedas.
- (51) There is a doubt that if Yadnyas are performed to please the gods and the ancestors, they may give freedom, but No! That is also a part of Veda.
- (52) Because Gods are pleased by the word Swaha, and the ancestors are pleased by the word Swadha. Thus without following the methods given in the Vedas, the gods and the ancestors are not pleased.

## पितृदेवमनुष्याणां वेदश्वक्षुस्तवेश्वर । श्रेयस्त्वनुपलब्धेऽर्थे साध्यसाधनयोरपि ॥

Meaning of the Verse:

- O Lord, Veda is the eye for ancestors, gods and the men, by which they obtained the insight into the unseen purpose of heavenly bliss as well as into the aim, and the means to attain that aim. (4)
- (53) It is the Veda, which gives us the proper nature of this animate and inanimate world, which is anyway a false appearance and gives us a clear idea about the gods, the human-beings and the ancestors. Not only this, but Vedas have propounded their greatness and the way of their worship.
- (54) Even then it is the Veda only that classifies them as the best, the medium, and the lowest etc.
- (55) Thus you yourself have at length described the various divisions, and the higher and lower as well as the good and bad among them and you have certified that freedom can be attained though them, and now, why do you deny all those things?
- (56) Thus your contradictory statements themselves create the notion or concepts of something as wrong and something as right, and thus it defeats its own purpose.
- (57) When this world it itself false, you have created more confusion by bringing in it the concepts of heaven and hell, freedom and bondage etc.
- (58) It is only because of Vedas that the innocent human mind is confused, and started looking for good and bad.
- (59) In short, people are deceived by your statements and this has caused them to suffer in the hell.

#### गुणदोषभिदादृष्टिर्निगमात्ते न हि स्वत: । निगमेनापवादश्च भिदाया इति ह भूम: ॥

Meaning of the Verse:

- Knowledge of the distinction between good and evil is created by your command in the Veda, and not by itself. Thus, it is by your word alone that again that distinction is negated. This obviously causes confusion in my mind. Please, reconcile! (5)
- (60) Your Veda created that attitude of finding fault or merit. Otherwise, human mind was not at all conscious of these distinctions.
- (61) As they are deep rooted in our mind because of our faith in the Vedas, even you now cannot remove them from our minds.
- (62) It is your great declaration that the statements in the Vedas must be taken as ideal. So, I cannot accept your present directive that one should not look out for virtues and vices anywhere.
- (63) What is the cause of originally showing, what is right and what is wrong, and now cancelling the whole idea? I am confused, because that is not clear.
- (64) So, O the kindness personified! Please, remove this confusion". Upon this the Lord Shri Krishna answered.
- (65) He began to explain the establishment of the three Yogas, and how the Vedas can be understood through them according to the capacity of the seekers.

#### भूभिगनुवाच - योगास्तूयो मया प्रोक्ता नृणां भ्रेयोविधित्सया ।

## ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुतूचित् ॥

- The Lord said I have pronounced three Paths of Yoga for the welfare of the people. They are Path of Knowledge, Path of Action, and the Path of Devotion. There is no other way anywhere! (6)
- (66) The Lord said in his usual deep voice like the thundering of clouds Without my grace and blessing, nobody can grasp the real meaning of the Vedas.
- (67) Though some may be very erudite by learning the Vedas and the other scriptures, they will not understand the meaning of my Vedas without my kind enlightenment.
- (68) Though the Brahma recites Vedas by all his four mouths, he also does not know the real hidden meaning of Vedas! What to say about others!
- (69) Had Brahma understood the real meaning of Vedas, why could Shankhasura steal away the Vedas? Had Brahma understood Vedas really, he would not have desire for Saraswati.
- (70) Now I am going to tell you clearly what is the essential meaning and purpose of Vedas. Please

listen carefully. What the Vedas mean is thus -

- (71) My Veda does not talk much needlessly. Veda has stipulated only knowledge, Devotion and Action as its three Divisions.
- (72) The speech of my Vedas is related only to these three Yogas. O Uddhava, know it clearly that there is no other path to attain final freedom.
- (73) What are these three Yogas? How are their functions and relative authenticities decided separately? If you are interested I shall now tell you all these facts. Please pay attention.

## निर्विण्णानां ज्ञानयोगो न्यासिनमिह कर्मसु । तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥

Meaning of the Verse:

- For those who have become disinterested in worldly activities and have relinquished their duties I have taught Dnyanayoga, and for those who have desires for objects in their minds, I have taught Karmayoga. (7)
- (74) There are some persons who are not at all interested in anything even up to the Region of Brahma and renounce Karma properly following the procedure of initiation of Sanyasa.
- (75) For these worthy persons, I have taught the path of knowledge or Dnyanayoga. By that self-knowledge they can attain identity and unity with me which is called Saayujjyata.
- (76) Then there are persons who are having desire for pleasure here and hereafter. They are not ascetic. For them I have propounded the Path of Action or Karmayoga.
- (77) Thus I have just now told you the two categories of people who are highly capable of Sanyasa and those who are not so ready and therefore their capacities are lower. Now there are persons who are beyond and higher than these two in their worthiness. Please listen to their path.

## यदच्छया मत्कथादौँ जातशूद्धस्तु य: पुमान् । न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिद: ॥

Meaning of the Verse:

There are persons who have by chance an interest in listening to stories related to me, they have faith newly arisen in their heart, they are not disinterested totally nor totally attached as regards worldly life. When there is such a person, the path of devotion or Bhaktiyoga is useful for his highest aim of unity with Me. (8)

(78) Many may listen to My stories but there is no faith in Me in their hearts, but there is someone

who experiences a faith, a sense of devotion merely by listening to the stories of my adventures etc.

- (79) Please listen to the signs of his faith. Whatever he listens to, he continues thinking about it and with eager expectation, he starts meditating upon Me and My adventures.
- (80) He loves to hear my adventures so much that his heart is filled with great ecstasy and there is as if a flag of self-bliss hoisted in his heart. So much is he in love with my stories and in listening to them.
- (81) Then he comes to realize that mainly women and money are detrimental to the spiritual life and therefore he is always careful to control his tongue and his sexual organ.
- (82) When the arrow is inside a wound it has to be taken out otherwise the wound cannot be healed. Similarly dangers in enjoyment of objects cannot be removed through indulging in the pleasures. They have to be thrown out from the mind.
- (83) The real sincere seeker trembles when he is confronted with the possibility of coming into contact with objects of pleasure just like a man trembles when he is about to die.
- (84) So he is aware always about the dangers of sensual involvements but he has not yet determination and the strength to be completely free of the desire which has upto now reigned.
- (85) For example, suppose a king is kept captive but he is given anointment of sandal-wood and provided with beautiful woman and other pleasurable objects of senses, he cannot be happy; he is always dejected.
- (86) While partaking of those things he is always looking for a time when he would escape from that bondage. Similarly the seeker is all the time partially dejected and does not want to continue.
- (87) Thus this person is neither detached completely from the pleasures nor completely attached, and thus he is in the middle stage. For such a person I have given advice, of the path of devotion, in my Veda.
- (88) When such persons tread the path of devotion, they develop love for and attraction for my beautiful appearance and naturally they gradually become apathetic towards mundane things. This path of devotion is capable of leading a man towards the final end.
- (89) So these are the only three yogas given by me and the three divisions of action, knowledge and devotional worship are postulated in it.
- (90) In that, some look for good and bad qualities and some do not look at them but there is a person who is in the middle stage. Please know from me what is his condition.
- (91) The path of action is meant for the man who is normally attached to the worldly life and he cannot escape considering the prohibitions and sanctions about actions (This is dealt with by

the Lord Shri Krishna in the next Chapter)

- (92) Now one who is really desireless and worthy of the self-knowledge has nothing to do with this attitude of finding right and wrong because he cannot see anywhere any defects.
- (93) For the men of knowledge the whole world is totally one Brahman. How can there be good or bad things? Naturally the men of knowledge never see anything defective.
- (94) Those devotees of mine, who are not completely detached nor attached, look for faults etc in the beginning but later they stop that when they become wiser.
- (95) There are real faithful devotees who realize that in every Being I am living as Atman and they never find any faults or any virtues.
- (96) The important thing is that while laying down duties of various divisions of society etc I have specified right and wrong actions which are to be observed in oneself and given up but I have not told that people should worry about the defaults of others.
- (97) While listening to the meaning of Vedas one has to learn from it the defects and if they are in one's own character, one has to drop them but one has not to look for them in others.
- (98) He who looks for faults of others and worries about them becomes the participant of his sins. He, who describes at length, the defaults of others, goes to hell with those defects.
- (99) Eknath says Now the Lord Shri Krishna is describing the authority of karma who has it, and how far, which should be understood and then only actions should be performed.

#### तावत् कर्माणि कुर्वीत न निर्विद्येत यावता । मत्कथाश्रवणादौ वा श्रुद्धा यावन्न जायते ॥

Meaning of the Verse:

One should continue to perform duties as long as one is not desireless and so long as faith in the listening of my stories has not been born in the heart. (9)

- (100) The usual duties of our Varna and Ashrama should be done as long as one is not free of desires but once the stage of that freedom from desire is attained, both these worldly pleasures and heavenly enjoyments are totally worthless.
- (101) Just as one does not even look at a vomited food, the mind should abhor all the senseenjoyments.
- (102) Only at that stage all the thought about the path of action is left out of consideration; or there should be a great liking to listen to the stories about me and there should be quite a lot of enthusiasm about it.
- (103) While listening to my story, the mind of this man is full of love for me and even he forgets

his family and house. In such a state of mind no defects in the particular actions affect the spiritual progress of that person.

- (104) Together with listening to my story, there is constant memory of Me in the heart. In such a mind there is no problem regarding right and wrong. That though is simply banished.
- (105) My story is so powerful that failures in innumerable duties are not accounted for the good of karma.

### (संमत श्लोक) सत्कर्म कुर्वतां पुंसां कर्मलोपो भवेद्यदि । तत्कर्म तेषां कुर्वन्ति तिसू: कोट्यो महर्षय: ॥

Meaning of the Verse:

- If there is any failure in case of any duty of the man, crores of sages will complete his worship etc rituals. (adapted Verse No. 1)
- (106) When my devotees are having great love and devotion for me, sometimes their routine activities remain to be performed. In that case those actions are completed by 30 crores of sages and monks.
- (107) Such is the greatness of stories of my adventures. How can calamities come in the way of my worship and songs? They have no strength to show their faces.
- (108) In the case of man who is totally desireless and is very alert in the matter of offering me all his devotion, his duties become his slaves.
- (109) O Uddhava, when a person performs his duties as specified for his status and Ashrama he attains Unity with me, I shall tell you how this happens.

### स्वधर्मस्थो यजन् यज्ञैरनाशी: काम उद्धव । न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत् ॥

- O Uddhava, a man adhering to his course of conduct and performing sacrifices but never hoping of their fruit neither goes to heaven nor goes to hell unless he commits wrong actions. (10)
- (110) O Uddhava, if a man follows the path of doing his own duty as a householder but does not volunteer to do any other activities, he definitely attains a stage of desirelessness.
- (111) What are other activities? IF you ask, I shall tell you that also.
- (112) O Uddhava, the path towards hell is nothing else than to covet the money and woman of others and to indulge in criticizing others.
- (113) If a man hears something about the happiness of the Heaven world and his mind takes a

decision to attain it and acts exactly accordingly he definitely goes to the Heaven.

- (114) But both these are other duties than the stipulated duties of a householder. But if his mind is not disturbed by these desires and observes the sacrifices and performs his daily and occasional duties, he develops automatically the quality of desirelessness.
- (115) He has not to go through the Hell or the Heaven but becomes desireless here only.

## अस्मिल्लोके वर्तमान: स्वधर्मस्थोऽनघ: शुचि: । ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यहच्छया ॥

Meaning of the Verse:

- The man, who is pure and blameless while observing his routine regular duties, attains either pure self-knowledge or my devotion. (11)
- (116) When the man in his life performs only the actions which are specified for him, in this manner his merits and sins are both washed away and he remains pure.
- (117) He is not aware of the worldly life; he gains my pure knowledge or the highest type of devotion.
- (118) Then I become the servant of such devotee and so the freedom as well as knowledge serves his feet.
- (119) Please listen to the effect of knowledge. It gives a definition of great sorrow to this life and great happiness to the state of freedom, but my devotee does not give values like this.
- (120) When he worships me he has no fear of the mundane life; then who will care for freedom? My devotees are always in the devotional mood and
- (121) For them the great sorrow is God and the great happiness is also God.
- (122) So, he forgets both the pain and pleasure and does not see anything except me in all the three worlds.
- (123) But please remember that such devotion cannot be developed intentionally. It comes into being when I am pleased.
- (124) You may ask what makes me pleased. I shall tell you. This human body gives the opportunity for pleasing me.

### स्वर्गिणोऽप्येतमिच्छन्ति लोकं निरयिणस्तथा । साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम् ॥

Meaning of the Verse:

- In the same way, as the denizens of hell, heavenly beings also desire for taking birth in this world, which is favourable for the attainment of wisdom and devotion, both; whereas both the hell and heaven are not so helpful. (12)
- (125) The Lord said "Those who are really interested in the happiness of the heaven where the flags of immortality are unfurled, and where the people are actually imprisoned in the enjoyment of pleasures, also are eager to take birth on the earth.
- (126) Similarly, those who have suffered great miseries in the hell also want to take the birth as human-beings.
- (127) Blessed is the human body, because in it is possible to have knowledge and attainment of knowledge of Brahman.
- (128) It is in this human body, that the chain of birth and death can be cut, the Jeeva gets contentment and it itself becomes Shiv, the embodiment of all joy.
- (129) This human body is famous, because in it, it is possible to dissipate the ignorance and to reach the feet of God, Unity with God.
- (130) It is obvious that all animals desire to rise to the level of human kingdom, but that is not so important. The important factor is that even Brahmadeva desires human birth.
- (131) So, the human body is important because wisdom and devotion can be had in it.

### न नरः स्वर्गतिं काङ्क्षन्नारकीं वा विचक्षणः । नेमं लोकं च काङ्क्षेत देहावेशात् प्रमाद्यति ॥

- The wise man should not desire heaven, nor hell, nor greatness in this world. By being proud of his body, the man commits wrong actions. (13)
- (132) After one gets human birth, he goes to hell by sinful actions and goes to heaven by meritorious actions.
- (133) Even after reaching heaven people have to be born again here and in the hell there is great suffering. They therefore wish some fame in this world alone, and are attached to human body.
- (134) The liking of having human birth means that the concept that "I am body" is prevalent. There both the Desire and Anger compel the man to commit mistakes.
- (135) The seeker should give up desire about the hell, the heaven and also this world and try to

acquire the most valuable Self-knowledge and devotion to Me.

- (136) To acquire self-knowledge, no hard work is necessary. If my worship is done with inner faith and love, the self-knowledge comes of its own accord to the devotee and does not leave his home even if he tries to turn it away.
- (137) For example, suppose you have enough wheat in your home, then any kind of rich and delicious food articles can be prepared from that wheat. Thus also, if there is devotion to Me already in the heart, the self-knowledge, the wisdom, comes to the devotee, of its own accord.
- (138) Just as when we have enough money many articles can be brought; so, if there is devotion towards Me, all the accomplishments, all the enjoyments as well as Freedom come to serve him.
- (139) It is said by many that on the path of devotion, many impediments and calamities harass the man, but I come to protect my devotees, with My Sudarshan disc in my hand, throughout day and night.
- (140) Please remember how a harlot only uttered the name Raghav, calling her parrot, and taking that utterance as merit to her credit, I emancipated the woman from the chain of births and deaths. I simply crushed the teeth of all the calamities and freed her!
- (141) So, Uddhava! Know that only he who being born in the human body becomes my devotee is the really blessed one!
- (142) When a man worships me with simple pure faith, I free him from the bondage, but I direct the proud intellectuals to the God of Death.
- (143) If a man treading the path of knowledge or devotion becomes proud of his knowledge, I myself make him suffer from many sins!
- (144) O Uddhava! You would ask why I send them to the God of Death. It is because He makes them suffer so much that they drop their pride!
- (145) Thus, right from ancient times, sages have become united with me, by worship and devotion, only after they were free from pride about their body or their knowledge.

#### एतद् विद्वान् पुरा मृत्योरभवाय घटेत स: । अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ॥

- Alive to this truth he should diligently strive for Liberation, before death; knowing this body to be mortal though helpful to the attainment of his goal. (14)
- (146) In a way, the body is very dirty because of the bones, skin, urine and excreta, but by its help,

realization of Brahman is possible. Such is the most sacred fruit gained by it.

- (147) Understanding this great benefit gained due to this body, wise men of the past, dropped the pride of this body and attained supreme bliss of Brahman.
- (148) If the body is to be neglected because it is full of dirty water, we will lose the greatest benefit and if we pamper it, it will definitely take us down to hell.
- (149) So, we have to neither abhor it nor to pamper it. We should use it only to help us towards spiritual life. O Uddhava, that is the tact. I am going to tell you though it is a secret.
- (150) It is possible to be free from worldly life by the help of this body which otherwise binds us to itself through sense of possession, if only we leave aside the pride about this body itself.
- (151) The sages in the ancient days knew well how to be free from pride, and they remained alertly aloof from it, thus actually enjoying the bliss of Brahman.
- (152) You may say that, "if at all there is certainty of Realization of Brahman, you will firstly enjoy the object of sensual pleasures and afterwards you will have that bliss of Brahman!"
- (153) But alas! If you are postponing this, you must realize that as death is sure for the body, which cannot be avoided even by the gods, you are sure to be deceived!
- (154) You cannot tell when this unavoidable death is going to strike. So, make haste! Do not delay! Be quickly awakened to achieve the ultimate aim!
- (155) If one is much attached to his body, suddenly the time of death will be here! Your highest goal will be lost! [The Lord Shri Krishna is further explaining how to be free]

### छिद्यमानं यमेरेतै: कृतनीडं वनस्पतिम् । खग: स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पट: ॥

Meaning of the Verse:

- A bird which is unattached to his nest, becomes happy to abandon that nest if the tree is going to be felled by people. (15)
- (156) When a bird builds a nest high on a branch of a tree, suddenly men come to cut that tree at the base,
- (157) But the bird leaves the nest and flies away, without feeling sorry because it is unattached to the nest and the tree. Had it remained there, it would have met its death.
- (158) Similarly the body is bound to die. If the Jeeva is attached to it, he will have to suffer much!

# अहोरात्रैशिछद्यमानं बुद्ध्वाऽऽयुर्भयवेपथु: । मुक्तराङ्ग: परं बुद्ध्वा निरीह उपशाम्यति ॥

Meaning of the Verse:

- Knowing that the life period is being shortened continuously day and night, he is very much afraid and trembles! At the same time thinking that Parmatman, the Absolute Brahman is imperishable, he remains aloof and unattached and then only he finds peace! (16)
- (159) Day and night, Time is consuming his life, as if he has contracted a new kind of chronic disease!
- (160) He sees how time is slowly and surely turning his body into old age etc and finally death, he becomes unattached to his body, his property and all his worldly possessions.
- (161) Knowing the ephemeral nature of the body, the man should be very prompt and alert to drop the pride of his body and to get interested in self-knowledge and devotion.
- (162) He visualizes how he will suffer due to his pride and attachment and death will strike at any time; he trembles by fear and becomes completely apathetic about all worldly things!
- (163) When he develops desirelessness and devotion, there is recession of his pride etc, and the knowledge of the Self emerges in him; then all the four kinds of liberations come to stay with him as his maid-servants.
- (164) This brings in his withdrawal from all worldly activities and even the process of withdrawal is complete and there is no further necessity of that also. Thus there is complete peace in his life.
- (165) Many have thus benefited themselves through this human body and attained the highest Selfbliss! Woe to them who have not done this!

# नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।

#### मयानुकूलेन नभस्वतेरितं पुमान् भवाब्धिं न तरेत् स आत्महा ॥

- When this human body as a boat, with the Guru, as the captain, is available, and it is sailing with Me as helpful wind, He, who will not go to the other shore of this ocean of worldly life, will be really committing suicide! (17)
- (166) In the eighty four lakhs of the categories of beings, only the human being is capable of attaining the knowledge of Brahman and no other category has that capacity.
- (167) As My state can be attained in the human birth, that body or birth is called the highest body. It is not easy to come to that level. By great good fortune only a human birth is possible.
- (168) This body should be healthy and with all organs functioning properly and having all the

limbs properly fit. It should not be deaf, dumb, blind or lame.

- (169) Even more fortunate is he who is born as human being in Bharat. There also the man must be having common sense of what is good and what is bad, having power of discrimination. I, the Parmatman become pleased with such a man.
- (170) When Parmatman is pleased with this man, it is evident that others the gods and human beings are automatically helpful to him, but remember that this human birth is most difficult to get!
- (171) When sins and merits from all the past births are equal, then only human birth is available, but nobody acts wisely and meticulously to ensure that the next birth will be a human only.
- (172) If the merit is more, the soul goes to heaven, and if the sin is more the soul has to suffer much pain in the hell.
- (173) Such is complex arrangement and network of karma, and seldom by chance the soul attains human birth, which is a very useful vessel to go beyond this ocean of worldly life.
- (174) When the human body is healthy and without any major drawbacks and he is having discrimination about what will help him to be free, he gets the guidance of a Guru who skillfully directs him towards liberation.
- (175) As the Guru softly gives the Mantra in the ear of the man, the word "Karnadhar" is used for the Guru, where Karna means helm, the usual meaning of Karnadhar is the man at the helm of the boat. Guru saves the man and therefore his name is Karnadhar or captain of a ship.
- (176) This human body is a boat on the surface of ocean of worldly life, Guru is the guide and I am the wind which is helpful to take the boat to other shore.
- (177) The Guru avoids the flow of water which is against the intended direction, avoids whirlpools and discards the high waves of doubts in the mind of man, and navigates the boat very speedily, taking help of the current of water which is helpful.
- (178) By using the words of Viveka, water is pulled away and back, water here is the past karma. The good wind in the sail helps gather speed.
- (179) There is danger from big fish of Desire and Anger, lurching around but the Guru throws a net of PEACE, and avoids that danger also.
- (180) There are ports of Saroopya Liberation etc on the voyage and the voice of silence is very much evident there.
- (181) If the boat turns to the harbour of Salokata, the boat is possible to turn turtle and if it is driven towards the harbour of Sameepata it will move either to the left or to the right.
- (182) Therefore, it should be navigated in the port of Saroopata but seeing that there is lot of

crowd of many such boats in that port the Guru takes the boat to the harbour of Saayujya.

- (183) There is a market place of real religion where there is no adulterated material and all goods are pure and upto the standards, with a facility of wholesale purchase etc.
- (184) So please understand that this boat of human body is very rare and the Guru at the helm is none else than Myself. If anybody does not take the benefit of this human body to reach the state of freedom which is the other shore, he should be considered to have committed suicide.
- (185) If this human body is used for indulgence in the objects of pleasure which is definitely making sure of suffering in the Hell for infinite time, then that act will be like killing oneself by our own hand by a dagger.
- (186) As the final destination is to go to the other shore, such indulgence is like burning the boat and cook some light food on that fire and eat it or like the foolish act of burning the body-covers in cold weather to ward off the cold.
- (187) In this way foolish people waste this good human body in fulfilling desires of pleasures but there is tremendous sorrow, mountains of misery ahead.
- (188) Actually in all the categories of life sexual desire is common but if the same is continued in the human category also and no effort is made to go beyond it, it would mean eating dirt instead of good food.
- (189) O Uddhava, I again say that one who does not reach the other shore of liberation by the benefit of this human body is committing suicide.
- (190) There is purifactory ritual or performance of good actions to wash of the sins of killing a cow or a Brahmin but there is no such facility to free the man who commits suicide.
- (191) The man, who commits suicide, dies immediately and goes to Hell. Then who is there to perform those rituals or to listen to the provisions of purificatory acts given in the scriptures?
- (192) In the case of the man who is so stupid to waste the human body in sensual pleasures, his real welfare is denied to him and he is put to great trouble and sorrow. This is equal to giving up nectar and accept ordinary soup in exchange!
- (193) The Lord Shri Krishna thus told the plight of persons who are mad after physical pleasures.
- (194) But let these things about foolish people be kept aside. Now please listen to the good destiny of those who are very careful in following the instructions of Vedas in order to be fortunate in getting their own welfare secured.
- (195) The Lord is now going to tell what is the duty of persons who are really desireless and what are the things which they should give up.

# यदाऽऽरम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः । अभ्यासेनात्मनो योगी धारयेदचलं मनः ॥

Meaning of the Verse:

- The man, who is not interested in new undertakings in the worldly life and who has good selfcontrol should begin the study of Yoga and in that he should hold his mind still. (18)
- (196) A seeker is already apathetic about new projects or activities and his mind does not touch any hope for fruit, he even does not entertain any thought about getting for himself liberation;
- (197) And he who does not allow his organs to even think about pleasurable objects and is very strict in mind-control, does successfully concentrate on the real nature of Self.
- (198) By listening and thinking about my real nature, he is always occupied with my meditation, and does not allow his mind to move away at all.
- (199) By the strength of mental hard-work, he keeps his mind still in the Reality of the Self without moving and thus because of his self-knowledge, his mind really remains united in me.
- (200) The Lord Shri Krishna is telling now the study, the method, by which the mind becomes thus steady in the self.

### धार्यमाणं मनो यर्हि भ्राम्यदाश्वनवस्थितम् । अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥

- The mind being focused on the self soon begins to wander and becomes unsteady. At that time, one should be on his alert and bring it back under his control by recourse to the method of giving it a little freedom and again controlling it. (19)
- (201) If the seeker finds that his mind, which is naturally not steady becomes disturbed, when he tries to put it under control and tethered to the self;
- (202) Perhaps he will become a bit lazy or perhaps he may remember enjoyments of objects which he had earlier experienced. At that time, the mind runs away.
- (203) In such a condition, the seeker should sit very steady. He should not physically move, turn his mind with efforts towards the self by remembering the feet of his Guru.
- (204) If the mind is totally denied the object of occupation, it becomes more turbulent. So, without losing the awareness of the self, the mind should be allowed to be occupied in small trifling matters such as repetition of name, doing some work by hand which does not require much thought.
- (205) There is a doubt that even if a serpent is given milk, it produces only poison. Similarly,

mind, if given any occupation, will definitely become more agitated.

(206) To avoid this, objects which should be offered to the mind should be such that by thinking about them, the mind will with a secondary attention be concerned with the Self only. (The Lord Shri Krishna tells this in the next Verse)

### मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रिय: । सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत् ॥

- When the mind is again brought under control, he should never allow the movement of the mind to go unnoticed and he should control his breath, conquer his sense and reduce his mind to subjection by means of his intellect by the force of the Sattwa-Guna. (20)
- (207) What should he do to maintain the steadiness of mind? He has not to give up his attention to the Reality of the self. He may give some occupation to mind such as drinking water, taking his meals, eat something light or take a little sleep, in which the background of the mind should be kept wedded to the Self.
- (208) The seeker may successfully bring under control his breath and organs. He should not allow his mind to move away, but he should by keen alertness keep it fixed in his self.
- (209) A man, who blindly trusts his mind is deceived by desire and anger, he is looted by thinking and doubting with a divided mind, and he is easily caught in the clutches of enticement and illusion.
- (210) The seeker should use heavy chain of constant awareness, and pull the mind tight, because mind is very hard to control. When this is done, the seeker can keep his mind obedient.
- (211) When mind is supported by Viveka, (the goading of the mind by discrimination) the intellect becomes rich with Sattwa and it uproots the very objects and breaks the attachments of the mind by sharp weapon of severe withdrawal.
- (212) Wherever the mind runs away, the power of discrimination confronts it at that point, and it breaks the so-called feet (the power of running) of the mind by that Sattwik intellect.
- (213) When the naughty mind is thus subdued, it remains in the self like a ball of ice in water.
- (214) Thus this Yoga is the highest in which the mind remains still in the Self and both the Jeeva and Shiv enjoy peace.
- (215) The highest Yoga consists in the Unity of Jeevatman and Parmatman. The Lord is going to tell this clearly by giving an example of a horse and a horse-rider)

#### एष वैं परमो योगो मनस: संगूह: स्मृत: । हृदयज्ञत्वमन्विच्छन् दम्यस्येवार्वतो मुढु: ॥

- Just as one who seeks to secure the obedience of a horse, that has yet to be broken, succeeds in taming it only by following its will, the winning over the mind by conciliation as aforesaid, has been declared to be a ladder to the highest Yoga. (21)
- (216) The horse-rider tames a wild horse by whipping it at the back and holding tight the reins in the front thus not allowing it to run to the right or left.
- (217) For every step rightly put forward, the rider pats it as an appreciation, "O.K, O.K" he says soothingly but the moment the horse takes a wrong step, the rider gives a whip.
- (218) When the horse absolutely becomes adamant, the rider gives it little freedom to move, but he neither binds it tight nor relaxes it totally. He tames the horse gradually by using tact.
- (219) The horse understands the wish of the rider to control it, and the rider knows the mind of the horse.
- (220) When minds of both are on par, the horse needs no further punishments to behave properly. It runs obediently.
- (221) When the horse is completely under the control, it walks knowing the intention of the rider, where the reins may be even of a thin thread! The mind should be brought under control by a similar method.
- (222) I have just now told you that the main job in doing Yoga is control of the mind.
- (223) [In the verse Number 17, the Lord has told that desirelessness about any new karma is the way to the Freedom and in this Verse, He is telling the further step of hard study to control the mind as the next step]
- (224) The Lord said I am going to tell you the importance of the Yoga of Sankhyas for attainment of liberation. The gist of that method comprises of the maxim that the awareness of the world as "world" is false and awareness that everything is only Brahman is the true awareness!
- (225) This is deeper to understand but I am going to teach it to you. "That" which "Lives" within the three Gunas but is aloof from the functions of the Gunas.
- (226) When Uddhava heard these words of the Lord, he concentrated his mind in order to hear further.
- (227) The Lord who was like the moon to a bird Chakora, or the ocean of Self-knowledge, saw the eagerness of Uddhava and talked further.

### सांख्येन सर्वभावानां प्रतिलोमानुलोमत: । भवाप्ययावनुध्यायेन्मनो यावत् प्रसीदति ॥

- In Saankhya philosophy a man is taught to see the coming into being of all things, their existence and their dissolution, with such complete attention that the mind reaches a state of contentment. (22)
- (228) Brahman is existing before the creation comes into existence, and is aloof, and it is also permeating, in the state of existence of that creation, throughout each and everything from the Mahat Principle to physical bodies of Beings.
- (229) It is the Brahman which illuminates clearly the functions of the three Gunas in the state of existence and at last it envelops the functions, itself remaining as it is!
- (230) When ornaments are made of gold, it is gold only and nothing short of fold, and if the ornaments are broken or melted, it still is gold, which is not affected by anything.
- (231) The sky is there before appearance of clouds, it is also in and out of the clouds, and when the clouds are gone, the sky remains as it is, aloof and untouched.
- (232) Similarly, Brahman is aloof, unbroken while the world is created, existent and dissolved. I shall tell you further about this also.
- (233) Every pot which a potter makes is nothing but earthen structure. Similarly whatever is created, is Brahman, and occupied by Brahman.
- (234) In every wave rising on the surface of the sea, there is only water; similarly, from the Mahat principle to the ordinary body, the spirit, the Brahman actually exists.
- (235) Each and every thing which is formed is permeated by Akasha, the space, similarly every article which exists or principle which is conceived is occupied by Chaitanya or Brahman.
- (236) So, when we see with a positive viewpoint, we do not see even a speck of dust which is devoid of Brahman.
- (237) If we see from negative point of view, we realize that all forms are dissolved in Brahman, only, just as a ball of ice kept in water dissolves in the water itself.
- (238) Though all things within the Creation (Prakruti) are born, grow, suffer transformation and get destroyed, the only imperishable Brahman is absolutely untouched by all these happenings.
- (239) In short, even if the world comes into being, exists for some time and gets dissolved, Brahman is eternal, pure, the essence of intelligence and freedom. You should remember this main premise!

- (240) To conceive the existence of the world in this Parabrahman is nothing but a false accusation. A person unnecessarily trembles with fear if he sees a serpent where there is only a rope; but that is his illusion.
- (241) This illusion is not such that one has to actually take away the serpent and purify the rope. Here there is only extreme joy everywhere. The false concept of world in the Brahman is not such that the world is to be removed and Brahman is to be objectively seen.
- (242) In Brahman mind loses its nature as mind and by this sight the seeker also resumes his reality which is Brahman.
- (243) Now the Lord is introducing another method of making the mind still for those who cannot do it by the process of giving it a little freedom and fixing it again just like a horse rider taming the horse.

# निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिन: । मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ||

Meaning of the Verse:

- The mind of a man who is fed up with worldly activities and apathetic to the worldly pleasures as well as heavenly joys gives up its evil elements like attachments etc by constantly thinking upon what his preceptor has taught him. (23)
- (244) By constantly undergoing great suffering in the chain of births and deaths the prospective seeker gets irritated and disgusted with everything around him and feels that all the objects of sense organs are like poisoned food.
- (245) He finds every object to be like a good fruit spoilt by venom of a serpent.
- (246) He becomes fearfully aware of involvement in anything and if he is a faithful disciple of a Guru he constantly remembers the advice given by his Guru.
- (247) In his heart he is already having the meaning of that advice established and he goes on brooding upon it.
- (248) When the mind thus meditates upon Atman in relation to the perishable world, his mind gives up proposing and doubting any plans and projections. Thus, the seeker drops his pride about his body and attains the absolute reality.
- (249) Then his mind is dissolved in the reality. Please remember that this is one of the ways to liberation. But if you find this also difficult, please listen to still another method.

### यमादिभिर्योगपथैरान्वीक्षिक्या च विद्यया । ममार्चोपासनाभिर्वा नान्यैर्योग्यं रमरेन्मन: ॥

- (In this method) (1) the mind should dwell on the Supreme spirit through self control and yogic practices, through right knowledge of enquiry into the Unity of the soul and the Supreme spirit, or (2) through worship of my image or other adorable symbols of my real nature. He should not follow any other method. (24)
- (250) The seeker should leave aside his interest in sense-objects and follow the code of conduct given in the primary steps of eightfold path of Yoga, viz control of mind and control of body. He should sit on a flat steady seat and mentally concentrate on the root-chakra near the anus and the Mooladhara posture should be successfully adopted.
- (251) At that time the Apana raises upto Swadhishthana Chakara and Prana, because of breath control, becomes held up and goes to the lower level from the heart region, near the navel.
- (252) When Prana and Apana become equal, the vital breath cleanses the dirt from the inner body and brings purity to the body.
- (253) The said powerful breadth reduces the cough and the bile in the body and begins to cleanse the various nerve-channels, washing or burning away the dirt of ages of ignorance, as well as toxins in the body.
- (254) The vital breath is very powerful. It cleans the body as well as the soul, the inner vehicles of the Atman. This is the Greater Yoga.
- (255) At this time however many calamities attack, many maladies become manifest in the body, various doubts rise in the mind and some lower Siddhis take the seeker away from his intended progress.
- (256) O Uddhava, if the seeker has enough courage and keeps himself still and unaffected by these calamities, then only the Prana and Apana work in the required balance.
- (257) When they meet each other and there is equality in both, the hidden Kundalini power awakens. It takes these two vital breaths with it and enters the central channel called Sushumna.
- (258) That tremendous primordial power begins to climb the western ladder (central chain of backbone and the breath with its vitality already penetrates through the six vortices and clears its path.
- (259) When the Kundalini progresses on the upward path the diseases and the ailments are prevented, their attacks are stopped, the crocked paths of doubt are dertroyed and great calamites even do not disturb.
- (260) When the place of Ulhata is overpowered by the Kundalini the gateway to Brahman which is vary narrow, opens up and from the thousand-petalled lotus there oozes the nectar, like the cool rays of the moon.

- (261) The Kundalini drinks the nectar and puts out the remaining portion of that nectar by which the body starts to shine with a strange luster and the sense that I am body ceases to prevail.
- (262) The seeker experiences that his body is more and more purified and he looks as if he is the living statue of the joy of Brahman or as if the bud of peace and happiness has bloomed.
- (263) His organs appear as if the life-force is concentrated or as if the creeper of the Knowledge of Reality is bearing a fruit or the spiritual energy has sprouted out.
- (264) As his body can become extremely microscopic he can enter into the eyes of any being and he can enter into the Jeeva of anybody and use that creature in order to do whatever he wants.
- (265) He, as if uses the step of air and at his sweet will travels through the space. This is called khechari by the master.
- (266) Even the brilliance of the Sun appears like the little twinkling light of the firefly. He is so great that the Gods like Indra and Moon hope to get the sacred water touched by his feet, for sipping.
- (267) His consciousness penetrates through the inner complexities in the subtle body, which are called Golhat, Bhramara Gumpha, and the throne of Shiva, and himself becomes Parmatman.
- (268) This Yoga is very difficult. Seldom a Yogi becomes successful; the Lord himself has declared this path as very hard.
- (269) Had the Lord liked this path he would not have talked about any other way towards liberation.
- (270) To listen to the fanciful words describing this path is wonderful, but if one tries to actually practise it, heart breaks. This path is not to be followed by force. Many great deities and sages have failed.
- (271) The Lord said Put this difficult path aside. I will tell you quite a different process. This is the art of investigation and search. We have to search what 'You', which is called 'twampada actually is.
- (272) The 'bundle' of the Five elements viz the earth, the water, the fire, the air and the sky is different from "THAT" viz the Brahman! This bundle has by mis-concept been created separate and in a limited scope, quite missing the all-pervading Brahman.
- (273) By the force of the beginning-less Maya's flow, being attached to the basic principles (Tanmatras) of objects it has brought itself into a conceptual, false separateness, without any role of the projection of the 'mind'.

- (274) As mind has itself thought of duality and variety the seeker has first to instruct and teach the mind only. [The Lord is explaining the way of using discrimination for this]
- (275) Our body, it is true, is made up of unified five elements, but the element of earth dissolves in water and the quality of smell belonging to the earth gets absorbed in water. Here the element of earth comes to an end.
- (276) When the fire dries up the liquidity of the water, water is also finished by the fire-element, being evaporated.
- (277) The air or the Vayu, squeezes both the water and fire, and thus the quality of taste (of water) and form of the fire are no more.
- (278) The quality of touch, belonging to the Air then comes to end when the sky dissolves the air in its space.
- (279) When the sky is alone, there is no form and it enters into Aham principle losing all its quality (Guna) and function in that Aham. Aham (the sense of I) enters in Maya and Maya is dissolved into the God Almighty.
- (280) When, for example, night is completely dark, billions of stars shine in their full brilliance.
- (281) But when the Sun rises, the night is no more and its existence is not seen by us at all, together with all the stars.
- (282) Similarly Maya goes into oblivion in God Almighty with all its functions. As, in itself, Maya is illusion, no trace of it remains in the God.
- (283) The spirit's reflection in the field of Maya is called soul or Jeeva, but when Maya is no more, the Jeeva is also no more.
- (284) Then Shiva is also not conceivable. The mind is gone with its qualities and powers etc. Everywhere only the spirit reigns and the seeker rises to the highest state of happiness.
- (285) When in this way the 'You' (Twam-Pada) is clearly eliminated, the Reality of "That" (Brahman) becomes the realized fact for the seeker. This is the method of negative approach in order to reach the Unmanifest. (Aanweekshiki Vidya) Only selected persons with sharp insight and discrimination are able to sustain this deep enquiry!
- (286) Now I shall tell you about another method where all this trouble and mental bard work is not necessary.
- (287) There is no hard work worth bothering about, but all the results of Yoga are easily at hand. The enquiry about "You" becomes shy here.
- (288) What is that? It is devotion to Me! If my images viz Rama or Krishna are worshipped with faith and proper procedure, I am pleased.

- (289) The stories of my adventures and my virtues should be sung, my name should be collectively loudly repeated, meditation should be done on Me and my real nature, and thus totally I should be the subject constantly in the minds of the devotees.
- (290) There should be my meditation in the mind at all times, my name on the tongue, my praise by the mouth, listening to my stories and my virtues, my ritualistic worship by hand, which should be always done.
- (291) By foot, he should walk around my image in a temple, or go for pilgrimage, he should bow before my image by prostration, and thus he should be always merged in my one-pointed devotion.
- (292) I am as if sold out to them who are occupied with me and my devotion at all times, and there is nobody so dear to me other than these, in all the three worlds.
- (293) O Uddhava, if a man is devoted to me in this way he need not even think of Yogic path, because I, Shri Krishna cannot be pleased by anything else than by devotion.
- (294) (Now the Lord is telling that if at all a yogi commits a wrong action by oversight, it is not necessary for him to perform purificatory rites etc.

# यदि कुर्यात् प्रमादेन योगी कर्म विगर्हितम् । योगेनैव दहेदंहो नान्यत्तत् कदाचन ॥

- If a yogi commits wrong action by mistake, he should burn the sin by Yoga only, there is no other purificatory action for him. (25)
- (295) The devotee, having surrendered himself to me, does not do anything the responsibility of which falls on him. He is protected by Me on all sides; but on the yogic path, some times a wrong action is committed.
- (296) The Yogi heavily repents for that mistake, and he is very much afraid because of that.
- (297) Just as a lion shudders and tries to ward off an insect, a fly etc sitting on its body, here and there, the yogi also tries to throw away such sin and to get himself free from it. He is having great remorse!
- (298) He should purify himself by Yogic power (such as Breath control) only.
- (299) If, instead of his Yogic purification he tries to cleanse his body by clay and dung, he is a fool. That will not wash away any sin.
- (300) If he has no pinching of inner remorse about what mistake happened to be committed by him, any outward actions will not cleanse his consciousness.

- (301) If at all he really concentrates his mind totally on Me for half a second, all sins will be burnt! What of minor errors?
- (302) If anybody advises any other purificatory measures to such a devotee who is so advanced as to meditate on Me, that advisor himself will be worth all the blame!
- (303) So, the spiritual worthiness of the seeker is of highest importance in such matters! The Lord says –

# स्वे स्वेऽधिकारे या निष्ठा स गुण: परिकीर्तित: । कर्मणां जात्यशुद्धानामनेन नियम: कृत: ।

### गुणदोषविधानेन सङ्गानां त्याजनेच्छया ॥

- Adherence to one's own duties is considered as virtue. By doing such demarcation of virtue and fault, restriction has been imposed on actions, which are impure, in order to enable one to shake off attachment of the pleasures of senses. (26)
- (304) Man does not need orders of Vedas and scriptures to commit wrong actions in order to have pleasures of the senses. It is his natural tendency. My instructions and restrictions are to free man from his bad deeds.
- (305) Men are not able to drop their objects of seemingly good pleasures. Vedas show the dangers and faults in actions and also show what is the virtue, so that men would desist from committing sinful acts.
- (306) Had not Veda restricted sexual intercourse and prohibited it with mother and sisters and certain other respectable ladies, it is quite possible that men might have become involved in unlimited affairs with any ladies.
- (307) So long as there are men and women in the society, sexual attraction and acts are sure to take place. So, had I not prohibited certain acts through rules of Vedas, there might have been disastrous promiscuity and free sex!
- (308) Thus it was so ordained that only a girl of eight years of age, and belonging to own caste should be selected for marriage barring all other women of all castes.
- (309) That marriage should also be accomplished by proper method laid down in the Vedas, in the presence of sacred Fire and Brahmins selected for that ceremony. Vedas also lay down rules to desist from all other women and have relationship only with that wife in due course of time.
- (310) Vedas have seen how every man and woman is desirous of sex, and restricted it only to be

enjoyed with one's own wife, and created the virtue of faithfulness between them.

- (311) Similarly, I have through Vedic rules, laid down the restrictions about receiving food from particular people only and by regulated procedure only. Had it not been done, there would have been chaos in the society.
- (312) In order to avoid the undesirable mixture of races and castes and to avoid undesirable marriages and sexual relations only, Vedas have created the framework of four Ashramas and four classes in the society.
- (313) O Uddhava, to indulge in objects of senses and pleasures, is called IGNORANCE (Avidya) and to turn away from them is really the FREEDOM.
- (314) Vedas have created the rules of performing actions, with a view to introduce gradual withdrawal from worldly involvements and turning towards self-knowledge and Freedom. The framework of Ashramas and Classes (castes) is also having the same intentions, indirectly leading man towards liberation!
- (315) Vedas have laid down rules as to the performance of daily duties and occasional obligatory duties, according to the status and eligibility of the men in order that slowly they should develop an aspiration for Freedom.
- (316) Purity of mind is only possible by doing one's own duty without pride etc, and thus desire decreases, the state of "not expecting anything" develops in Man's character and the three Gunas which cause actions are also curbed.
- (317) Then pure Sattwa quality remains in the consciousness and the mind gets the habit of devotion to the Guru and the Knowledge, as well as practical experience of the self, both get adhered to the seeker.
- (318) Please note that when total undivided devotion to the God is established in the character of the man, then only he becomes eligible for devotion to the Guru. I cannot describe fully the greatness of the devotion of Satguru! Even I obey him.
- (319) I uplift and emancipate that person who is lucky to get the blessing of the Satguru. Even I place him respectfully and with love on my head and bestow upon him all my glory.
- (320) I, the God Almighty ruling the whole world become a servant of the man who believes that Guru himself is Parmatman and the Supreme God.
- (321) When thus I become his servant that devotee of the Guru gets in his home all the knowledge and wisdom together with the highest trance. What of occult powers?
- (322) You should consider that man who insults his Guru and worships me is giving me good food which is poisoned.
- (323) It is as if he has put a morsel in my mouth and hit me on the head. He is doomed and

becomes his own enemy.

- (324) Please remember that the Guru has been given by the Vedas such a high position because it is the intention of Vedas that people should give up their slavery to the objects of pleasure and they should be liberated by their own achievement of all virtue.
- (325) It is therefore imperative that everybody should meticulously perform his own duty without the slightest mistake, which is the definite intention of Vedas in laying down rules.
- (326) You may presume that action itself is sufficient to purify the character of man but, no! That is not sufficient. Action performed without eligibility of the man to do so is surely extremely dangerous.
- (327) Suppose a sanyasi begins to perform the duties of a householder it becomes sinful and suppose a householder begins to beg for alms on his palm that also becomes a sinful act.
- (328) For example, if a good medicine is taken with good intention but the accompaniment of the required material is wrong, the medicine becomes even a cause of death.
- (329) It is therefore purposefully laid done by Vedas that everybody should do his proper duties, knowing well that unauthorized performance of action proves to be detrimental to spiritual life.
- (330) The greatest virtue of man is to have faith in Karma according to his Varna and Ashrama. By this the dirt of and the defects in Karma and Gunas are washed off and the man becomes dear to the Lord Vishnu.
- (331) So, one should abide by the orders of Vedas and avoid what is prohibited.
- (332) This is the analysis of karma and as the meaning of this is known only by my grace, many thinkers are confused.
- (333) Veda advices renunciation of pleasures through the prohibitive directions and rescues man from the entanglement in the objects. Understanding this properly the wise man follows the cue and giving up every attachment becomes a great Yogi.
- (334) O Uddhava I have told you the essence of Vedas, to know which all the great beings are trying their best but in vain.
- (335) I have told you this secret so that you should be clear about this karma. The key is not known by anybody without my grace.
- (336) This is the explanation of what I said about the mistake of finding faults of others.
- (337) Veda has never told that you should search for defects in others. On the other hand Veda intends that man should find his own faults and adopt virtue.

- (338) O Uddhava, to adopt virtues of others by rejecting their faults is not easy to do except by my guidance.
- (339) You may ask how a man can attain Brahman without bothering about defaults of others.
- (340) I shall now tell you about it. O Uddhava, my devotion is the home of all my grace.

### जातश्रद्धो मत्कथासु निर्विण्ण: सर्वकर्मसु । वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वर: ॥

Meaning of the Verse:

- A man is fed up with all the worldly actions, he has developed interest in the stories of my adventures, he knows that desires are full of resultant sorrow, but he is not capable of totally giving up the worldly life. (27)
- (341) When a man listens to the sweet stories concerning me and my works, he finds his interest in worldly life loosened and he has faith in this defect as also in Me.
- (342) He has such a faith in my devotion that he thinks that if a person remembers the adventures of Lord Hari in the moment of being drowned in water and dying, he will be free from the chain of births and deaths.
- (343) He naturally, due to this faith becomes disgusted with worldly affairs and he dislikes beginning of any new activities and also dislikes objects of pleasures.
- (344) Such a man does not like the things of family life which are anyway meaningless. He does not like fame, but he has no courage to give up all this in one stroke.
- (345) If this is the condition of any man, the best way for him is to continue signing in the praise of me and loyally be busy with all kinds of my worship.
- (Eknath says "The Lord Shri Krishna is explaining the details of the psychological condition of such a beginner)

### ततो भजेत मां प्रीत: भ्रद्धालुर्हढनिश्चय: । जुषमाणश्च तान् कामान् दु:खोदर्कांश्च गर्हयन् ॥

- Having faith and firm conviction, such a man should worship me with love, while he abhors all the desires, which result in real pain and sorrow. (28)
- (346) This person has no daring to cut suddenly all his family life and when he has before him a time of enjoying normal physical or mental pleasures, his mind is so afraid that he feels that

he is adored and decorated before being executed and killed by impaling.

- (347) Supposing a man who knows that shortly he is to be given capital punishment, is offered sweetmeats or milk, sugar etc are forcefully put to his lips, he is tremendously afraid and cannot relish that food.
- (348) Similarly, this man has the vision of consequent suffering in hell, while pleasures are confronting him, whom he cannot avoid and he utters a cry, calling me "O Narayana! O Madhusoodana! O Madhava! How have you forgotten me?"
- (349) "O kindhearted Shri Krishna! I am jailed in the jail of objects of so called pleasure! Please hasten here on the back of the eagle and save me!"
- (350) "I have been caught by the crocodile of objects of senses! Please jump to save me just as you had jumped to extricate the great elephant from the jaws of the crocodile!
- (351) "O Govinda! Run! Run! Save me! Please remove my suffering caused by these objects! O Mukunda! Come quickly wielding your mace! Please do not neglect me".
- (352) "O Govinda! You are the helper of those who are in difficulty and you are the protector of your devotees; but I am sinking down in the dangerous ocean of these objects of senses! Please be prompt and lift me up!"
- (353) I am drowned in the sea of objects of senses, I am beaten hither and thither by the waves of desire, Anger has virtually broken me to pieces and I am nearly swallowed by the crocodile of pride!
- (354) O Shri Hari! You are kind to the destitute! Please act upto your creeds! Hold me by your hand of self Knowledge and save me!
- (355) "This disease of indulgence is very hard to be cured. Why is not Shri Hari helping me?" He cries out calling Shri Hari!
- (356) He says "This tight hold of objects on me is not loosened! I am being crushed under the teeth of Desire! This hold is not freed by any of my efforts! O Lord! O Shri Krishna! Come at the quickest! Run fast to save me!"
- (357) O Uddhava, such cries of my devotee cannot be withstood by me and my grace is possible when real repentance of this type is evident.
- (358) O Uddhava, where such real remorse is not evident, the seeker does not get my grace nor my help. Please note that keen sense of repentance in the mind and body of my devotee is the sign of my impending shower of blessing on him.
- (359) And actually unless I bestow my blessings, nobody becomes my real devotee. Only he who has received my grace can feel devotion to me.

- (360) The sign of my grace is that even being physically in contact with objects of senses the devotees do not experience and break in their continuous meditation on my real nature. This denotes my complete grace!
- (361) Such a devotee worships me with ever-increasing love and due to this extreme love for him, he gives up even his property, money, wife, sons and all possessions.
- (362) It is not surprising that he gives up all his possessions for me! Nothing is kept back by me! Not even his life is held back while surrendering everything. Such is his devotion.
- (363) He is mad for my worship. He never forgets me day and night; never forgets me! What benefit does he get? The Lord is further describing it.

### प्रोक्तेन भक्तियोगेन भजतो माऽसकून्मुने: । कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥

- When the seeker devotee thinks about me with love at all times and when I actually occupy his heart, all the desires are destroyed from his heart. (29)
- (364) These devotees continuously worship me with that supreme love about which I have earlier told you.
- (365) They become one with me by incessant onepointed worship of me, remembering me constantly in their heart and with their Being with renewed liking every day.
- (366) Every day their love for me goes on increasing and they have renewed interest by which they again and again indulge in every way of doing my worship.
- (367) By respecting all the actions of my worship, he is never tired! He is exhilarated in that worship again and again.
- (368) When I am thus the ruler of his heart, all mundane cravings fade away just as the fireflies are not visible when the Sun rises.
- (369) When the lion is seen by an elephant, the elephant runs away. Similarly when I the Paramatman become manifest, all the worldly desires run away from the seeker's heart.
- (370) But to say that I become manifest will be a wrong statement because the entire world is filled by me and there is no place remaining devoid of me. Then who will say that "I become manifest'.
- (371) O Uddhava! I am, all the time, dwelling in the heart and when the delusion of the devotee is removed I am always manifest there.

- (372) The devotees have removed their illusion and naturally I am evident in their heart.
- (373) As soon as I am thus evident to them the devotees are highly benefited and the whole calamity of the bondage of worldly life is gone! This, I am going to explain to you.

### भिद्यते हृदयगून्धि छिटान्ते सर्वसंशया: । क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽस्विलात्मनि ॥

- When a man sees me as the Atman of everything and everything in himself, all his karmas are destroyed, his knot of ignorance in the heart is cut down and all his doubts are destroyed. (30)
- (374) O Uddhava, in the heart of such devotee, I meet him and I am not limited to his heart also, but become manifest in all bodies because I am not limited!
- (375) Then he does not see worldly life as merely worldly life, the trinity of divisions dissolves with the Gunas, and the fear of bondage of this world ends itself immediately.
- (376) As ghee melts by sun-rays, so, when I, Narayana is manifest, the inner causal body breaks down by itself. You should note well this phenomenon.
- (377) As fog is wiped away by fast wind, so, when I, self-luminant, become evident in the devotee, Desire becomes extinct from its roots.
- (378) When Desire is uprooted and gone, doubt dies with the sense of being a separate Jeeva and Karma with its concomittant residual bondage also ends like darkness in the morning.
- (379) Gunas with their functions also die, ignorance and Avidya come to an end, Jeeva and Shiva both disappear, and Ego goes away together with the proud knot of ignorance as well as of knowledge from the consciousness.
- (380) "Soham" goes into dormancy without so much as telling it to go, the birth and death are afraid and are wiped out due to that and the worldly life is drowned suddenly.
- (381) Devotees thus worship me by devotion and by this devotion only reach the state of peace!
- (382) Thus I have explained you the qualities of devotional path, as well as the paths of knowledge and Yoga. This is my main teaching and my opinion.
- (383) Devotional is supreme in all the Paths, and it does not expect support from any other method, nor does it become overruled by my other Path. It is independent and self-sufficient to reach me and be united with Me.
- (384) One thing is sure. If there is no devotion towards me, you cannot gain self-knowledge. If

action is not offered to me, it becomes negative action and that binds.

- (385) The knowledge of Me as the self always depends on the rising of devotion in the heart of the seeker. Karma has, alas! No place there worth consideration. It has no other work except to engage itself in my devotion.
- (386) In short, in the spiritual path, knowledge and karma reach their zenith through devotion only. I shall tell you the real glory and importance of Devotion! Please listen further.

### तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मन: । न ज्ञानं न च वैराग्यं प्राय: भ्रेयो भवेदिह ॥

Meaning of the Verse:

- For a devotee, who is having great faith in me, mere knowledge or desirelessness are not very helpful in themselves. (31)
- (387) A man may not know the proper procedure of how to act, or to perform rituals, and he may not have a touch of knowledge and desireless set of mind, but he concentrates his attention on Me and worships me.
- (388) Then he has only the knowledge and proper action, but Desirelessness begs for a place at the feet of Devotion.
- (389) Then surrendering is not a very big thing! They actually are born as its son and daughter! Then they embrace it, their mother, with tremendous love and demand from it the joy of the Atman.
- (390) In a nut shell I will say that Devotion as a mother rears up them in its lap, makes them drink of the eternal joy and takes their care.
- (391) When the devotion to the Lord is established in the seeker's heart, the self-knowledge and all the virtues become his servants. (The Lord is further describing the said subject further)

### यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् । योगेन दानधर्मेण भ्रेयोभिरितरैरपि ॥

#### सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा । स्वर्गापवर्गं मद्धाम कथन्विद् यदि वान्छति ॥

Meaning of the Verse:

Whatever is attainable by actions, penance, knowledge and by desirelessness, by Yoga, by charity or by any other auspicious vows, that all is easily attained by my devotee through the Yoga of Devotion, may that be the heaven or liberation, or anything if he really aspires for! (32, 33)

- (392) Whatever is gained by following our own duty in the framework of family and society whatever is gained by very hard penance, or what is understood as Absolute Reality by deep thinking according to Saankhya system of thinking.
- (393) Similarly whatever is gained by giving up of all objects and possessions, whatever is achieved by eightfold yogic path, whatever is attained by restricting our diet to only leaves, water or breath;
- (394) Similarly whatever is available through reciting of Vedas, or speaking only truth, or any other efforts, all that can be had only by my devotion.
- (395) Without undergoing any great calamities in the various hard penances, without going into many caves and mountains, if the seeker will only come to the path of Devotion, all these goals come to his door of their own accord.
- (396) O Uddhava, you will ask what kind of devotion I mean! I say that the man should conceive with faith that his Guru is Brahman only, and should devote himself to devotion and service to that Guru1 All this achievement is due to the great power of that devotion!
- (397) The seekers have no other path than devotion to their Guru, I, the Almighty God also worship my Guru by loyalty and devotion. Why take examples of others?
- (398) Even I have attained this great position and power only through the devotion to my Guru. What simile can be given to the greatness of the Guru?
- (399) Those who worship Guru with one-pointed faith that Guru is the Absolute Brahman, not imagining any duality, are also fortunate that if at all they wish to have anything, may it be heaven, or liberation or Vaikuntha I give it to them.
- (400) I have told you very little about the greatness of such devotion! I am so pleased by their devotion that I am present with them and protect them from all sides and in all respects!
- (401) But these devotees have absolutely no desire for anything. They will never want anything! I am also going to talk further about them with all the eagerness So, please, be attentive!

### न किञ्चित् साधवो धीरा भक्ता होकान्तिनो मम । वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥

- Even if I give complete liberation and avoidance of next births, my devotees who are pious, courageous, patients, and totally devoted to Me, never demand anything at all! (34)
- (402) He is so firm in the mind that he has no desire for anything! Such a sage, who has no expectations at all, is dear to Me!

- (403) The courage comes to such a sage and serves him, but he who has no patience, has not this quality of not expecting anything at all!
- (404) This knowledge can be had only after millions of lives. This state of mind which has no expectation about anything is highest state. There is nothing equal to it.
- (405) At that stage he develops great love for me and he attains the Fourth Devotion, which is called in Vedas as Ekanta-Bhakti (one-pointed Devotion)
- (406) Please listen about this Devotion. In that stage, the God and the devotee become me. The devotee enters in the God and God enters in the devotee!
- (407) This one-pointed devotion with Unity with me is called Ekanta-Bhakti in it the devotee does not see anyone or anything else than Me, in the world.
- (408) I give such devotee, liberation together with achievement of all the four human goals in life (Dharma, Artha, Kama and Freedom) but he declines even to look at them! When this is their state how can they ever touch these greatest things?
- (409) My dear, if you think that my devotees may by chance express their wish by their own mouth but that is not possible even at the end of this world! My devotee never accepts Freedom by giving up my devotion!
- (410) What is the cause of this denial to enjoy liberation? This is beyond the scope of Vedas and scriptures! He is going to tell this secret further!

### नैरपेक्ष्यं परं प्राहुर्नि:श्रेयसमनल्पकम् । तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥

- Not expecting anything is said to be a great thing, which is the best state of mind. Therefore, devotion to me where nothing is expected by him should be attained. (35)
- (411) I worship the great person who is free from any desire or expectation. In this view, Liberation as such is more trifle then chafe! Such desirelessness must be considered to be blessed in all the three worlds.
- (412) Such a man discards all the four human achievements as nothing and for him the most unapproachable places like Vaikuntha or Kailasa are very near and can be gone to by a single footway!
- (413) Gods come to him, occult powers come to him, and God of death obeys them!
- (414) The greatest God Mahadev, offers Himself to him as servant and I am also there with my spouse to help and serve him!

- (415) Such Devotee is equal, in all my powers to me but this statement is also false because there is duality here. He and Me are one!
- (416) I am the embodiment of Bliss beyond measure and by devotion; this person is also bliss Eternal like me. So both are one in self-joy and Atmik Bliss in ourselves. We are Sat-Chit and Ananda.
- (417) Such devotees do not look for faults or merits in others. (The Lord is now explaining this further)

### न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणा: । साधूनां समचित्तानां बुद्धे: परमुपेयुषाम् ॥

Meaning of the Verse:

- In my devotes of utter undivided faith in me, who are of quiet and balanced mind, and aspire to go beyond intellect, there is no habit of finding faults in other people. (36)
- (418) The Lord said He who does not see differences in any things, and he who has acquired wisdom of self is only worthy of being called a real sage, a real saint and it is he who experiences extraordinary bliss by devotion to me.
- (419) As in his view I am the Paramatman pervading in all the Beings he does not perceive duality anywhere. This is his mental state. This is called Ekanta-Bhakti (Devotion in Unity).
- (420) Those who are of such one-pointed mind in my devotion go beyond the Prakruti and become united with me.
- (421) Those who are so devoted to me in full faith do not look at the faults or virtues in others. This sign has already been told to you earlier.
- (422) If sugar can be peeled off, if camphor can be cleaned for dust or if soot can be created by the light of a jewel if these impossible things can be possible then only my devotee will look out for defects in the world.
- (423) I am the defect in the defective and I am the virtue in the virtuous.
- (424) From this point of view the great devotee looks at the creation as if I am there and therefore he does not see any faults.
- (425) (Not to look for faults is a very important means in the spiritual progress. The Lord is telling it further.)

### एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथ: । क्षेमं विन्दन्ति मत्स्थानं यद् बूह्म परमं विदु: ॥

- Those who follow my path as directed by me, attain peace and my abode which is also called the Absolute Brahman. (37)
- (426) O Uddhava, thus, I have, through my Vedas given advice to people to follow the path of devotion, knowledge and the yoga of action.
- (427) The secret of yoga of action is the tact to finish the bondage of action through right performance of the actions and I can be attained by doing one's own duty. This I have already told you.
- (428) I have also told you that the sign of the path of knowledge is to think about what is permanent and what is impermanent and to discard that which is not permanent i.e. perishable.
- (429) I have also clarified to you that by my devotion only it is possible to reach me easily as also to gain all the fruits that are achieved by undergoing great trouble in following other paths.
- (430) I have told you clearly that the three divisions in the Vedas lay down duties to various people according to their capacities and that those paths are also equally useful for liberation.
- (431) He who performs actions according to the systems postulated in Vedas by me, will reach me either in a form or image or in an abstract power as is his liking.
- (432) But there is a mention about direct personal experiencing of God as a form, a living being. This opinion is of the Pancharatra Agama. Those who embrace that opinion think that Vaikuntha is the highest place.
- (433) Now please note that in Vedanta the Lord has said that Vaikuntha was created by him outside the seven covers or planes of Maya but within the field of Maya.
- (434) There it is mentioned that Maya is a sport of the God and by that sport he has created Vaikuntha and therefore Vaikuntha is not perishable.
- (435) Where Purshottma whose colour is like that of a cloud resides in a body which is created by his own will through his own Maya, there Guna Time Karma and Maya, being all only illusions cannot remain.
- (436) O Uddhava the opinion of Agama is that Vaikuntha is eternal and non-destructible and there is no birth and death and those who reach that level of consciousness reside there in their eternal freedom.
- (437) O Uddhava, persons who have knowledge of Vedas are of the opinion that by reciting of Mantras our favourite deity can be pleased. This was also told to you in the flow of my narration.
- (438) I have explained to you that real devotion with sincere feeling is the sign of cheerfulness.

- (439) Vedanta however opines that at the time of total dissolution of the Universe, even Vaikuntha and Kailasa are annihilated because they are also forms.
- (440) At that time, only that which is beyond the Gunas remains as it is and it is the absolute Brahman which is eternal and non-perishable.
- (441) O Uddhava the state where, Time, Karma, Guan, Dharma, Maya are all not existing is really the absolute Brahman.
- (442) In Vaikuntha the Sayujjyata liberation which can be attained is with Gunas but the absolute Brahman is the state where Maya is dissolved and that is complete Sayujjyata.
- (443) What is the safest way for the seekers to attain the Absolute Reality? To worship me according to the dictates of Vedas is the easy and best way.
- (444) If the seeker goes by another path, there are problems of desire, anger, greed, etc and the pride of having knowledge puts the seeker in a pit of difficulty. Further, the blame of having left the righteous path sanctioned by Vedas is wont to be attributed to him.
- (445) In the path of devotion, these difficulties do not appear. There are nine companions of nine fold infrastructure of devotional path and when the seeker has faith in me, in his way of worship, the sense of peace and rest does not leave the seeker any time.
- (446) The main key of avoiding troubles is never to bother about the good qualities or drawbacks, the merits or the sins of others. Then only realisation of Brahman becomes possible.
- (447) So, my devotees see only that Brahman, they realize only that state, where there is no fear and no illusion, there is not day or night; there is no sense of I or the sense of You, and where there is no difference between the Jeeva and Shiva.
- (448) They reach that Brahman, where there is no form or name, there is no time or karma and there is no birth or death.
- (449) They attain that Brahman, where there is no goal, aim or meditation, there is no object of knowledge or knowing or knower, where there is no separation between me and you.
- (450) My devotees realize that Absolute Reality, where there is neither mother nor father, neither God nor Goddess, which is neither one nor many.
- (451) They reach that Brahman, where there is neither caste nor Ashrama, there is no process nor action and there is no deception or illusion of Maya.
- (452) My devotees embrace that Brahman, enter that state which is beyond the virtue or absence of virtue, which is beyond the object of attention or signs of that object, and which is fully rich with self-bliss.
- (453) O Uddhava, I Myself, being the Almighty God, even cannot contain within Myself the high

tide of grace. Such is the 20<sup>th</sup> chapter of the 11<sup>th</sup> Skandha of Bhagawata which I have given to you.

- (454) O Uddhava, this 20<sup>th</sup> chapter of the 11<sup>th</sup> Skandha is given to you by me. Here, there is no place for pride of body and there is no mutual affiliation of Jeeva and Shiva. (454)
- (455) O Uddhava, this is the place of rest of 11<sup>th</sup> division, where the sense of Aham is destroyed, there is no balance in the account of Maya.
- The word "wisava" means (one) 20<sup>th</sup> (2) rest. So, a pun is used here in Marathi by using the word "Wisawa" having two meanings).
- (456) O Uddhava, where the goals and the devotees become one, that is the 20<sup>th</sup> chapter of the 11<sup>th</sup> division of Bhagawata Purana.
- (457) I have given you this rest, so called 20<sup>th</sup> chapter of the 11<sup>th</sup> division, where the self-bliss is easily enjoyed, which is otherwise reached after hard penance.
- (458) O Uddhava, I have given you this 20<sup>th</sup> chapter of 11<sup>th</sup> Skandha in which all types of separations are swept away and the sense of unity prevails.
- (459) Eknath says "The Lord is giving to Uddhava the sense of faith, the juice of the juice of devotion and the sweet kernel of the sweetness of devotion.
- (460) In this way, the Lord Shri Krishna explained the blissful contents of the 20<sup>th</sup> chapter, Himself being full of ecstasy.
- (461) The Lord said "O Uddhava, I will teach you the 21<sup>st</sup> chapter, which is the overflowing spate of happiness of the self and the final resting place of the earlier 20<sup>th</sup> chapter. Please listen to it.
- (462) (Eknath says) The subject of the next chapter is the classification of what is pure and what is impure, as laid down by Vedas. Eka of Janardana is, therefore, requesting the listeners to please give their undivided attention to him.

Here ends the Marathi commentary written by Saint Eknath on

the twentieth chapter of the 11<sup>th</sup> Skandha of Bhagawata Purana.

(This is given the name of Yoga of the triple division of Veda)

Dedicated to the Lord Shri Krishna.

# Chapter 21

- OM! Salutations to the Lord Ganesha!
- OM! Salutations to the Lord Shri Krishna!
- OM! Salutations to you! O the great Teacher!
- (1) O the Master of Vaikuntha! You reside always in the Vaikuntha of self bliss! O Measureless, O Deathless! One cannot guess about the limits of your glory.
- (2) The eagle that is your vehicle is the image of self-knowledge. He is always standing in attention before you. As soon as he flaps his big wings, the great tree of worldly life is uprooted.
- (3) The disc of self-experience, which is very brilliant, and which you hold in your hand has a very sharp edge of the sense of Unity. It is very dangerous to the enemies.
- (4) The conch by name Panchajanya is unfathomable. It creates sound, where there is no sound. Its sound is the sound of Vedas.
- (5) The mace which is in your hand is shining with the light of Atman, and it is so strong and heavy that it destroys the pride.
- (6) The Lotus which is very beautiful and to look at which is a source of great joy, and which has a divine fragrance around it, is held in your hand and you move it sportingly.
- (7) Jeeva and Shiva, both equal in nature are named by you as Jay and Vijay and appointed by you as guards at your door.
- (8) Your constant spouse, the very beautiful and delicate goddess Laxmi is always busy massaging your feet.
- (9) All souls living with you in Vaikuntha look similar to you in beauty. In Vaikuntha, pride, ostensibility and body-possession and sense of separateness are all absent.
- (10) Time cannot enter there, karma has no effect there. There is no fear of birth and death. You are the Ruler of this place!
- (11) Your devotees remain freely and happily in such place, where desire and anger end themselves; hunger and thirst do not trouble anybody.
- (12) By your kind grace, one can see easily what is invisible, and by love towards your feet, your devotees become free of any expectations.

- (13) The bed of unity is placed on the throne of equality and you sit on it with easy grace.
- (14) On your head, loyalty is the umbrella, contentment is the round flag, (Totem) and knowledge and experience are too chamars.
- (15) The four Vedas are your appointed Bhatas (people singing in praise). They are loudly declaring, how famous you are, and the eighteen Puranas are Magadhas describing your ancestral lineage.
- (16) In your conference, the six systems of philosophy are putting forward arguments and counterarguments with apt quickness of wit and are congratulating themselves about their cleverness.
- (17) Some devotees praise you without a word, only inwardly surrendering themselves to you, and you become pleased with them, and take them up to sit by your side.
- (18) You are the Satguru the great Vishnu. As a spirit, you are sensitive and containing everybody within you. By brilliance, you are the same Janardana, who are one with all the people.
- (19) Now, this Janardana is alone, filled in all the people and Eknath is also one with him. This resulted in the unitary separate existence of Eknath to be merged. This is the understanding which Eknath got.
- (20) The Guru Janardana put in my eyes, this ointment of great understanding without using his fingers, which act results in my whole body, having eyes everywhere, and my vision is all-pervading.
- (21) But if I look at the people, I see only the Guru Janardana everywhere, and by his grace, the Me has not remained separate.
- (22) In this way, the God-Almighty is pleased and he has himself explained in Marathi, the exact meaning of Bhagawata Purana, using my hand as my instrument.
- (23) I do not know why he preferred Marathi, though there are many good Sanskrit commentaries! He has written a really easy explanatory commentary in Marathi through me.
- (24) Janardana has whisked away my pride of doing or not doing this work, and now, it is he, who is speaking my words, which are explaining the book in Marathi.
- (25) The Lord has explained the 20<sup>th</sup> chapter of the 11<sup>th</sup> Skandha of Bhagawata in which are told the three divisions of the Veda, but that description conveyed to us that the Lord Himself is great.
- (26) The devotees and the men of knowledge understood the meaning, and the intention of the rules made by Vedas, but those who are attached to ritualistic action began to emphasize the faults in action, and the virtues in performance, but were further confused.
- (27) To remove that confusion, the Lord is now, in the 21<sup>st</sup> Chapter, giving in details, the purity and impurity of various actions.

(28) This explanation is being given with the purpose of educating people to give up the objects of senses.

#### भ्रीभगवानुवाच - य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् ।

# क्षुद्रान् कामांश्वलै: प्राणैर्जुषन्त: संसरन्ति ते ॥

Meaning of the Verse:

- The Lord said "Those who reject the paths advised by me in which the devotion, the knowledge, and the action are explained, and take interest in petty enjoyments with their fickle attentions are really lost in the worldly life. (1)
- (29) There are people, who neglect the three pure Vedic paths of devotion, knowledge and karma which I have now told you and follow through their greed the path of fulfilling their desires for worldly pleasures.
- (30) They forget that our relation with the body is short-lived, and by greed they run to perform selfish actions for gaining worldly happiness and heavenly pleasures.
- (31) Time as death is every moment, eating the body with the help of unsteady breath, but forgetting this, foolish people think that they are happy in various sensual pleasures and in the efforts to get them.
- (32) While they enjoy physically, they do not become aware of the certain death, and continue to suffer in the chain of births and deaths.
- (33) The selfish actions and the daily actions appear similar outwardly, but their results are different. Why is it so?
- (34) This difference is caused by the Sankalp, the intention behind the action. The Lord is going to explain this further.
- स्वे स्वेऽधिकारे या निष्ठा स गुण: परिकीर्तित: । विपर्ययस्तु दोष: स्यादुभयोरेष निश्चय:॥

- What is devotion to one's duty is virtue. The contrary of it which is devotion to other's duty is fault. Such is the conclusion about the nature of both. i.e. (virtue and fault) (2)
- (35) If you think in a certain way, karma is the same, whatever is Action; but capacity or lack of capacity makes all the difference. I shall now tell you about this.
- (36) To eat food is the work of the mouth. If it is done by nose, that is bound to be painful.

- (37) To walk is the work of the feet, but if one tries to walk on his head he would not be able to walk, but he will suffer lot of pain.
- (38) So, the action which is done according to our worthiness, our power etc becomes a source of comfort, but if action is done without capacity or eligibility, it will cause much suffering to the actor.
- (39) For example, the Ambari which is proper on the back of an elephant cannot be fit for a donkey, and the donkey may die by the burden. Such is the effect of action done without proper strength and power.
- (40) The rain water is pure, but plants will grow according to the seed. There will be crop of poppy at one place but at another place we will get lot of rice or bananas.
- (41) Milk is bitter for a man suffering from fever but a healthy person finds it tasty and nourishing.
- (42) Similarly, action done with a wish to be fulfilled through it, becomes biding but if the same action is done without any desire, it will release you from bondage.
- (43) To perform our own duty is the virtue and to perform work which is not our own is not virtuous, it is blameworthy.
- (44) So, action causes virtue as well as fault and authorities of the scriptures have made this clear in their directions.
- (45) These differences decide the purity or impurity in the action this being explained further –

#### शुद्ध्यशुद्धी विधीयेते समानेष्वपि वस्तुषु । द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ॥

- Purity and impurity (fitness for use or otherwise), virtue and fault (goodness or otherwise) and good or evil consequences are determined in regard to homogenous substances in order to regulate one's natural liking to take a particular substance by creating an enquiry in one's mind about it. (3)
- (46) The five elements are equal and the Brahman is also homogenous, one total equality. In them to find fault or virtue is unwanted but they are determined, keeping in view the intention as above-said.
- (47) In every Being there is natural tendency to enjoy objects of senses because of ignorance and authority or otherwise, specified by the Vedas or the books of religious law is not required.
- (48) As desire to enjoy objects etc is inborn, it is to provoke in the human beings and urge to withdraw from them, that the Vedas have laid down rules of what is good and what is bad.

- (49) What the Vedas have decided, is that in order to encourage withdrawal from objects as to what is pure or impure or this thing is pure and the other thing is impure etc is done by me alone and not anybody else.
- (50) I have upheld withdrawal as good in my Vedas and I have deplored indulgence in order to create nausea in human mind, about it.
- (51) I have used through Vedas a tact to give incentive to people to give up the objects of pleasures while they are normally engaged in all sorts of disastrous pleasures. Please listen to what I say about it.

#### धर्मार्थं न्यवहारार्थं यात्रार्थमिति चानघ । दर्शितोऽयं मयाऽऽचारो धर्ममुद्धहतां धुरम् ॥

- Of these purity or impurity are determined, to decide the righteous way and the unrighteous; virtue and fault are defined in order to regulate usage, and good and evil consequences are determined in order to make one's living (in exceptional circumstances) innocent Uddhava, this has been shown by me through the laws of Manu and other books for men who uphold the cause of virtue. (4)
- (52) O Uddhava, you are without any sin and your intellect is also pure. Therefore I am going to tell you what is right in regard to religious activities.
- (53) In religious performances selfish intentions are not good, unselfish withdrawal from action is good. This is the difference even in performance of one's duty.
- (54) Any action with selfish desire becomes impure and any action with intention to help others is worthy of respect of God and men.
- (55) Many great people forget that fortune is in the hands of God and to fulfill their greed for money they travel from door to door of unworthy people. If this is pilgrimage it is impure.
- (56) But if we drop our laziness and get up and go to the temple to listen to sermons or to go to sacred places or to go for worship in a temple or travel far in order to have a glimpse of a sage.
- (57) Or to go for funeral of a destitute person. These are all good. There is great merit in it. It is higher than performance of millions of sacrifices.
- (58) Vedas have postulated that only the pilgrimage which helps us to go beyond the bondage of worldly life, is the purest. Now to consider these differences is proper.
- (59) If a king forcefully puts his shoes on the head of a Brahmin, the king is to be blamed and the Brahmin is not.

- (60) If a man is going to die for want of food, there is no sin if he gets some grains from a lowly person.
- (61) But if he takes grains from him when it is not necessary that becomes a sin according to Vedas.
- (62) Great Veterans like Manu or Parashara who were the propounders of right religion and right action have laid down the faults and virtues as well as pure and impure qualities of various actions.
- (63) (Eknath says Narayana is himself explaining this subject in the next three verses)

### भूम्यम्ब्वञ्न्यनिलाकाशा भूतानां पञ्च धातव: । आबूह्मस्थावरादीनां शारीरा आत्मसंयुता: ||

# वेदेन नामरूपाणि विषमाणि समेष्वपि । धातुषूद्धव कल्प्यन्ते एतेषां स्वार्थसिद्धये ॥

- Earth, water, fire, air and ether these five elements coupled with the self (spirit) are in the bodies of all created beings from Brahma to the matter. (5)
- Yet in order to enable creatures (by regulating their activity) to attain their purpose of the four kinds, various names and forms of castes are classified by Vedas with reference to the bodies though made up of the same group of material, O Uddhava! (6)
- (64) Right from Brahma to the smallest inanimate things the five elements viz. the Earth, water, fire, air and Akash (space) are everywhere and the Brahman is the essence equally in everything.
- (65) In order to help people attain the earthly achievements and liberation, my Vedas have decided the variety of differences of name and form, for that Brahman which has no name or form, no Guna or karma and which is homogeneous one totality.
- (66) If we see the Earth down at our feet and the sky high above our head they are only one unit in themselves but the eight directions as well as the below and the above are conceptions introduced in order to make travel easy without confusion.
- (67) Similarly the name, the form, the class and the status in life like bachelorhood etc are laid down by Veda in the whole totality of existence which is Brahman, with the sole purpose of successful performance of ordained religion and karma.
- (68) In this way for the welfare of all people I have through the directives of Vedas framed rules and regulations for achieving the four great goals of human life viz, religion, adventures, fulfillment of desires, and self realisation (Dharma, Artha, Kama and Moksha)
- (69) Had I not laid down through Vedas the diverse duties and rules about the form and name the

status and the class in the society, even the structure of the society would not have been possible. Then how can one attain liberation?

- (70) Please understand that in this way Vedas have made possible the routine way of life for all and has kept implied in it the path of religious progress. However only the fortunate wise man can decipher the peculiar meaning.
- (71) If the highest importance is given to action and rituals the man will be a slave of the rituals. He will have to bother about prohibitions and sanctions about the processes of rituals but will never be able to achieve spiritual aims.
- (72) On the other hand if duty is totally given up he will be blamed as heretic, and atheist. The liberation will be far away and ordinary welfare will not be achieved.
- (73) So, that man is really wise who will understand the essential purpose of Vedas to bring about spiritual way of life while doing ordinary daily work.
- (74) But Guru is necessary to show this hidden path of self realisation in the Vedas. Otherwise ordinary people will not understand.
- (75) Thus only by the grace of Guru the secret of Vedas will be known. Any efforts done without his guidance will be futile and dangerous.
- (76) My Veda is the Guru of the world which has given a programme of routine work and infused high regard for religion and duty.
- (77) Thus my Veda is really helpful for the welfare of people. It has shown what the defects of people are. It has shown what are the defects, what are the faults and what is good in life and tactfully freed man from the attachment to this worldly life.

### देशकालादिभावानां वस्तूनां मम सत्तम । गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् ॥

- In order to regulate the activities of people goodness and otherwise are attributed by me in the form of the Vedas even to factors like space and time as also the motive behind actions and their fruit as well as regarding particular persons qualified for various types of actions. Not only this, O the noblest one, I have given good or bad qualities to substances and things. (7)
- (78) (Eknath says "As Uddhava was the best of the devotes, and really pure, a good sage of Sattwa Guna, the Lord Shri Krishna has called him as the best of Sadhus.
- (79) O Uddhava, in this world any man, may start doing any work which is not desirable, and to avoid that Vedas have decided the four classes and the four Ashramas to regulate the activities.
- (80) I will also tell you which place is not sacred, which time and which substances are proper or

improper according to those regulations.

# अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत् । कृष्णसारोऽप्यसौवीरकीकटासंस्कृतेरिणम् ॥

Meaning of the Verse:

- Of all the tracts of land, that which is untrodden by the black deer is unholy, more so that which his lacking in devotion in the minds of people for the Brahmins. Even that place, which is good by the presence of the black deer, is unholy if there are no righteous men living there. The tract known by the name of keekata (Anga, Wanga and Kalinga, roughly corresponding to the modern district of Bhagalpur in Bihar and the states of Bengal and Utkala) is unholy if not inhabited by good men. The land where Mlencchas live and also any barren land is unholy. (8) (Definition of Mlencchas, who eats the bovine flesh, speaks always against everything and has not good conduct) (Boudhayana Smriti) (8)
- (81) There is some land where though there is no rain the fields are always green and that land is called humid soil
- (82) There are other places full of stones and though there is heavy rain, no trees are grown there.
- (83) As regards various areas the purity or impurity depends e.g. where any function or programme started does not reach completion it is not fit for living.
- (84) The land where black deers are not seen should be treated as unholy.
- (85) The town or area where there are no Brahmins is unholy and even when Brahmins with bad character doing misdeeds are living it should be treated as unholy.
- (86) The land where people do not respect Brahmins they are criticized and blamed should be unfit for doing any religious ceremony.
- (87) Though there are black deers in a land but there is not devotion of God in the people, the land is unholy.
- (88) The area of Keekata, Kalinga and Magadha are famous for the lack of devotion, is unfit for any good religious functions.
- (89) The house and the court-yards are unholy where sprinkling of water, cleaning, washing etc and decorating are not done and the town where evil persons are more is also impure.
- (90) The land where there is no soft Earth but there are dry stony uneven areas is not good according to Vedas.

कर्मण्यो गुणवान् कालो द्रव्यतः स्वत एव वा । यतो निवर्तते कर्म स दोषोऽकर्मकः

#### रुमृत: ॥

- Time which is fit for doing religious actions because articles required for it are available is good. The area where good actions started are required to be abandoned for want of required material is unfit. The place where a near relative has died recently or the house in which s the child is born are impure. (9)
- (91) The place and time where material and qualified persons are easily available for performance of any good actions is declared as good by Vedas.
- (92) The time of eclipse or auspicious time due to good combination of planets is considered desirable for religious actions. The time when saints and gentlemen come as guests at the house should be considered auspicious.
- (93) If unforeseen, unexpected prosperity or great wealth is gained, that time and also the time when one has great enthusiasm for doing religious functions are considered very good time.
- (94) After the death of parents the period of some days is the best time for observance of rites etc.
- (95) This is possible only once in the life time of a man and so he should perform good actions.
- (96) The time which is really beneficial for religious actions or penance will be told now.
- (97) The time of three hours before sunrise is naturally very conducive to regular penance or study.
- (98) Now I will tell you the impure time and place when no good deeds should be started.
- (99) The time and place in which materials useful for religious performances are not available should be avoided as unfit.
- (100) The ten days after child birth or death or the time of national calamity when there is physical infirmity, are not good for religious ceremonies.
- (101) The times of famine, epidemic of any disease, the time when many robberies are taking place etc, are not suitable for undertaking religious functions.
- (102) When the householder is very angry, lazy, sleepy, dull, disinterested, that time is also not suitable for performing any religious ceremonies.
- (103) Time when the man is disturbed either by sudden gain of tremendous wealth or he hears unexpected bad news or when good pious persons are not properly respected, that also is not suitable for such good activities.
- (104) When while one travels there is some calamity or accident or there is danger to life that is

also inauspicious time.

- (105) When the householder or the performer of ceremony is disturbed by great craving for money, or when he is desperate, dejected, depressed or anguished or his mind is doubtful about the intended function, he should not undertake it.
- (106) Thus I have told you the time which is unsuitable for religious ceremonies etc. Now I shall tell you the analysis of purity and impurity of substances.

### द्रव्यस्य शुद्ध्यशुद्धी च द्रव्येण वचनेन च । संस्कारेणाथ कालेन महत्त्वाल्पतयाऽथवा ॥

- The purity or impurity of any material is decided by purifying substances by declaration by proper authentic persons, by treatment, by lapse of time and by the quantity, either great or less of the article concerned. (10)
- (107) If a man takes the urine of a cow he is immediately supposed to be purified but if a copper pot is used to hold that urine while drinking that becomes impure.
- (108) If a man sprinkles a little water on the flowers the flowers become fresh and pure but if he smells the flowers, they are considered useless for worship of God.
- (109) If a Brahmin worships fire the Brahmin becomes pure but if sacred fire is used to burn the dead body of a Brahmin that fire becomes impure.
- (110) If the rice ball (pinda) is kept on the sacred grass (durbha) that pinda is pure but by chance the durbhas touch the pindas in a wrong way that grass sticks (durbha) become impure. The science of religion decides according to the Vedas the purity of otherwise, of materials, in such strange way.
- (111) When any substance is not definitely known to be pure a good pious Brahmin should be asked about it and his decision should be taken as right because any thoughtful judgment by a good Brahmin is honoured even by Gods.
- (112) By using a little ghee the food is made pure, the new grains are purified by performing a sacrifice of fire, and the science says that salt when slightly heated becomes pure.
- (113) When the letter Ra  $(\mathbf{T})$  is uttered by adding Ma  $(\mathbf{H})$  to it, the name becomes
- (114) Rama which purifies the mind but if after Ma (**H**) the letter **E**I (Dya) is added it becomes Madya and it becomes a sin.
- (115) The woman in menses becomes pure on the fourth day by bath. The rain water becomes pure by keeping it still for three days. The impurity of ten days after birth in the house or a death

in the family is wiped out by the bath on the tenth day. Thus time factor is related to purity.

- (116) Yesterday's food is stale today. So it becomes unfit for eating. Some food articles become stale and unwholesome even within some hours and they also become unfit for eating.
- (117) The food which is fried in pure ghee, however, remains eatable for some days. The food which gets sour and gives out bad smell is immediately unfit.
- (118) If a dirty man touches a small amount of water stored in a pot in the house, it is totally unfit for use.
- (119) But if there is big body of water like a large pond or continuous flowing water of any brook, it does not become impure even if a dirty man touches it. (A Chandala or such low caste man)
- (120) If there is a small amount of cooked food and if a dog or a crow touches it, the whole food should be thrown away because it is contaminated.
- (121) If, however there is a large quantity of food prepared for thousand of persons and if it is touched by a dog or a crow or any dirty animal the part which is touched by the mouth of that animal should be taken out and thrown away and the whole remaining quantity of food is considered pure.

# शक्त्याऽशक्त्याऽथवा बुद्ध्या समृद्ध्या च यदात्मने । अघं कुर्वन्ति हि यथा देशावस्थानुसारत: ||

- By physical fitness or otherwise or by knowledge and the affluent circumstances or otherwise of the person concerned the impurity or otherwise is decided. The sin which the agencies of pollution bring to a soul, really do so only according to the local conditions and other circumstances of the individual concerned. (11)
- (122) If there is Moon eclipse or Sun eclipse a healthy man must bathe after the eclipse is over, otherwise he is impure but if there are children, old people or ill persons they should not bathe.
- (123) If there is a child born in a house the direct brothers and relatives have to observe untouchability.
- (124) But if the child is born in some other town and if the relatives come to know about that birth after ten days of the birth they need not observe the untouchability.
- (125) Sometimes it so happens that one person dies today and other relative dies tomorrow then the segragatory period of ten days from today is sufficient for both the deaths.

- (126) If a man is poisoned, that poison is removed from his body by snake bite; the same is the case with the period of these ten days,
- (127) The sins or merits of actions done intentionally have to be suffered; there is no escape from the result, but actions which happen unawares are not producing any sins or merits and no bondage.
- (128) Self knowledge purifies the consciousness. This is effected by Viveka and Virakti (awareness and desirelessness).
- (129) If a rich man wears dirty torn or repaired cloth it is impure for him.
- (130) But a poor man may use such cloth. He is not to be blamed for it. This is a very thoughtful provision in our scriptures.
- (131) If a rich man takes dinner alone it is to be classified as an unworthy action, the food is not pure but if a poor man eats it alone it is very good for him.
- (132) It is like eating sin if a person takes meal without offering oblations to the five recipients of his food. If a guest is turned away without giving him anything it is like losing all our spiritual merit.
- (133) When we live in our house, in our town the daily routine of rituals, bath, taking the name of God, etc should be fully performed. If we go to other town or village, half of the rituals may be observed. If we go to a big busy city, only one-fourth of the daily performance of penance, rituals, worship etc may be observed and if we are travelling in the company of other persons we should follow what all of them are doing. We should not insist on performing all our routine.
- (134) This arrangement is fixed by the science of religion after considering the conditions of the places and the time. If any other way of performing daily routine is followed that person will be a sinner.
- (135) When there is good strength and ability a man should not avoid this duty. If he avoids it is a sin. Similarly if one performs this routine when he is having fever or any malady, again in that case also he is blame-worthy.
- (136) Up to now the purity or impurity of things, articles etc, according to the religious science is told. Now further information is being given by the Lord Shri Krishna.

#### धान्यदार्वस्थितन्तूनां रसतैजस्त्तर्मणाम् । कालवाय्वग्निमृत्तोर्यै: पार्थिवानां युतायुतै: ॥

Meaning of the Verse:

The purity of food grains, articles of wood, bones (such as ivory) and textiles, substances like milk, ghee and honey, metals, hides and skins and earthen pots etc is done by passage of time

by air, by fire, by water and with earth and water jointly. (12)

- (137) If something is given to us by a low-caste person (Shoodra) such as food grains or any dry articles, they are considered pure after one night. The wooden articles like special ladles etc are cleaned by water.
- (138) The nails of a tiger and ivory are impure, so long as they are wet but they are pure when they are dried.
- (139) Silken threads are always pure. Woolen threads become pure by dry air and cotton threads become pure when properly washed in water.
- (140) Cow's milk is pure if kept in earthen pot or bronze pot but it becomes unwholesome if kept in a copper pot. Sour things like tamarind are used to cleanse the copper articles and by salt the sour food articles are purified.
- (141) Ghee becomes pure by use of heating process. Fire becomes sacred by the Mantras recited by Brahmins. Brahmin remains pure by his performance of daily religious duties and religious rituals become pure if accompanied by Vedic Mantras.
- (142) Veda becomes pure when uttered by the Guru, while the Guru himself remains sacred by his state of self bliss. Jeeva becomes pure by water which is touched by the toe of the Guru and water becomes sacred when touched by the feet of Brahmins with proper procedure.
- (143) The ground becomes pure by sweeping and sprinkling of water. Water in a well or a lake is pure. Hide becomes usable by oil and oil is considered pure when kept in any pot of skin.
- (144) The tiger or the deer skins are considered pure when properly processed. Gold is purified by fire.
- (145) In this way the method of cleansing or purifying various articles is given in the books of Smriti. Now when things are dirtied and are required to be cleansed, the method is given as follows.

#### अमेध्यलिप्तं यद् येन गन्धं लेपं व्यपोहति । भजते प्रकृतिं तस्य तच्छौचं तावदिष्यते ॥

- That by recourse to which an article (such as stool, household utensils etc) smeared with an impure substance sheds its foul smell and coating and returns to its natural state, is considered to be its purifying agent. (13)
- (146) There may be a utensil or wooden furniture or any chair etc which is smeared by dirty foul thing. It should be washed completely till the foul smell disappears.
- (147) If the body of a person below his navel is made dirty it should be washed by a cleansing

agent till the bad smell and dirt are washed completely.

- (148) If the dirty article is smeared on the body above the navel the man should take a bath and wash his body with clay, earth etc till the dirt disappears.
- (149) Dirty things can be washed easily but their bad smell remains. That should be complexly washed out. Then only the body is supposed to be clean.
- (150) The Vedas have laid down such instructions for articles to be cleaned from outside. Now I shall tell you what action is to be taken for purification of the inner consciousness of a person.

# रनानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः । मत्स्मृत्या चात्मनः शौचं शुद्धः कर्माचरेद् द्विजः ॥

Meaning of the Verse:

- A Brahmin should keep himself clean inwardly and outwardly by bath, charity, penance, faith in me, actions of religious rituals and remembering my name. (14)
- (151) In the childhood from Garbhadhana to first feeding by ordinary food should be done. In the kumara state Choula ceremony is done and by thread ceremony the boy is considered to be Brahmin.
- (152) To qualify oneself for any religious performance bathing is necessary. When some money is given in charity the remaining money with us becomes pure. In order to develop desirelessness and if there is laziness we should by effort shed it and start some activity.
- (153) When our mind is fixed and faithful in the devotion of God it is called the cleaning of mental force and by constant remembering of my name the mind is purified.
- (154) Brahmins who are wise are according to the instructions of Vedas expected to do these things for self-purification.

# मन्तूस्य च परिज्ञानं कर्मशुद्धिर्मदर्पणम् । धर्म: सम्पद्यते षड्भिरधर्मस्तु विपर्यय: ॥

- The purity of a mantra is brought about by knowing its meaning properly and when karma is offered to me it becomes pure. Religious merit is acquired through the above factors while the reverse (their impurity makes for unrighteousness) (15)
- (155) Mantra becomes pure when its meaning is understood. Karma becomes pure by offering it to Brahman. There are six factors for the actor to be pure as laid down by Veda.
- (156) They are place, time, material (money), Mantra, karma and the health of the actor. When

these are right the action becomes fruitful.

- (157) The purity of money only that money which is given to destitute, poor people in their difficulty or given to my devotee is pure.
- (158) Money earned by our own efforts is pure but money acquired through greed is not pure.
- (159) Mantra is pure when the meaning of it is understood.
- (160) When pride increases by receiving and reciting a Mantra and when there is intention to control or kill or unjure somebody, in the recitation, that is impure.
- (161) The karma by which the bondage, the attachment to things etc is cut that karma is very pure.
- (162) When the pride of the body increases in the performance of a karma and the bondage of the actor increases that karma is impure.
- (163) Some karma when performed destroys all the bondage of the karma itself that is a pure action. O Uddhava, the place where people are of pious mind is a good place.
- (164) One may live in a sacred place but if the defects etc of others are being seen by people then that sacred place is also Tamas. There the actor is doomed.
- (165) If a person is in the habit of finding faults in others while he is living in an ordinary place, this sin is washed when he lives in a sacred place but if he finds faults in others in the sacred place also, the Jeevas are always burdened with those defects.
- (166) When there is a sense of Unity among people in a particular place that is a good place and for a Sadhaka the time when he is cheerful should be taken as good time.
- (167) The three hours of dawn are naturally pure but if the mind is disturbed even at that time, it is not conducive time for good penance.
- (168) An actor is pure when he has no pride and performs the actions easily and naturally.
- (169) The actor who thinks himself proudly to be the actor, the doer is bound. Because of the pride of body by which the actor acts, he becomes impure.
- (170) These are the six factors of proper and improper nature of the actor, the place, time etc when a person acts according to the Dharma (having proper time, place, mentality, mood etc) he becomes free and when he acts contrary to these he becomes impure and bound, attached to karma.
- (171) So in this way the signs of proper and improper nature of things are very complex and many deep thinkers are also perplexed in deciding what is right.

# क्वचिद् गुणोऽपि दोष: स्याद् दोषोऽपि विधिना गुण: । गुणदोषार्थनियमस्तद्भिदामेव

# बाधते ॥

- In some cases even a virtue turns out to be a fault and vice versa in the light of a scriptural ordinance. In this way that ordinance determines goodness or otherwise of a particular object and eats at the root of the distinction of good and bad etc. (16)
- (172) Sometimes a virtue in the case of a person becomes a vice in the case of another person and thus action itself creates great defect in itself.
- (173) Achamanam is a purifying action when done properly but if it is done while sitting with our face at the south that Achamanam creates fault.
- (174) If a medicine which is good to relieve pain in the ear is put in our mouth the same becomes troublesome and even may lead to death.
- (175) While doing Achamanam if water is taken in small proportion, it is purifying act but if more water is taken that amounts to taking a wine.
- (176) Jackfruit contains beans with sweet cover but if it is eaten more it creates tremendous pain in the intestines.
- (177) To worship the Sun is meritorious but if a leaf of the 'Be' is offered to the Sun God that worship is spoiled and becomes sinful.
- (178) In this way action itself is good or bad by slight difference. Merit in one case becomes fault in other case and vice versa.
- (179) For example suppose a Brahmin is about to take bath near a well on the road where it is possible that he will be robbed of his clothes etc, to stop that Brahmin is not bad; to take him to some other place is a good act.
- (180) Suppose a Brahmin is about to drink water which you know to be poisoned, you must whisk away that pot. It is a good act.
- (181) To maintain the sacred fire is a merit for a householder but for a Sanyasi it is a fault. To recite Vedas is virtue for Brahmin but a wrong act for a Shoodra.
- (182) In the Vedas such rules are made in order that people should slowly give up the selfish acts but people are confused because they do not see the intention of the Vedas.
- (183) Just as in the dark night the little light of fireflies shines, so while there is ignorance the consideration of right or wrong action becomes very important.
- (184) So there is definite fall from the path of spirituality if we make much fuss about what is

default and what is right. The Lord is telling this further.

#### समानकर्माचरणं पतितानां न पातकम् । औत्पत्तिको गुण: सङ्गो न शयान: पतत्यध: ॥

- In the case of those already fallen in morals, action which is sinful for others not so fallen, is not further degrading. Similarly for a householder, permitted intercourse with his wife is a virtue, though for a bachelor or a Sanyasi it is a sin. A person already lying on the ground has no danger of a further fall. (17)
- (185) The low-caste persons are already regularly doing wrong things. For them drinking wine or doing other so called bad deeds is not considered further sin.
- (186) If a cloth is dipped in black colour, it cannot be further blemished by any dark colour. If darkness is smeared by ink what is going to happen?
- (187) Similarly one who is born in a Chandala caste cannot have any blemish or dirt. Dark ointment cannot be darkened further by soot.
- (188) If an inanimate thing is poisoned, what suffering can it have? Similarly how can a confirmed sinner commit more sin?
- (189) One who is lying on a low ground has no danger of falling further. Similarly a man who is very proud of his physical body is already doomed. What further fall can he suffer from?
- (190) A man who is a slave to sensual pleasures because of the Rajas and Tamas in his character will not suffer more from the attachment to his body by eating such small things as toffee, chocolate etc.
- (191) One, who takes an intoxicating drug and dances in the frenzy, is not aware whether his cash kept in his clothes is lost or fallen.
- (192) Similarly one who is under the influence of pride of his body and prey to passion for sex does not know what a great loss of his own welfare, he has suffered.
- (193) It is said that a man who is suffering form poisoning is asked to eat the excreta of a swine. Similarly for the mad addicts of sex, I through Vedas have put down the limit of having sex only with one's wife.
- (194) This is because wise people say that an excreta of a swine is a medicine for a poisoned man. It does not mean that the excreta is a regular food.
- (195) So long as there are male and female sexes in the nature, enjoyment cannot be prevented but in order to curtail uncontrolled passion, this rule of married life is imposed.

- (196) It does not however mean that this conjugal relation with the wife is unrestricted. There are only a few days in which it is allowed.
- (197) Another provision is there which asks a man who has got a son to desist from any further indulgence in sex.
- (198) Just as a man whose poison is made ineffective does not volunteer to take that swine's excreta, so a man who is desireless, remains away from his own wife.
- (199) Thus the intention of Vedas is to discourage man from committing sin and showing the faults and the merits of the actions the man is encouraged gradually to be desireless.

#### यतो यतो निवर्तेत विमुच्येत ततस्तत: । एष धर्मो नृणां क्षेम: शोकमोहभयापह: ॥

- A man should get rid of attachment for each of those objects and actions from which he has tuned away. This righteous course is salutary for men and by doing thus man is freed from greed, infatuation and fear. (18)
- (200) My Veda has intention that person should desist from worldly objects and it has introduced the matter of finding what is wrong and what is right, for that purpose only.
- (201) Naturally people cannot give up all the objects suddenly, so Veda has used a tact to show the faults in many attachments so that people will gradually start to give them up.
- (202) As a man turns away from these objects, gradually, he begins to be happy with himself and when a state of mind is attained when it is not occupied by anything, the seeker becomes United with me.
- (203) The impediments in the attainment of this Unity are the indulgence of man in sensual objects or mental concepts and when they are removed, naturally he becomes one with me.
- (204) What happens when this state is attained? The ego is destroyed. The sorrow and attraction to everything disappears and ignorance is also gone.
- (205) When ignorance disappears the most dangerous concept of being born also disappears and death dies and Jeeva is no more in a separate existence.
- (206) Just as night with all the darkness has no place in the world when the Sun rises so when ignorance together with the sense of being a Jeeva is destroyed, there is no place for the fear of worldly life.
- (207) When we see clearly that the mirage is no water but an illusion created by Sun rays we have freedom from that illusion. So similarly with self knowledge the whole existence of the world becomes false together with its fear.

- (208) I repeat that the duties and prohibitions laid down in the Vedas are to encourage the giving up of attachments and attain welfare.
- (209) Those who do not know this real aim of Vedas say that Veda endorses outward actions but really Vedas advise desirelessness which destroys the attachment to objects.
- (210) If a man abides by the way of living within the code of conduct given by Vedas his mind becomes disinterested in pleasures and gradually reach the final aim of liberation from birth.
- (211) But people who flout the order of Vedas and indulge into attachment to pleasures without any control have to suffer greatly. Please listen what I say about it.
- (212) Whatever is followed by men in the wake of outward activity is all a thing which is to be deplored because it is the most disastrous way of life. (Eknath says The Lord is telling Uddhava the details of this subject which are covered by the following four verses)

# विषयेषु गुणाध्यासात् पुंस: सङ्गस्ततो भवेत् । सङ्गात्तत्र भवेत् काम: कामादेव कलिर्नृणाम् ॥।

# कलेर्दुर्विषह: क्रोधस्तमस्तमनुवर्तते । तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥

- When a man thinks about the good quality of any objects he comes into contact with it. By being in contact there is a sense of belonging and liking of that object. This leads to desire to posses that object and enjoy it and then there is enmity with others. (19)
- By enmity there is uncontrollable anger and anger begets Tamas. By Tamas immediately the thinking capacity and the character of a man is completely shadowed and darkened. (20)
- (213) When the mind of a man broods over the sweetness of any object, it becomes mad to get it.
- (214) When this attachment increases there is lust and passion. In that passion the man undertakes any troubles and hard work.
- (215) But everything which he does turns into a means of further harassment and there is great inward friction until he gets what he wants.
- (216) This causes anger between two thoughts and also two persons quarrelling for the same thing.
- (217) Anger destroys the sane thinking and the great infatuation destroys the wisdom and discretion.
- (218) This development destroys the sensitivity and discrimination. The thought becomes stunned. The man is not mindful of what is right and what is wrong.

# तया विरहित: साधो जन्तु: शून्याय कल्पते । ततोऽस्य स्वार्थविभ्रंशो मूच्छितस्य मृतस्य च ॥

Meaning of the Verse:

- When the man is deprived of his judgment he is as good as a non-entity. The very purpose of life of such an almost unconscious and dead man is consequently defeated. (21)
- (219) When discretion is lost, the man becomes stupid. He is neither worldly wise nor spiritually wakened. As he does not know the right path he is being put to a loss every now and then.
- (220) He is so thoughtless that one many call him unconscious. He is ignorant and becomes confused in every event.
- (221) In this way he is neither alive nor dead and then he has lost his welfare, a great disaster being evident in his life.

### विषयाभिनिवेशेन नात्मानं वेद नापरम् । वृक्षजीविकया जीवन् व्यर्थ भस्त्रेव य: श्वसन् ॥

- Due to the attachment for the pleasure of senses, he who knows neither himself nor the Supreme God, lives in vain like a tree and breathes like the bellows. (22)
- (222) As he is very much mad for pleasures available from the objects of senses, Tamas destroys the thinking and he has loss of memory.
- (223) His condition is like a man who is drunk, out of sense and unaware of his whereabouts.
- (224) Like a man suffering from typhoid he goes into delirium and talks senselessly. He does not recognize his relatives or others.
- (225) As he is confused he remembers irrelevant things and because of loss of right memory he is really confined to stupidity.
- (226) Or when a man is possessed by a ghost, he utters weird sounds, and hallucination takes place, by which he begins to bark, thinking himself to be a dog!
- (227) Such is the case of all people who are confused. Their condition is like a man who has a bad dream and awakens crying out that he is being killed in a war.
- (228) In this way all the beings are completely illusioned by the enticement of all the pleasurable objects and are maddened in their thinking, thus becoming foolish.

- (229) Suppose a dumb man experiences that a mosquito has entered his nose. What does he do? He sneezes, coughs, exhales forcibly, makes strange noises, but cannot throw out that mosquito.
- (230) Similarly by the pangs of sorrow people become helpless and not knowing what ot do to escape the whole pathetic condition, they inwardly remain suffering.
- (231) By the force of their ego and pride they are intoxicated and that becomes dangerous for them and they as if go astray and fall in a deep well.
- (232) For example, the bullock pulling the crusher of the oil-man moves round and round, having its eyes covered but its journey never ends.
- (233) It hastens and runs on that fixed route but his rounds do not come to an end and the first feeling of giddiness also disappears.
- (234) Similar is this round of worldly life where people run after objects of pleasures creating false goals. But they do not know the power of God. They run like a disturbed serpent.
- (235) The man is inwardly as dark as the night of the last day of the month; he has not known what actually his worth is and how all the relatives are false. For him there is no ray of hope in the world which is as dark as night for him.
- (236) Like the bellow of the ironsmith their breathing is useless. They are neither living nor dead. They are as inactive as trees standing.
- (237) Now you may say that Vedas have stated that persons performing actions with a desire to gain happiness reach heaven and enjoy all the pleasures but these are the statements made by greedy persons only and is not good for final welfare. Please listen my explanation.

#### फलभुतिरियं नर्णां न भ्रेयो रोचनं परम् । भ्रेयो विवक्षया प्रोक्तं यथा भेषज्यरोचनम् ॥

- Such a promise of reward given in the Vedas does not point out the way to final bliss but it intends to create in the mind of men externally inclined a taste for ritual acts as an encouragement for final beatitude just as parents give sugar to a child to encourage it to take bitter pills of medicine. (23)
- (238) Stupid people never act without selfishness and therefore the promise of happiness given in Vedas is to encourage them to act.
- (239) To work with desire for self and to work unselfishly involve action which is outwardly similar but the whole difference is in the motivation.
- (240) Rain water when fallen in a living shell during the time of Swati star constellation creates a pearl but water taken by a serpent creates venom.

- (241) So, if we conceive a state of desirelessness, it creates a state of freedom and if we have desires in our mind, it creates a tight bondage.
- (242) What Vedas have promised as heavenly pleasure is not the real intention but it is like the promise of sweet sugar given to a child to encourage it to take bitter medicine.
- (243) By medicine the ailment is cured but the child likes the sweet sugar, which is not the result of medicine.
- (244) In order to make lazy fools eager to do something within religious code, the Vedas have shown before them the aim of heavenly pleasure.
- (245) Now you may ask When men favouring selfish action say that Vedas advise positive activity, how can I believe that Vedas advise withdrawal from the worldly actions?
- (246) Eknath says If Vedas are supposed to provoke selfish action, it would have been disastrous to the welfare of mankind. The Lord Shri Krishna, therefore, deplores the selfish actions and explains how the intention of the guidance of Vedas is towards the path of return.

# उत्पत्त्यैव हि कामेषु प्राणेषु स्वजनेषु च । आसक्तमनसो मर्त्या आत्मनोऽनर्थहेतुषु ॥

## न तानविदुष: स्वार्थं भ्राम्यतो वृजिनाध्वनि । कथं युञ्जात् पुनस्तेषु तांस्तमो विशतो बुध: ॥

- Indeed, mortals naturally have their mind attached to objects of desire, to their life including sense organs, vitality etc as well as to their own people, relatives etc, even though they are ultimately sources of misery and bondage to the Self. (24)
- How can the Veda direct such men, who are blind to their real interest and yet believing in the Vedas and wandering in the path of enjoyment in Heaven and afterwards being born in the lower categories of animals etc because of their desires while performing rituals, once more to those very enjoyments for which sacrifices and rituals are advised? (25)
- (247) As soon as birth takes place the person likes his body. He thinks that he is his body and becomes attracted to various things.
- (248) Because of the pleasures he gets, when he is adult he likes his wife and children, his relatives and money. This is all natural.
- (249) This attraction to objects is natural to all beings but it leads the Jeeva to lower states of existence.
- (250) If Veda will encourage this attraction by sanctioning it by code of conduct, it would be a

cause of disaster.

- (251) Veda will be so detrimental to welfare of man that it would be like whipping a man who is already dying or put forcibly a heavy stone on the head of a man who is already drowning, or like, throwing a blind man in a deep well.
- (252) If Veda would be responsible for such encouragement to enjoyment, who else will save the Jeevas? If the king himself starts looting the people who will help the poor?
- (253) A man who does not know the real meaning of Vedas becomes active in the outer life, attracted to various articles, wrongly interprets Vedas as giving a license to uncontrolled behaviour and thus Veda becomes disastrous to foolish people.
- (254) For example, a son suggests to his father, during the period of eclipse that they should eat the sweet porridge (which is prohibited by religious code) but the father guides the son and says that when the eclipse is over they would cook fresh food and take it.
- (255) My Veda is like this. It allows action but with certain provisos. The proneness of man is curved by Vedas in order to finally make him withdraw from worldly life.
- (256) The orders of Vedas are for freeing men from their doom in the indulgence of their mind and body in the enjoyment of lower pleasures.
- (257) Only people who are dull-witted and enamoured to karnal desires declare that the instructions of Vedas are encouraging selfish actions. This is being described by the Lord further. (Eknath says)

#### एवं न्यवसितं केचिदविज्ञाय कुबुद्धय: । फलभुतिं कुसुमितां न वेदज्ञा वदन्ति हि ॥

- Not knowing this intention of the Vedas some misguided people interpret the promises of fruit as offering blossoms in the shape of heavenly enjoyment. But the knower of real intention of Vedas does not say so. (26)
- (258) Persons who are selfish never perform their legitimate duties unselfishly. The ideas have put forth a promise of future happiness to encourage them to sacrifice something and do their duties.
- (259) Salt loses itself if put into the sea; so also, a man loses his selfish tendencies when he begins to do his ordained duties.
- (260) Two wicks joined together do not give two flames but they give only one flame.
- (261) Camphor while touched by a flame becomes fire only and does not remain separate; similarly, when one does his own duty, his own karma and his desires die down.

- (262) Action or inaction is like a group of bamboo trees. When duty creates a friction, the spark of purification of mind is created and it burns to ashes Karma in its totally binding nature.
- (263) Doing one's own duty with some aim in our mind at the beginning ultimately removes the very choice of selfish or unselfish action.
- (264) Fire created by friction between two dry pieces of wood destroys both the pieces and we see only fire.
- (265) My Vedas are like that. They finish the bondage of karma through performance of the karma only.
- (266) Though Vedas have promised heaven etc through our own action, the man who becomes attached to that promise, only meets with his doom!
- (267) Suppose a crop of gram is cultivated in a field and not waiting for the grains to be ready, if we cut the plants for cooking vegetable, will it be our gain or loss?
- (268) Jowar plants when raw are delicious to eat. If we take out all the sprouts will it be our gain or loss?
- (269) I shall tell you how people who become proud of selfish actions for their own duties, come to lose their real benefit.
- (270) Seeds of gram are brought for sowing in the filed, but if one roasts the seeds to eat, will he not be a foolish man?
- (271) To sell horse and to purchase its material instead, or to sell butter and purchase buttermilk instead or to throw away boiled rice and keep the watery paste are actions similar to performance of our ordained duties solely for getting the worldly or divine pleasures through them!
- (272) Those who are stupid and misguided like this forfeit the fructification of their own religious duties, They are called men of spoiled intellect.

(The Lord is now describing the signs of such spoiled intellects)

### कामिन: कृपणा लुब्धा: पुष्पेषु फलबुद्धय: । अग्निमुग्धा धूमतान्ता: स्वं लोकं न विदन्ति ते ॥

Meaning of the Verse:

Men who seek the pleasures of senses become miserable, greedy, thinking that the heavenly pleasures are the real fruit of their performances become attached to them and go by the path of smoke and do not realize the self. (27)

- (273) The desires of selfish man are never quenched. He is miserable slave to his desire. He is called miserly.
- (274) Like a crane standing still in shallow water to catch fish, he is alert for fruit while performing any ceremony.
- (275) Just as an unfaithful woman makes a show of her love for her husband, while all the time eager to find an opportunity to visit her lover's house, he also performs rituals all the time dreaming about the heavenly pleasures.
- (276) An innocent child may mistake something else as eatable fruit. Similarly this man thinks that heavenly pleasures are the real happiness, which he thinks to be permanent.
- (277) He always feels anxious that the rituals must be properly done to ensure that pleasure and thus suffers.
- (278) He is slavish, miserly and greedy and this enshrouds his right thinking by confusion.
- (279) Confusion gulps the discretion and the knowledge, and Tams rages in his intellect.
- (280) The mind becomes foggy and his condition is like a man gone wayward in the forest at dark night, guided by a blind man.
- (281) This man is in a plight similar to that man in the forest. Once the guidance of discretion is gone the mind becomes totally confused.
- (282) He becomes as ignorant as a small child and cannot clearly understand what result follows which kind of action.
- (283) As his inner sight becomes foggy, he does not remember what he is, what his position is and what is his duty and aim!

#### न ते मामङ्ग जानन्ति हृदिस्थं य इदं यत: । उक्थशस्त्रा हासुतृपो यथा नीहारचक्षुष: ॥

- My dear Uddhava! With rituals acts as the only theme of their talks and intent on gratifying their flesh, they are unable to know me though present in their heart and who is the Universe and the cause of the Universe, unable to know me as the man cannot see properly in a fog. (28)
- (284) My dear Uddhava since you have asked me about the real meaning of Veda and the seeming contradiction in Vedic directions and my today's advice, I have told you the facts.
- (285) As Uddhava was pleased by listening to the Lord, the latter called him 'my dear' and further said –
- (286) As these people are attached to desires they do not know me residing in their hearts as

Paramatman.

- (287) My residing in their heart does not mean that I am at a particular place only. Just as waves are sea only I and the world are one.
- (288) As in the ornament the gold is as it is. So in the world I am as I am complete.
- (289) People recognize me, form, colour or the whole world because I give them the light of knowledge but all these variations have no relation with me.
- (290) Though the sky is reflected in water it does not get wet. Similarly though I am manifest as the world I am not bound by it.
- (291) Though I am the whole world the Lord, the image, and the occupant of the whole world those who are interested in food and sex only do not recognize me.
- (292) A man who is blind or who is caught in a dark cave cannot see and may fall in a ditch.
- (293) Similarly those who are confused, infatuated and asleep by ignorance fall in the ditch of stupidity and do not see me though I am near them.
- (294) They suffer from this great fall by not knowing me and by becoming slave to their desires, not knowing the real meaning of Vedas.
- (295) I am all the time dwelling in the heart of all the beings giving them light of knowledge.
- (296) Eknath says the Lord is now telling further about how the selfish persons do not know the real meaning of Vedas.

#### ते मे मतमविज्ञाय परोक्षं विषयात्मका: । हिंसायां यदि राग: स्याद् यज्ञ एव न चोदना ॥

- Not knowing my hidden intention of Vedas to curb the passion of men for destruction of life, restricting it to sacrificial rituals only and that it is not obligatory to destroy life, those men kill animals as a past time. (29)
- (297) Hidden is the meaning of my Vedas. People do not know it and think that the heaven is final truth.
- (298) Only in order to encourage people to act, Vedas have mentioned heavenly pleasures but believing that to be the real meaning and intention, people start rituals with a great force of desire.
- (299) When they use sacrifice as an excuse to kill and eat animals, it is actually unjustifiable violence, because they are flesh eaters by choice.

- (300) What happens when they die? The very animals which they kill are ready on the other shore of earth intent upon killing these people as revenge.
- (301) Now, tell me how can they get heavenly happiness? Those foolish people go to hell to suffer heavily because of their violence.
- (302) People kill animals to eat meat and satisfy their palate and hunger. Vedas have prohibited eating of flesh in many conditions in order to restrict cruelty involved in meat eating. Vedas have allowed it only at the time of sacrifice.
- (303) Time, place, situation, Mantra, technique, procedure, method and all the utensils are required to be very auspicious and clean.
- (304) The man who performs the act of killing is required to be strong and
- (305) rich one, with full knowledge of Yadnya. If the animal cries due to pain while the man kills the animal, by hitting it by bare fist, he is required to perform the specific purificatory rites! These rites are full of hard penance etc but people are very eager to kill animals and eat their flesh.
- (306) After ceremoniously killing the animal, only the little share of it which comes to the lot of each man related to that Yadnya, is to be taken! The morsel should not touch the teeth and it should be swallowed quickly.
- (307) If the eater relishes the taste and enjoys it, then again it is wrong action and he has to undertake purificatory rites.
- (308) So, you should understand that Vedas intend to resist and avoid meat-eating and not to encourage it.
- (309) Prohibition is the aim, and in order to prevent killing of animals at random, the code is laid down, to allow it only for sacrifice, and that also in a very small quantity.
- (310) All this provision is made in the Vedas to prevent large scale violence which foolish selfish persons perpetrate. Actually Vedas intend to stop killing of animals and eating of flesh!

# हिंसाविहारा ह्यालब्धै: पशुभि: स्वसुखेच्छया । यजन्ते देवता यज्ञै: पितृभूतपतीन् खता: ॥

- Those wicked men indulging in destruction of life as a sport with their mind set on the pleasures of sense, worship the gods as well as the rulers of evil spirits through such Yadnyas where animal sacrifice is permitted, do theses things only to satisfy their lust! (30)
- (311) Those disregard the prohibitions laid down in the Vedas and make a sport of killing animals,

and boast about their performance of rituals!

- (312) By violent killing which is a sin, they wish to propitiate gods, lower level residents of the astral plane, ghosts and ancestors.
- (313) If bad seed is sown in the field we have no chance of having good crop, the seed is wasted and we have also to pay the agriculture levy in the government.
- (314) The same is the condition of persons who cruelly kill animals at random. They cannot go to the heaven, they waste the human birth, and further they suffer in the hell!
- (315) They give pain and death to animals. They become liable to pain for themselves. This plight of such performers of the sacrifice involving cruelty is further being described by the Lord Shri Krishna.

# स्वप्नोपमममुं लोकमसन्तं भ्रवणप्रियम् । आशिषो हृदि सङ्कल्प्य त्यजन्त्यर्थान् यथा वणिक् ॥

- Like a merchant who spends his money in his business with a greed to gain benefit, these people waste their money and material in the rituals of the sacrifice, thinking and believing that the heaven world is permanent, while it is as impermanent as this world! (31)
- (316) Just as scenes witnessed in a dream fade away, so also the world is a scene which fades away and is a product of a concept. Here persons who have desires feel that the Heaven is real.
- (317) For example mirage is surely an illusion and suppose a boy wants to drink cold water from that mirage! Similarly these people want the heavenly pleasures.
- (318) When one says that the road goes beyond the tree, the man who wants to go would imagine that he has first to climb the tree and then go beyond. The deception which these people suffer by listening to the grand imagery of the Heaven world is similar to this.
- (319) To encourage people to act within the duties ordered by scriptures Vedas have given the promise of heavenly pleasures as an additional benefit and not the final aim but selfish people think it to be the final goal and run for them.
- (320) When a wise man takes the guidance that the road is beyond the tree, he does not climb that tree but circumvents the tree and reaches his destination happily.
- (321) Similarly the man who disregards the fruits of heavenly pleasures, while performing his duty unselfishly purifies his consciousness and realizes the Brahman.
- (322) Just as the deers are enchanted by the hunter's noise ordinary people are enchanted by the

heaven world and miss the very important performance of their duty.

- (323) These people waste the valuable human body desiring for riches in this world which they spent in rituals, being greedy for the promised pleasures in the world beyond.
- (324) For example a certain merchant not very thoughtful, imagines that if he goes to the lands beyond the seas, procures a ship not in very good condition and embarks upon the oceanic journey.
- (325) By taking the advise of thoughtless seaman he takes with him all his money and starts on that journey in that half broken ship.
- (326) Eventually the ship sinks, the man dies with all his money. Similar is the fate of such people who are enticed by haven but drown themselves in the worldly occupations.
- (327) Here performance of our religious duty is the money of the merchant. Purity of the mind is the capital and human birth is the investment which is lost.
- (328) The Lord says that these desires are the products of three qualities or Gunas, which is the root cause of their disaster. He describes their characteristics further.

#### रजःसत्वतमोनिष्ठा रजःसत्वतमोजुषः । उपासत इन्द्रमुख्यान् देवादीन् न तथैव माम् ॥

- Those who are having Rajas, Sattwa and Tamas in their life and also a desire to worship Gods according to these tendencies often propitiate other gods and Indra, their king but they do not worship me. (32)
- (329) When the Guans viz, Rajas and Tamas are prevalent, Sattwa also joins them and because of the Rajas it creates desire which is very forceful.
- (330) This desire has got tendency to like objects which are in consonance with the particular Guna and select other people for friendship who are also selfish like him.
- (331) By the company of selfish people the person is attracted to actions and rituals which are supposed to bring in sensual pleasure and there is tendency to perform sacrifices in order to gain pleasures in the other world, to please Gods, ancestors, ghosts and hosts of angles working under these gods.
- (332) These people, being slaves to their pleasures disregard me, the Almighty and worship other Gods.
- (333) Here you may say that why should it matter if they worship other gods since you are everything including the Gods; but you may feel like that. They do no believe this, all their aim is to enjoy at lower level, particularly at physical level.

- (334) My dear, indirectly through Indra and other Gods, I am the dispenser of all fruits but the men who have such desires do not turn to me at all.
- (335) As passions and desires are deep-rooted in their consciousness, they do not understand that the heavenly happiness is temporary and the chain of births and death continues in it, though I advise them repeatedly, they think that what they are doing is good for them. I will explain what I mean.

#### इष्ट्वेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि । तस्यान्त इह भूयास्म महाशाला महाकुला: ॥

Meaning of the Verse:

- They say to themselves We will please Gods by performing sacrifices in this world, and then enjoy many pleasures in the heaven. Afterwards we will come here again with the fortune of honourable family and prosperous circumstances. (33)
- (336) Normally the Beings who come taking birth as humans in this world, which is full of karma are by virtue of their being humans, entitled for attaining freedom, but unfortunately they forget this and are subjugated by desires and worship other gods to reach heaven.
- (337) The persons who perform Yadnyas have one pointed desire to get whatever pleasures are available in the heaven and believe that by means of that sacrifice, they will be successful.
- (338) Though these pleasures are temporary and they have to come down again, it is not an undesirable thing for them, because they think that "we are born as Brahmins, because we are men of great merit because we are from the heaven.
- (339) They are wishfully thinking of coming back to this world, and study the Vedas further and amass riches and enjoy prosperity here, being famous as righteous gentleman.
- (340) They are not knowing the real intention of Vedas and putting forth this argument for themselves, they feel secure in the actions like rituals, sacrifices, worships etc. However their belief is like prematurely cutting the sugarcane stalk and demanding grains.

#### एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम् । मानिनां चातिस्तब्धानां मद्धार्तापि न रोचते ॥

- Thus the people, whose mind has been enchanted or mesmerized by the flowery language of grand promises in the books of scriptures and those who are adamant and proud, do not even like any stories about Me. (34)
- (341) This belief and actions of the persons performing sacrifices in this manner is like eating flowers instead of fruit. Whatever they do as useful for entry into heaven brings misery to

them.

- (342) When the whole creation is false, how can the pleasures in the heaven be real? But they are attracted to them believing only the hearsay about these pleasures.
- (343) Supposing, a eunuch desires to have intercourse with a woman. How can he do so, what is the use of his efforts?
- (344) He, in vain, sleeps with her but cannot enjoy the real pleasure for want of strength. Similar is the condition of those who want heavenly pleasures.
- (345) The first sprout of the crop of wheat is very delicious to eat, but one who knows the importance of final crop will not pick up that sprout.
- (346) If one eats that sprout, one will miss the benefit of real wheat, and he will have to repent, because he will lose the crop.
- (347) Similarly, the divine pleasures promised in the Vedas are nothing but the delicate root and if it is eaten the real happiness of freedom is certainly lost.
- (348) Those who know and are wise do not give value to those temporary pleasures, but the hunger and thirst of desire is very powerful in the case of foolish people.
- (349) They perpetually carry on their selfish rituals and when they fall in the vicious circle of birth and death they cannot escape from it even upto the end of the world.
- (350) The saints point them out their mistake and give good advice, but they do not care, they are very proud of their knowledge and feel that they are the only intelligent people, who know the essence of Vedas.
- (351) Though the Vedas pointedly declared that I am the Almighty God, the controller of the Universe, they do not agree. Their mind is tethered to the pillar of selfishness so tightly that they get headache if anybody talks about selfless action.
- (352) (Eknath says "As these people, who are slaves of desire wrongly suppose that Vedas are meant only for actions which bring good results, and are thus misled, the Lord is telling how Vedas try to describe the Absolute Reality" )

#### वेदा बूह्यात्मविषयास्त्रिकाण्डविषया इमे । परोक्षवादा ऋषय: परोक्षं मम च प्रियम् ॥

- Vedas are having three divisions. Finally, aiming at Brahman and Atman. The sages are in the habit of writing indirectly and I also like indirect suggestive statements. (35)
- (353) Vedas has three divisions dealing each with karma, Worship and Knowledge (Karma,

Upasana, Dnyan) by which, through purity of mind, the soul reaches Brahman.

- (354) Just as a fisherman pulls a fish by a hook, using a bait, Vedas also, by using the bait of heavenly enjoyments pulls the soul towards the real spiritual life.
- (355) The stanzas in Veda contain terms which convey hidden meaning by indirect speech, e.g. by teaching the man to gradually relinquish things and sacrifice; he is guided to give up attachments to objects etc.
- (356) When this secret meaning is properly understood by the soul and he becomes one with the Brahman, the two factors as Action and the Actor become unreal. Then the social classes and the stages in personal life (Varna-Ashrama infrastructure of society) are of no importance.
- (357) Then what place has the three factors viz the object of mediation, the act of meditation, and the person who meditates? What place is there for the knower, the knowing and the subject to be known? As he is total, one Absolute Reality, the devotee, the devotion, and the object of devotion also do not remain!
- (358) What is then the performance of action? What is non-action? The very Vedas and the study of Vedas are also no more! Where is the place for the spiritual effort? He is complete all-pervading Brahman!
- (359) Then faults and merits, sin and good deeds, birth and death do not exist for him. Everything is nothing but Brahman. !
- (360) Where is the division and where is the awareness of Unity or one-ness? What is the bondage and what is the freedom? O Uddhava! There is total eternal bliss! And this is what the Vedas mean!
- (361) If, however, this is clearly stated and taught to all, the core intention of Vedas to teach life of virtue to the people will be defeated and, therefore, I have arranged to keep this hidden.
- (362) This is the essence of the secret of Vedas and the store of hidden knowledge. I have told you because I know your worthiness for it.
- (363) If this is revealed for everybody, people who do not deserve, will give up all good deeds and will miss both the Brahman and the duty.
- (364) Great sages have considered this point and kept direct meaning hidden, giving expression only to the obvious meaning of encouragement to worldly activities.
- (365) I also consider it the proper approach in order to maintain the evolutory nature of social structure, because normally all people like to work for outward objects.
- (366) Though I am a non-doer, I do work in order to maintain the order of the world and to give guidance to people I also follow the obvious meaning of the Vedas.

(367) Please know that the meaning of Vedas is unfathomable and beyond the grasp of ordinary minds. The Lord said further -

### शब्दबुह्न सुदुर्बोधं प्राणेन्द्रियमनोमयम् । अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत् ॥

- The Brahman of words (Veda is applicable in its meaning to Pranas organs, and mind, it is limitless, deep, unsurpassable, and cannot be entered deeper just as the ocean. (36)
- (368) My language in the Vedas is having words and meanings deeper than what is apparent. Gods are also confused about what is meant, because they cannot go to the depth required.
- (369) Just as we cannot swim personally, beyond the ocean by our arms' strength, so, Vedas cannot be understood by our own intellect, and that is why various sages and seers have used different logical arguments.
- (370) But the real meaning of Vedas is really hard to decipher and nobody of them knows if for certain.
- (371) The structure and bifurcation of the terms, first of all, cannot be clearly understood by them. Far away is the real meaning from these thinkers, as well as from Gods.
- (372) When nobody knew this Veda, I bade God Brahma to learn it by heart thoroughly but as He also did not understand its meaning which is deeper, He remained busy and entangled in the Karma only.
- (373) Shankhasura, the demon had stolen the procedural text of Vedas, and the God Brahma forgot the whole thing! The work of creation of the whole world came to stop.
- (374) I slew the demon Shankhasura in order to retrieve the Vedas and all the text was brought back by me and was given to the God Brahma.
- (375) Though I gave Him back the Vedas, He could not remember all the text as before and He was helpless.
- (376) To analyze the whole text and divide it in suitable parts, many sages tried their best and Ravana came forward to separate every word in the right order.
- (377) O Uddhava, even then, nobody has thorough knowledge of the Vedas.
- (378) I took the birth as Vyasa, the son of Satyavati, in order to maintain the systematic arrangement of the society.
- (379) Vyasa was like a swan in the matter of re-compilation after separating the Vedas, and he divided it into four parts. He is therefore called Ved-Vyasa.

- (380) Veda is difficult as regards its meaning but, its "speech" is clear. I shall now tell you four levels of the speech to you.
- (381) Where sound begins in its nearly subtle and nearly inarticulate nature it is called Para-Wani or the divine speech. Omkar is first indicated by it.
- (382) When that sound becomes breath and vibrates subtly in the mind it is called Pashyanti speech. (The function of this is discrimination)
- (383) Then the speech echoes between the Navel and the throat which is also not much articulate. This is called Madyama speech.
- (384) Then OM is manifest with three and half syllables (A, U, M with nasal ending) that is called Vaikhari speech.
- (385) The immense Veda is expressed in Vaikhari speech and that is also unlimited,
- (386) Though Vyasa divided it into four parts and classified the Sooktas, Veda had remained difficult to understand. So to simplify it further secondary or subsidiary Vedas were arranged.
- (387) Even then people could not follow the meaning. So Vyasa separated each term and gave definitions of each word, but the meaning remained unclear.
- (388) Great sages like Sumantu, Jaimini, Bharata, Paila, and others tried hard to uncover the meaning. But in vain.
- (389) In short there is nobody else than me who can know the obvious and the subtle meaning as well as the apparent and indirect indication of Vedas.

#### मयोपबूंहितं भूम्ना बूह्मणाऽनन्तशक्तिना । भूतेषु घोषरूपेण बिसेषूर्णेव लक्ष्यते ॥

- Presided over by me The infinite Brahma possessed of all powers, the said Veda is perceived by the wise persons, as the voice of silence in all creatures just like the delicate fibre in a lotus stalk. (37)
- (390) Though I pervade without any break in and out of everything and the heart of every being, I am called the immeasurable, the complete Brahman.
- (391) And Veda is based on me, but though I am the base, I become enshrouded like the moon covered by clouds.
- (392) When wood is on fire, the wood contains the fire and we see that fire is of the shape of the wood, and it suffers from increase or decrease in its power. These modifications belong to

the wood, but they seem to affect the fire.

- (393) As the fire does not really change, I as the Lord Narayana do not get affected, but I am, the one, who destroys all changes or modifications.
- (394) I am the creator of modifications and still remain non-creator. As I am the Absolute Brahman there are no modifications in me.
- (395) You may ask here how Brahman which has no characteristics, ever become the creator of modifications. I shall explain this just now.
- (396) My Yoga Maya is having infinite power. The Lord Shankara and the Lord Brahma also cannot understand it. Though I am spirit (chit), I utilize that power and thus the beginning, the existence and the end of beings is brought about.
- (397) This is the nature of yoga-Maya and that is why I remain a non-doer though I do everything, and space and time do not affect me.
- (398) If this duality or multiplicity were real things, I would have been affected by Vikaras (modifications), but there is no division in my original nature.
- (399) Though people see by illusion a serpent on rope, the rope does not become the serpent. Similarly, though I, Shri Hari, do everything, I am naturally only undisturbed.
- (400) I am the subtle sound of breathing present in every living being, which is like OM sound, which is the real Veda, but people, being full of desires do not recognize me.
- (401) The swine does not relish camphor or Kasturi, but eats dirty things only. Similarly, selfish people completely disregard this subtle Veda.
- (402) As self-bliss, I reside in the heart of everyone, but people beg for joy at the doorstep of degraded persons.
- (403) Only Yogis meditate on Me in their heart. They are constantly concentrating on Me. They achieve a balance between Prana and Apana, and follow inwardly that subtle sound.
- (404) My secret knowledge is hidden as OM in the heart and Yogis continuously rivet their attention on it. I shall tell you its qualities further.
- (405) This subtle sound is continuously going on in the region between the navel to the Brahmarandhra in the forehead. This is so delicate that it is like the fibre in the stalk of a lotus. It is like the sound of OM.
- (406) The great Yogis concentrate their inward attention on this sound.
- (407) This is the very sound which a man hears when he shuts both of his ears tightly by his fingers and it is like a constant humming sound.

- (408) Yogis call it unbeaten sound or silent sound and those who study Vedanta call it subtle sound. We call it the very pure Veda, but let us go further.
- (409) Men do no feel faith in such an inarticulate Veda ad so, I brought it on the level of ordinary speech.
- (410) This evident Veda heard on the level of speech became the famous path of Vedic knowledge, but if I give some example, this will be clearer to you.
- (411) Eknath says- "At this, Uddhava was very glad and said to himself "The Lord is giving a very beautiful description for me".
- (412) As He loves me, He is helping me to attain freedom and thus filling the sweetness of nectar in this detailed commentary!"
- (413) The Lord heard this and said, "O Uddhava, I am going to tell you all about the Veda, in detail".

# यथोर्णनाभिर्ह्वदयादूर्णामुद्धमते मुखात् । आकाशाद् घोषवान् प्राणो मनसा स्पर्शरूपिणा ॥

- As a spider produces the thin thread of the cobweb from its heart through its mouth, the vital air which is blissful and appearing in the form of Veda, with the material of Anahata sound, evolves from the cavity of the heart through the mind, flowing in a thousand channels ..... (38)
- (414) The spider produces a very thin thread from its mouth. Similarly the thread, of the sound of OM emanates from the Abstract.
- (415) That OM becomes vital and moving, which is called the GOLDEN EGG, according to the description in the Veda.
- (416) O Uddhava, HE is the God the glorious Ruler (the Prabhu). His power is beyond thinking and beyond measures and He is the Veda composed of Chhandas.
- (417) He is indestructible eternally full of joy and the very image of Happiness, enjoyed with Pranas (vitality). He awakens the power of the mind.
- (418) That mind-power produces touch-tune and letter, and it is called Brihati by men learned in Vedas, which means one which has unlimited expanse.
- (419) Those are Mantras with letters with tune, become expanded in thousands of branches. Thus the articulate speech has expanded greatly.
- (420) Please hear from Me how Vaikhari speech which is the body of Vedas has developed with

tunes and letters.

# छन्दोमयोऽमृतमय: सहस्रपदवीं प्रभु: । ओङ्काराद् व्यञ्जितस्पर्शस्वरोष्मान्त:स्थभूषिताम् ॥। विचित्रभाषाविततां छन्दोभिश्चतुरुत्तरै: । अनन्तपारां बृहतीं सृजत्याक्षिपते स्वयम् ॥

- Embellished with the articulate sounds represented by the letters of alphabet classified in Indian phonetics as sibilants, vowels, aspirants, and Semi Vowels (So-called because they stand between the vowels on the one hand and consonants on the other) manifested out of the sacred sound OM elaborated by various languages (Vedic and Secular) and noted by meters successively consisting of four more letters than the preceding one and having no limit; and Himself withdraws it. (39) (40)
- (421) When the three syllables namely A, U, M come together in pronunciation, people call it OM which is extraordinary sound which dwells in the body, in a very subtle nature.
- (422) This OM, accompanied by vital air starts upward progress from the chakras beginning with Root-Chakra (Mooladhara) which means it is expressed by that order as Para, Pashyanti, Madhyama.
- (423) Pashyanti is a speech born out of the primary (para) and Madhyama is born from Pashyanti.
- (424) These forms of sounds or speech are always together and not separable. Together they penetrate the Chakras upward one after another.
- (425) The Para speech or sound is manifest first in root chakra. Pashyanti is expressed in Swadhisthana Chakra. Madhyama is manifest in the Vertical area between Manipoora Chakra and Vishuddhi Chakra.
- (426) From there through the mouth the Vaikhari which are categories of consonants such as Sparsha, Anthastha, Ushma etc.
- (427) Those vowels and consonants, with their names and classifications, I am going to tell you in detail.
- (428) The vowels are the group of **3I** to **3I**: (A to AH). Then there are 25
- (429) consonants composed of five letter each viz  $\overline{\Phi}, \overline{\alpha}, \overline{c}, \overline{\alpha}, \overline{q}$ . They are Sparsha. Vowels are sixteen by the help of which consonants can be pronounced completely.  $\overline{\alpha}, \overline{z}, \overline{\alpha}, \overline{q}$  are <u>sintee</u>: consonants.

- (430) Now **9I**, **A**, **B** these are four Ushma or hot consonants st is nasal and **3I**: is accent.
- (431) Ksha is the 52<sup>nd</sup> letter. Now these all are basically divided between nasal and non-nasal pronunciation.
- (432) The language both Vedic and other is thus full of right utterance of vowels and consonants.
- (433) People use various arguments which are put in words and they disprove the importance of the very word.
- (434) Vaikhari is vast, which contains innumerable words and in various meters it is arranged in such a way that one meter contains four letters more than one earlier meter, which is called Chhanda.
- (435) By adding four letters more and more, Veda have laid down a way of attaining the knowledge of them.
- (436) Thus Vaikhari speech is very vast and endless. Even Gods and others cannot measure or count the total number of words in Vaikhari.
- (437) It is called Brihati because it is so vast that even the gods Shankara and Brahma cannot know its vastness.
- (438) In the form of the Golden Egg, my Vedas make manifest the Jeeva, Shiva and the inner witness! That is the greatness of Vaikhari.
- (439) I am Vedatman. I make Veda so vast. I expand in that shape and at right time, I withdraw everything.
- (440) The Lord is now giving details of each Chhanda, as follows.

#### गायत्र्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च ; त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्ट्यतिजगद् विराट् ॥

- These Chhandas are Gayatri, Ushig, Anushtup, Brihati, Pankti, Trishtup, Jagati, Atichhandas, Atyashti, Atijajagati, Ativirat. (41)
- (441) Gayatri is the most important of all Mantras, and please know from me its details.
- (442) There are three groups of eight letters each in it and there is a pause in between the three groups. This Gayatri is the main seed of Vedas.
- (443) Gayatri is the secret of Vedas, the goal of the knowledge of Brahman, and the essence of the highest bliss.

- (444) This Mantra is the very life of Aloneness of self and the most sacred part of my secret knowledge. There is peace of the soul and the God in it.
- (445) Every letter in it is the seed of the meaning of Absolute reality and this Gayatri is the storehouse of the SATCHIDANANDA!
- (446) Vishwamitra became Brahmin from his Varna of Kshatriya by reciting this Gayatri. I bow to him. He was my Guru when I came as Rama in this world.
- (447) So, Gayatri is the greatest of all Mantras and by this Mantra, other Chhandas earn their merit.
- (448) If four more letters are added to the letters (24) in the Gayatri another group of 28 letters is composed, that becomes Ushnig Chhanda.
- (449) IF a Chhanda is composed of 32 letters it is called Anushtup.
- (450) If a Chhanda contains 36 letters it is called Brihati Chhanda.
- (451) Then, each of the Chhandas viz Pankti, Tristup, Jagati, Atyashti and Atisagati contain, by that sequence 40, 44, 48, 52 and 56 letters
- (452) So, the Chhandas of various numbers of letters are chanted in the Vedas.
- (453) Again the total number of all the thousands of Sooktas cannot be counted the various branches are also countless and the real meaning of Vedas is not known at all by ordinary men.

### किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत् । इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥

- Nobody other that I know the hidden meaning of the speech, as to what it lays down, about what it reveals through Mantras about worship of God and what is its hypothesis and what is its counter argument about spiritual knowledge. (42)
- (454) People do not know what Vedas really allows and prohibits in the performance of rituals, what it rejects and advises man to give up, and what is its advice to seekers of Brahman for their benefit and welfare.
- (455) They do not know why all the images of deities related to the Mantras are described, why their particular weapons are shown and why their worship and devotion to these gods is prescribed in the Vedas.
- (456) They do not know what is prohibited in the section dealing with self-knowledge and what is

the advice to be followed for self-realization.

- (457) What is the prime principle of Vedas which is permanent, eternal? What is the real goal of Vedas and what are the means for it? All this is beyond the grasp of ordinary humans as well as gods.
- (458) I am the only one who understands the Vedas which are my own creation! Without the blessing which I may give, even gods will not be able to know the heart of the Vedas.
- (459) Here Uddhava thought that "The Lord who alone knows the secret of Vedas and he is very kind to his devotees like me, he would tell me what that secret is!
- (460) Guessing what was in the mind of Uddhava, the Lord Shri Krishna began to tell him the knowledge of Vedas in short.
- (461) The purpose, the intention of Vedas in emphasizing the observance of our own duty and in advising to give up some disturbing bad actions is to have purification of the mind of people whose consciousness is dirtied because of attachments and indulgence with a view to finally attain me.

### मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम् । एतावान् सर्ववेदार्थ: शब्द आस्थाय मां भिदाम् ।

#### मायामातूमनूद्यान्ते प्रतिषिध्य प्रसीदति ॥

- The Vedas enjoins me alone in the form of Yadnya, me alone in the form of various deities in Devata Kanda nay whatever is super-imposed on me first and then negated in Dnyana kandas is me alone taking this stand on me as the cause of all causes and the highest reality, the Vedas posit (states) diversity as a mere illusion and then denying it, ultimately becomes quiet. This much is the import of all the Vedas. (43)
- (462) In those actions maintenance of domestic fire and the activities in sacrificial fire (Yadnya) are means of purification of the mind. These create ascetic attitude in the mind of the man.
- (463) When that develops and objects both in this world as well as heaven are discarded, the seeker naturally thinks of me only.
- (464) Thus finally I wish to say that in the rituals if a man observes the instructions to avoid certain actions and to perform perfectly the worship then his mind becomes pure and he can attain me.
- (465) Vedas have made clear and propagated my worship and devotion for those seekers who have understood that attachment to objects is preventive to spiritual progress but they have

not the required inner strength to give up those attachments.

- (466) In the spiritual efforts are included mantras, image worship, propitiating my qualified image and faithful one-pointed devotional worship, which destroy the Rajas and Tamas from the mind.
- (467) Then only the Sattwa remains. Then the man begins to like Bhajan songs and Keertan programmes. He sees Me in every Being and in his mind the fourth the highest devotion develops.
- (468) Then those devotees of mine are not interested in personal attainment of freedom from birthdeath chains. They do not give any value to it, because they love me and the whole creation without separating the two.
- (469) When a man feels one-ness and still has devotion for me, I am united with him with my allpervading, unlimited Nature.
- (470) Then the devotee is himself the object of his worship, the act of worship and the worshipper, he becomes the actor, the action of ritual and the aim of that ritual which is my worship; he is the seeker, the seeking and the object of that seeking.
- (471) My devotees get my glory, my power and my strength, and they become united with me only by my worship with unity!
- (472) The difference that I am God and he is my devotee, is only outward, only of the name; but if it is sin by the inner sight it is Unity in the state of Sat-chit-Anand, because of the self knowledge
- (473) O Uddhava, this purports the division of Vedas in which Upasana, the spiritual effort to be made by man is mentioned. In this way the seekers reach me, their Goal through devotion.
- (474) Now I will tell you about the division related to knowledge. The spirit which is reflected in the field of the Maya is called you. Because of ignorance it is called the soul, the Jeeva.
- (475) In our dream all the objects or persons which are seen, are projected by our single mind. Similarly this state of the soul id bound to a limited place because of ignorance. This is Jeeva".
- (476) Now there is that spirit which is the cause of the beginning of the world, all-seeing, all-knowing, it is eternally glorious beyond our concept.
- (477) Who is God who is the doer of all actions but in reality not doer at all and there is natural eternal freedom, not born of any other object, being self-existing?
- (478) This is Shiva whose natural power is never curbed by anything and anybody, who is always fully identical with the highest bliss (Paramananda) and just as Jeeva is called you or Twam (त्वम्). This is called THA (तत्)

- (479) When the ignorance of Jeeva is left out and the omniscience of Shiva is also negated what remains is to be held and embraced with our totality.
- (480) For example a husband who was young and beautiful, went to other countries and after some years returned. At that time he looked older more strong and more powerful.
- (481) His wife recognizes him as her husband negating both his younger form and also his new strong youth, but follows her understanding of the man, the spirit in his body.
- (482) Similarly O Uddhava, you and that are the two qualifications of one Brahma and these two are to be set aside and our mind should catch hold of the aloneness, as abstract existence which is Brahman. Uddhava, this is the final essence of the division of Veda related to knowledge.
- (483) One has to unite the Jeeva and Shiva and remain eternally steadfast in my real spirit. This is mainly the subject of Dnyana Kanda.
- (484) Lord Shri Krishna is thus telling that all the three divisions in their beginning, content and the end indicate Him only.
- (485) O Uddhava, what Vedas state is very deep and full of tremendously amazing meaning. Many sages tried with their sharp intellect to understand the deep meaning of Veda but they failed.
- (486) This secret store of knowledge which is the final beatitude of Vedas is told by me to you in detail without allowing contradiction.
- (487) At this Uddhava thought that the God has finished his talk and questioned in his own mind "Why is the Lord not telling further?"
- (488) The calf is pulled aside by the man as soon as the cow gives milk, and the calf is deprived of that milk, similarly, the Lord has suddenly stopped the subject, which I like most." He became very anxious.
- (489) He sat with his eyes fixed on the Lord and his mouth open as the little beak of the young one of the bird eager to receive food from the mother bird.
- (490) Knowing the eagerness of Uddhava the Lord is again telling the summary of meaning of Veda.
- (491) In all the branches of Veda, which is thus having three main divisions mentioned by Me, the only teaching is that the seeker should concentrate on Me, the super-Atman.
- (492) And that Veda walks on the three legs of the three divisions. I shall tell you the final Aim of all.
- (493) "I am at the beginning, the middle and the end of All Action, I am the karma, I am the doing of karma and the doer of he Karma. I am the giver of the fruit of karma". This is the essence

of karma-Division of Vedas.

- (494) "I am the Mantra, the deity of the Mantra; I am the worshipper, the worship and the God to whom the worship is offered.
- (495) ":The god Himself does Pooja of the gods; one should himself become god and then he should worship the god". This is the secret knowledge of Veda and all the scriptures are saying the same thing.
- (496) I am God and I am the devotee. I am the utensils and articles required for pooja. I worship myself. This is the Upasana explained in that division.
- (497) The essence of the divisions of Upasana of the Vedas is only this. Scriptures tell the same thing as their secret teaching. This is the house of my devotee.
- (498) The division of knowledge is quite different. In it Veda is the enlightening of Veda itself. If the whole creation, the whole world is an illusion and is the product of imagination, how can there be anything to control it? So, Veda as the controller of the world is not a true statement.
- (499) You see! If a dead guest comes to a house which is deserted already and nobody lives there. Who is there to receive him?
- (500) If the doll in the puppet game is taken and the hair on it's head are shaved there will be no new growth of hair. Similarly, in the state of pure Brahman Veda has no place.
- (501) When the whole world is illusory Veda which is in the world must also be illusory. In the mirage there is no water and there is no trace of humidity also.
- (502) When basically there is no second and only non-duality exists where is the listener and where is the speaker? Where is the action and where is the doer of the action? Where is the place for Veda?
- (503) Where is the place for Vedas and their teaching in that non-duality? Where there are no trinities such as the object of seeing, the observer and the observation, there is no meditation, mediator and the object of meditation, there is no knowledge the act of knowing and the knower?
- (504) Where confusion is the king, ruling everything and where there is the sense of duality, only there the wisdom in the Vedas has place and Upanishads sing their sweet songs.
- (505) The Vedas have importance so long as the sense of division is prevalent and if that sense of division merges into non-duality, the Veda says Not This! Not This! And becomes defunct.
- (506) The ice which is made of water only, gets dissolved in water. Similarly, Veda merges into final one-ness or non-duality. This is the gist, the essence of what is called Dnyana-kanda or the division of Veda relating to knowledge. I have told this because I love you.

- (507) Veda has dissolved itself by this knowledge just as fire produced by friction between two wooden pieces burns those woods.
- (508) By the sentence that Brahman is the state of Non-duality, the sense of duality is destroyed as false and there Veda rests and Brahman is existing as it is.
- (509) In the Brahman which is pure without any disturbance, there is a pulsation of awareness I am Brahman and there Om becomes manifest and that OM is also Brahman, which is called Ekakshar Brahma or one-letter Reality.
- (510) From that OM the vowels and consonants come into being and Veda with all its branches developed itself. This all including Veda is, in that point of view Brahman Only.
- (511) Just as when we see ornaments of gold it is gold only; so, the whole expanse of Veda is Om and Myself.
- (512) The Lord Shri Krishna who is the Supreme Person described by Veda, who is the Divine Tree for fulfilling the desires of devotees and who is as dark as cloud and who is the eternal peace of Atman (Atmarama) was teaching Uddhava like this.
- (513) He said "All the three divisions are not contradictory to themselves and what I have told you is the real meaning of Veda".
- (514) "O Uddhava, there is no other meaning of any kind of this Veda and what I have told you is the only purpose, the meaning, the life of Veda.
- (515) "When one concentrates on this real meaning that I am the final goal defined in Vedas, the duality between the Jeeva and Shiva comes to an end and there is only happiness".
- (516) Uddhava having listened to this talk of Lord his mind was filled with that meaning, tears came to his eyes and mind merged into Atmic Joy.
- (517) The Chitta (consciousness) merged into spirit. His body was full of pleasurable sensation of inner-joy and there were goose-pimples all over. There was choking sensation in his throat by emotion.
- (518) His body was full of sweat. It began to shiver. Tears of joy welled up in his eyes. The words refused to come out of his mouth. He began to feel giddy. But by effort he controlled himself.
- (519) Somehow his mind had become alert. He felt that if he would be senseless enough, the Lord may suddenly leave and go to His own place. He opened his eyes with his mind apprehensive.
- (520) But, now the Lord Shri Krishna was present before him in this beautiful body of dark colour, his crown, earrings and waistband, the yellow apparel around his lower body and the long garland of white flowers hanging down upto his feet.

- (521) He was already experiencing the joy of the spiritual consciousness and as soon as he opened his mind he saw that spirit in the form of Shri Krishna.
- (522) Uddhava said to himself "Shri Krishna is condensed spirit, image of Life pervading the Universe and totality of Brahman including the concrete and abstract facet of it".
- (523) Great was the fortune of Uddhava which is nothing but the result of blessings of Lord Shri Krishna because he had experienced then and there the joy of both the concrete and abstract divine presence.
- (524) When the Satguru gives full benediction, the desire, the aspiration the demand of the disciple is deciding factor. If he wants to see God in an image, the material manifestation, the Guru endows upon him, the power to see God as he wants.
- (525) If the disciple wants to enjoy the abstract aspect, the Guru gives him the power to experience the joy of formless, timeless, measureless, pure Brahman.
- (526) He is able to give to the disciple capacity to swim in the pool of joy of both the abstract and the concrete presentation of one absolute Brahman.
- (527) Great is the glory and power of the Guru, which the Vedas cannot describe adequately. What is it which is not available if guru blesses a man?
- (528) By the grace of the Lord Shri Krishna, this knowledge that Shri Krishna is both Saguna and Nirguna (concrete and abstract) arose in the heart of Uddhava. He was convinced about it.
- (529) He immediately fell down at the feet of the Lord Shri Krishna.
- (530) At that moment, the Lord held Uddhava by all his four hands, which were decorated by bracelet (kankana), and embraced him with great joy.
- (531) That joy can be understood only by those who have Realization. Only Lord Shri Krishna knows what joy Uddhava experienced.
- (532) The Lord said "This teaching given by me is the content of chapter 21, which is the rest of the rest, the secret treasure of the meaning of Veda".
- (533) This chapter twenty-one is able to break the sense of ego, which is always in the subtle body. The Jeeva forgets its separate existence.
- (534) This chapter twenty-one makes one realize that identification with physical body is illusory and the name and the form become meaningless.
- (535) This chapter 21 causes the destruction of ignorance together with knowledge, and here the peace takes rest.
- (536) The meaning of Veda, which I told you in such a way that knowledge becomes shy and

disappears and experience which implies duality of the experiencer and the subject of experience gets drowned and even the words in the Vedas become ineffective to describe.

- (537) The commentary which I have made on the essence of the meaning of Veda is the secret treasure of the Universal Atman, who is I am Myself. I have given you the inner core of my Being, because you are my dear friend.
- (538) O Uddhava, nobody can have this knowledge, even if he makes all the millions of penances, unless he is fortunate to have the blessings of the Guru.
- (539) And to get the blessing of Guru, one should follow his own religion, listen to the spiritual scriptures and learn to recite Vedas.
- (540) For this blessing of Guru, one should be the meekest of the meek, and should surrender oneself to the Saints. Then only the Master Guru, Janardana will be pleased.
- (541) In my case, Guru Himself is pleased and speaking through me in order to teach this commentary on Bhagawata to the listeners; and, therefore, Eknath prays Janardana that He may always be kind to me.
- (542) Eknath says that "In the next chapter Uddhava will ask the nature of Purusha and Prakruti and the number of principles in the Creation".
- (543) The Lord Shri Krishna, while answering to that question will also give information about the birth and death. The story in that chapter will be very meaningful about spiritual path.
- (544) The talk of the Lord Shri Krishna will be such that it will develop desirelessness in the mind.
- (545) Just as the space within a pot, joins the vaster space as soon as the pot is broken, Eknath has surrendered himself to Janardana, the Guru by bowing to whom, there is immediate upsurge of inspiration to tell the story interestingly.

Thus ends the Marathi Commentary by the Saint Eknath on the 21st

Chapter of the 11<sup>th</sup> Skandha of Bhagawata Purana.

Dedicated to Lord Shri Krishna.

\*\*\*

# Chapter 22

OM! Salutations to the Lord Ganesha!

OM! Salutations to the Lord Shri Krishna!

- (1) OM! Salutations to Satguru, who is a puppet showman. You make 84 lacs of puppets dance on the strings of their past karma, in the manner, you wish.
- (2) You do not allow the string you hold, to be seen, but surely you make the puppets dance. But your skill is so great that you are always aloof from all of them.
- (3) Every Jeeva dances according to its stock of past karma. The power to make him dance is with you though you have no visible hands.
- (4) Just as a magnet makes an iron piece move by invisible power, you make all the Beings dance by your invisible power.
- (5) Though these Jeevas are perforce dancing at your will and not their own volition, the force of their pride is worth wondering about! They think that the form, the body is real and believe that they are Free.
- (6) These are proud that they are very intelligent and extremely skillful in proper actions, and there are others, who also become adamant by similar foolish pride.
- (7) These persons, because of attachment to their bodies forget that they are not the doers, and become bound by karma, just like a person poisoned in his dream.
- (8) As it is foolish to say that "I suffered from poisoning in my dream, but that has now subsided", they think that bondage and liberation are real things.
- (9) This, your puppet show is not real, but you create an illusion that it is actual. This is your greatness, which is beyond our power of logical reasoning.
- (10) Nobody knows your great art in creating a sense of life in that which is not animate. Ever after doing everything, you are free from action and the performance of action.
- (11) A non-doer, you become a doer, and being a doer, you remain a non-doer. This invisible, occult art you perform, cannot be known by anybody.
- (12) If we set about to venture to see Maya which is your power, it so happens that Maya itself gulps down the onlooker. But that is not the point. Actually, if we try to see you, that seeing is within the Sattwa Guna, which is in the field of Maya.

- (13) Your game and your powers are both beyond our capacity to know. Without letting your strings to be known, you show that all the beings are dancing in a very strange manner.
- (14) Because of you, the world comes into being and becomes non-existent, but you do not feel that you are responsible for it. Who and how can see your game, your play clearly?
- (15) In this way, you expand your game and all of a sudden you break it completely. You keep all the Vikaras (modifications) in their original state, within the 'Mahat' principle; but this action cannot be attributed to you.
- (16) One thing is sure. Without your grace, nothing can be recognized in this context, and again if there is complete blessing from you, the God, Janardana can be experienced as manifest in the world.
- (17) And the mystery of it is, when that manifestation takes place, we also get ourselves merged into him. The key to this phenomenon is that the sense of "me and you" does not remain there.
- (18) Janardana means self-bliss manifest evidently in the people at large, when the sense of me and you does not remain. By his grace only, Bhagawata is being explained in a very lucid way.
- (19) In the 21<sup>st</sup> chapter, at the end, the final meaning indicated in the Veda of three divisions is said to be the maxim that Brahman is alone without a second and is imperishable.
- (20) Listening to this statement of the Lord, Uddhava thought it right to believe that Brahman is alone, complete, non-dual and all-pervading.
- (21) He said to himself "According to Vedas Brahman is one, and if I personally look deeply, it seems to be true, but how is it that many great sages say that there are many basic elements or principles?"
- (22) Holding this doubt in his mind, Uddhava started to speak out his question, seemingly to understand the problem, but with an ulterior good intention that the Lord should not stop talking.
- (23) He thought, "If I say that I have realized Brahman, and am united with it". the Lord will immediately set about leaving this Earth. Then I will miss his personal interview."
- (24) With all this anguish, he asked the question, though he had no doubt in his mind. The Lord was happy to listen to that question.
- (25) But the Lord Himself thought it proper to continue answering the questions of Uddhava till he realizes that he and Me are one and that the sorrow at the parting is false.
- (26) Eknath says "In this 22<sup>nd</sup> chapter, the Lord will specifically tell him the total number of elements in the Creation and in that he will also describe Prakruti and Purusha and the phenomenon of birth and death.

(27) Uddhava is asking the question, because he wanted to know whether Atman is one or there are many Atmas, and also the exact number of the elements, which make up the whole Universe.

#### उद्धव उवाच - कति तत्त्वानि विश्वेश संख्यातान्यूषिभि: प्रभो ।

#### नवैकादश पञ्चत्रीण्यात्थ त्वमिह शुशुम ॥

- "O Lord! Please tell how many principles are described by sages, O Vishwesha! Such as nine, eleven, five or three etc. I will like to listen. (1)
- (28) Uddhava said, "O Shri Krishna, you are universe itself. You are the ruler of universe. You are permeating the universe. You are witness to the universe, you are of the shape of the universe, and you are the only beautiful person in the universe.
- (29) When I say that you are yourself the universe, the qualities of inertia, dirty body, limitedness and ignorance are attached. Therefore, I say that you are the ruler.
- (30) These three qualities are the products of the Maya. But you are the ruler of that Maya; and, therefore, I call you Prabhu, the Ruler.
- (31) Addressing Lord Shri Krishna with good words like the Uddhava most humbly asked him about the number of elements which make the Universe.
- (32) Uddhava asked "The number of elements decided by the great powerful sages of great penances and knows of the past, present and the future, somehow appears to be irrelevant, because they propose different numbers".
- (33) In the 19<sup>th</sup> chapter, you have yourself told me the number of elements, which I repeat here.
- (34) You told me that the total number of elements is twenty-eight. (Please refer to verse no. 14 of that chapter)
- (35) You have counted nine elements viz Prakruti, Purusha, Mahat, Ahankara and five great elements.
- (36) Further you counted ten organs, mind as the 11<sup>th</sup> element, five objects of sense and three gunas making the total of 28.
- (37) O the spouse of Goddess Laxmi, this was your statement. Let us consider the statements made by other sages.
- (38) I will tell you the details please "Saying thus Uddhava began to give details of the number of elements decided by other sages".

(39) He said – "Please listen. Bear with me. There is some miracle in their statements about the Prakruti and Purusha".

### केचित् षड्विंशतिं प्राहुरपरे पञ्चविंशतिम् । सप्तैके नव षट् केचित्वत्वार्येकादशापरे ॥

#### केचित् सप्तदश प्राहु: षोडशैके त्रयोदश । एतावत्त्वं हि संख्यानामृषयो यद्धिवक्षया ॥

Meaning of Verses :

- Some say that there are 26 elements, while others say 25. Some say 7 or 9 or 6 or some say that there are 4 only, while other count only 11. (2)
- Some say that there are 12 elements, some say 16, while some say there are only 13 elements. Such is the variety of number of elements in the Prakruti as decided by various sages. (3)
- (40) (Uddhava said) "In the matter of total number of basic elements, great sages have difference of opinion. I will tell you, how it is!"
- (41) One says "These principles are 26". Other says "Shut up. Don't speak further even a word. There are only 25 elements".
- (42) The third says "Why are you so adamant? There are only 7 principles. How do you count more.?"
- (43) One says "How strange! These people are not ashamed to chatter in vain. Really, there are only nine elements".
- (44) Another sage ridicules these people and says "Now-a-days everybody has become clever. They are babbling. Only six elements are declared.
- (45) Some says "You do not know anything. Get aside. Why are you quarrelling? Only 11 elements are decided".
- (46) Some other comes forward and says "You are ignorant, but vainly proud! Great men of knowledge declare 17 elements only".
- (47) Still another laughs at them "Why are you breaking your head being proud of your knowledge? God's doing is unknowable. You see, there are 16 principles only.
- (48) Some person says "Who will give credence to these vain childish persons? I say definitely that there are 13 elements".
- (49) One says that there are 4 elements, while the other laughs at him and declares that there are two main principles only.
- (50) Third man comes forward and says to himself "Why should I quarrel with these ignorant

chatterers? There is only one principle of which all are expansions".

(51) So saying, Uddhava further addressed the Lord – "Such are the various opinions put forward by great sages. In the face of these how can I decide the final number of 26 which you told me!"

### गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥

Meaning of the Verse:

They propound variously in this way. O the Lord! Please tell us definitely. (3)

- (52) You are the Almighty God as Atman to know whom, various great sages so differently state the number of elements by using their intellect.
- (53) O Lord, you have told that there is only one principle, while veteran sages say that there are many principles. So, please tell me definitely.
- (54) You are the only right person to tell". When Uddhava requested like this, the Lord Shri Krishna was pleased.
- (55) Eknath says "All the sages have come at various conclusions and all of them are correct. All persons of knowledge know this. Now, Shri Krishna is going to explain it".

#### भूभिगवानुवाच - युक्तय: सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा ।

## माया्र मदीयामुद्रृह्य वदतां किं नु दुर्घटम् ॥

- The Lord said "There are various arguments as these Brahmins say. What is impossible when these people are under the influence of my Maya!" (4)
- (56) The Lord said "O Uddhava, everyone talks as far as he knows. So, the number of elements which they tell are accordingly correct".
- (57) O Uddhava, you may ask if all opinions are correct, why they should try to disprove each others opinions? But please wait. I will tell you the secret of this also.
- (58) My Maya is beyond imagination. Nobody can understand it. It deceives the onlooker by creating the three worlds, which do not exist at all.
- (59) What the sages said or say is correct at that place based on their knowledge.
- (60) When by illusion, persons see serpent, where there is only the rope, then of what colour should the serpent be? Is it white, black or red? Everybody will say what he sees or imagines.

- (61) Similarly, there is only one principle, which is Atman, which is Absolute, devoid of Gunas or modifications, but because of my Maya those intellectuals count many elements.
- (62) Their talk is also false as everything apparent by Maya is false. They put forward various arguments in support of their statement. I will tell you the nature of those arguments.
- (63) Having said thus the Lord began to explain the arrangement of elements in the universe.
- (64) The next five verses contain the speech of the Lord Shri Krishna about that subject.

## नैतदेवं यथाऽऽत्थ त्वं यदहं वच्मि तत्तथा । एवं विवदतां हेतुं शक्तयो मे दुरत्यया: ॥

Meaning of the Verse:

- One man says "What you say is not correct. What I say is correct. Such is their way of quarrel. Really, there are innumerable powers of my Maya". (5)
- (65) The power of my Maya is so great that in the men, there arises great pride and due to this they use various complicated arguments and quarrel.
- (66) They have the great ego complex of their having listened to great many books and they say to each other "you are wrong and I am right. I have got supports from many books."
- (67) There are innumerable facets of my Maya, because of the three gunas and they cause these intellectuals to fight with each other with vehemence.

### यासां व्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति वादस्तमनुशाम्यति ॥

- Diversity which is the subject of controversy among the disputants follows from the disturbance of equilibrium of these Gunas. When the control of mind and the sense organs are achieved, the diversity disappears and the controversy also subsides as a result of it. (6)
- (68) The pride which is caused by the imbalance in the gunas creates tremendous doubt and that pride adopts a severe argument and cuts the roots of that doubt.
- (69) But if the disorder in the gunas is subsided by effort, the Rajas and Tamas are decreased and the Sattwa guna becomes prevalent, which helps the success of mind control as well as control of the organs.
- (70) This dual control is so powerful that together with the doubts, the original proposals, projected as opinions as also the counter-arguments disappear just as darkness is no more, when the sun rises.

(71) You should, therefore, know that the really wise persons take into consideration the various opinions about different number of elements in the Universe and penetrate to the heart of the arguments. I shall tell you, how this happens.

### परस्परानुपूर्वेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यपूसंख्यानं यथा वक्तुर्विवक्षितम् ॥

Meaning of the Verse:

- O Jewel among men, the categories being comprised in one another, they are enumerated as more or less according to the view point of the sages (by including effects in a cause and vice-versa) (7)
- (72) My dear great Uddhava! Disciples learn from their Guru, the sciences and achieve certain selfconfidence.
- (73) The numbers of elements mentioned by these sages are different from each other because in one element, other elements are infused or created. This is called the inter-mixture of elements.
- (74) O Uddhava! Elements are born out of other elements and the cause becomes the effect and at last the effect is dissolved into the cause. This is the process.
- (75) The original state of one element is the cause and that which is created from that is called the effect. The persons, who brood over the arrangements of elements, state the signs of cause and effects in this way.
- (76) Now, the thinker who speaks about the elements counts the number as he wishes and sees. Those who say that the cause and the effect are one, postulate the number of elements, which is small.
- (77) Some however count the cause and the effect as separate and for them the number of elements is more.
- (78) Thus I have told you, why number of elements becomes more or less, because of the counting of cause and effect.
- (79) (Eknath says "Now, the Lord Shri Krishna is explaining this subject further and telling Uddhava his own opinion about the chain of cause and effect."

### एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च । पूर्वस्मिन् वा परस्मिन् वा तत्त्वे तत्त्वानि सर्वश: ॥

Meaning of the Verse:

The elements are seen to enter into one or one element is differentiated as many. Either the latter element enters the former or the former is included in the latter. This thing happens in all cases.

(8)

- (80) Now, listen in the proper sequence. Though wind is produced in the sky, it does not go away from the sky. Fire is created from the wind, but all the three elements, viz the sky (space) the wind and the fire are together.
- (81) Water is born from fire, but it contains the earlier three elements and the earth is born out of water, but it contains all the earlier mentioned four elements.
- (82) Just as the gold and the ornament are conceived as separate things, they are not so. It is gold only; similarly, the cause and the effect though apparently different are one only.
- (83) The thread and cloth are one cloth only. Similarly, Cause-effect is one thing.
- (84) Suppose the fruit coconut and banana are prepared from sugar, the sugar in both of them (which is the cause) is undisturbed and what is, is sugar only. So, there may be many effects from one cause, but the cause is as it is.
- (85) From clay, various pots are made. The clay is present everywhere in them.
- (86) Similarly, the effect is in the cause and it comes into being, because of the cause only. This is called mutual entrance.
- (87) When cause and effect are separately counted, the number of elements becomes less or more.

### पौर्वापर्यमतोऽमीषां प्रसंख्यानमभीप्सताम् । यथा विविक्तं यद्धक्तं गृह्णीमो युक्तिसम्भवात् ॥

Meaning of the Verse:

- We accept, therefore, as conclusive whatever is stated according to one's own view point by anyone of those sages, who seek to establish the relation of cause and effect or a definite number of elements, there being a cogent reason behind every such statement. (9)
- (88) Lord said "As I have already told you, the reason why the elements are counted variously is that the speaker wants himself to understand the subject in a definite concept.
- (89) The sage speaks according to his knowledge and his preference to his own opinion.
- (90) But please note that whatever he speaks is correct according to his own opinion. As I am aware of the total approach of all the sages, I agree with each of them.
- (91) O Uddhava, I am now telling you the 26 elements which the sages have selected. Please pay attention.

### अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् । स्वतो न सम्भवादन्यस्तत्त्वज्ञो ज्ञानदो भवेत्

#### II

- The Jeeva is ignorant eternally, and it cannot realize the self by itself. There must be another being, who is well-versed in philosophy, and who will impart his knowledge to the Jeeva. (10)
- (92) The numbers of elements are 25 by counting them as follows:
- Prakruti, (2) Purusha, (3) Mahat, (4) Aham plus five great elements. These are nine. Eleven organs and five objects. These make 16. Thus 9+16 = 25
- (93) If we add Jeeva as separate principle than the Purusha or Ishwara, then the number becomes 26.
- (94) The ignorance which is existing from time without beginning is the cause of the concept of Jeeva being separate and it becomes identified with the body and there the bondage of karma begins.
- (95) As the Jeeva gets involved in various activities because of the pride of being itself the doer, and , therefore, the sin and merit become a burden. The Jeeva runs after object so much that it forgets its own Reality.
- (96) It cannot break the chain of karma, because there is a sense of bondage. Thus God, who knows everything, is necessary for his upliftment.
- (97) You may ask "What is the necessity of God, when self-knowledge is given by the Guru?" My answer to this is –"without the grace of God even one cannot find the Guru".
- (98) If one is fortunate to get the right preceptor, a man cannot develop devotion to him without the grace of God. Vedas and the scriptures agree that the Guru is same as God.
- (99) One, who thinks that the Guru and God are different, is surely doomed. That is his great mistake. It is by the grace of God only that the Jeeva is able to have self-knowledge.
- (100) Again, O Uddhava, though the Guru teaches, the teaching is not imbibed without the blessing of God.
- (101) Jeeva is subject to control and God is the controller. Jeeva is ignorant and the God is the giver of knowledge. Jeeva is limited and within a particular space, and God is always and all-pervading.
- (102) Jeeva is poor, weak and ignorant. God is all powerful and knowing everything. The Jeeva has the bondage of karma, while God is beyond karma.
- (103) Thus, Jeeva gets knowledge by the grace of God; and, therefore, Jeeva is different from

God.

- (104) Now, you may say that Jeeva may gain self-knowledge through karma; but that is not possible because karma is lifeless, a dead thing.
- (105) That is why in karma, there is bondage and ignorance. Wise people know this.
- (106) Karma is naturally lifeless and the God provokes it. And, therefore, who will give knowledge to that karma, if it is not surrendered to God?
- (107) Karma itself has no power and the knower of karma is God. God provokes karma and He Himself is the producer of the result of that action.
- (108) In a way, God and knowledge are identical. God has created this vast universe and the destroyer of it is the God Himself, with his power.
- (109) The God may give the Jeeva the liberation or the pleasures in the heaven, or allow conducting the Jeeva in this world.
- (110) It is, therefore, necessary to maintain that Jeeva and the God are different and, therefore, the wise sages have counted 26 elements.
- (111) Now, I will explain to you "how the number of elements comes to 25 and how the Jeeva and the God are counted as one by them."

### पुरुषेश्वरयोरत् न वैलक्षण्यमण्वपि । तदन्यकल्पनाऽपार्था ज्ञानं च पूकृतेर्गुण: ॥

- The stand taken by those who recognized only 25 elements is that there is no difference between the soul and God, because there is consciousness in both; and, therefore, it is meaningless to say that they are separate from one another. Knowledge or self-realisation is only a function of Sattwa Guna which is of Prakruti. Hence there is no necessity to count the 26<sup>th</sup> category in the shape of God in order to establish the possibility of self-knowledge. (11)
- (112) Really, the Jeeva and God are one very naturally. There is no reason to say that they are separate.
- (113) If one looks into the mirror, naturally on-looker and his image both are seen; but the onlooker is not divided into two. You should know that Jeeva and Shiva are like this, one unit.
- (114) The Jeeva is what is seen as reflection in the ignorance (Avidya), and one who looks at that image is the Lord Sadashiva, but their natural oneness as Shiva, which is the natural veracity is not modified or broken.

- (115) Just as we are reflected in the mirror, Jeeva is Shiva Himself, by their quality of Chetana (energy). Please listen to what I say in this context.
- (116) We see that our image in the mirror does all the actions as we do. Similarly, the God as Shiva has the power to make the Jeeva act as He wishes.
- (117) As our body-shape is, so is the shape of the image in the mirror. Thus, in the Jeeva also God is permeating fully.
- (118) Just as ember of fire, though covered up by ash is fire only. So, though apparently we see the Jeeva, it is not different from Shiva or Atman.
- (119) There is a question that if Jeeva and Shiva are identical, why is it that one is covered with dirt of desires etc, and the other is pure; one is with defects, while the other is faultless?
- (120) The answer is if you look at the reflection of the Sun in a dirty pool of water, you will apparently see that the reflection is spoiled by all the dirt in the pool.
- (121) But if you observe carefully, that dirt does not touch the reflection nor to the Sun in the sky, both are clean.
- (122) If the surface of the mirror is having dust upon it or the glass is dirtied by use for a long time, you will see that apparently the image is also dirty.
- (123) If you want a clear image, you have to rub and erase the dust or dirt on the glass. It is no use trying to rub the image because it is not possible.
- (124) Similarly, it is the ignorance which says that something is faulty or clean. The Jeeva and Shiva are both faultless in the nature of both of them, as Atman.
- (125) If you see a crystal, it is very clear but it will appear to have that colour which is of the coloured cloth or material on which it is placed. But that crystal is separate from that colour. Similarly, Jeeva is naturally untouched by any faults.
- (126) Jeeva is naturally of the nature of energy. (Chit) But it appears to possess the guna with which it is placed but neither the guna or virtue or fault, and sin or merit do belong to the Jeeva.
- (127) When we see the falsehood of gunas in the reflection, that seeing is possible by the power of the original object. Thus there is no difference, no division between Jeeva and Shiva.
- (128) When we adopt the opinion that both are one, the total elements remain 25 only.
- (129) Now, the question is the factor of knowing of the Unity of Jeeva and Shiva is one more element. That knowledge is the element.
- (130) If we adopt the principle of knowledge as one of the elements, then the numbers, twenty five

and twenty-six becomes wrong. But it does not stand true to actual nature of things.

- (131) I say this because it is said in the same place of the verse that knowledge is a guna belonging to Prakruti.
- (132) The whole world is full of Gunas and Karmas because of ignorance and knowledge is nothing but the opposite of ignorance. As a thorn is removed by another thorn, ignorance should be removed by knowledge.
- (133) When Sattwa is in its pure condition, which is called the knowledge in its pristine clarity. It cannot be taken as separate element, because it is a part of Guna.
- (134) Had it been considered as separate element, both the opinions of 25 and 26 elements might have been wrong, but as knowledge and the act of knowing is none else than one of the Gunas, we have to agree to both the opinions.
- (135) O Uddhava, I shall tell you the nature of the Guans, which are definitely products of ignorance.

### प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः । सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ॥

Meaning of the Verse:

- Prakruti is only another name for the state of equilibrium of the three Gunas. Therefore, the three Gunas which are responsible for the continuance, appearance and disappearance of the Universe, are the adjuncts of Prakruti and not of the Purusha, who is a non-doer and cannot be the ground of the three Gunas. (12)
- (136) The beginning, the existence and the end are the functions of the three modifications (Guna) and the state of equilibrium of these Gunas is called Prakruti. Atman is beyond the Gunas.
- (137) Now, you may ask "Though Paramatman may be beyond the Gunas is not the soul, (Jeevatma) mixed up with Gunas? But that is not so. How? I will tell you. Please listen.
- (138) You see the moon in the sky. Is it not fixed in any way? But when clouds pass by, what happens? The moon appears to be moving. Is it not? That is only an appearance. Similarly, Jeevatma, the soul somehow appears to be affected by the Gunas.
- (139) Suppose, we take a pot and put some water in it. There is some space also in the pot. But it does not get wet by water. Similarly, Jeevatma functions in the field of Gunas, but it is untouched and unaffected by them.
- (140) But the Jeevatma is famous for thinking with pride that it is the doer. How can we say that it is beyond karma? The Lord Shri Krishna explains this further.

#### सत्त्वं ज्ञानं रज: कर्म तमोऽज्ञानमिहोत्त्यते । गुणव्यतिकर: काल: स्वभाव: सूत्रमेव च ॥

Meaning of the Verse:

- Knowledge is a modification of Sattwa; Action modification of Rajas, and ignorance the modification of Tamas. As these belong to Prakruti, action and ignorance too are included in Prakruti. Time is God, who is responsible for disturbance in the Gunas and Swabhava (Nature, the existence in its primary state) is the Mahat-Tatwa, which is all-powerful. (13)
- (141) Knowledge is the nature and the product of piety (Sattwa). Action is the nature of movement, which is the product of Rajas. In Tamas, illusion with laziness and ignorance are naturally existent.
- (142) Please remember that these three Gunas (e.g. Sattwa etc) are within the field of Prakruti and they have no separate independent volition.
- (143) Time is the factor, which brings about imbalance in the Gunas, Time is the quality of seeing (or taking cognizance of) the God. (or Purusha of Sankhyas). So, Purusha and Kala are two names of only one principle.
- (144) What is Mahat principle? It is most natural primary urge taking place in the dormant Maya or Prakruti. It is also called main thread or manifestation.
- (145) It is also within the Prakruti and not separate, according to the men of wisdom.
- (146) Eknath says "The 28 elements mentioned earlier are according to the opinion of the Lord, the total number which make the whole creation. In the next two and half verses, it is explained".

### पुरुष: पूकृतिर्व्यक्तमहङ्कारो नभोऽनिल: । ज्योतिराप: क्षितिरिति तत्त्वान्युक्तानि मे नव ॥

Meaning of the Verse:

- The Lord said, "I have told you nine principles namely, Purusha, Prakruti (male, female), Avyakta (Unmanifest), Ahankar (the sense of I), the Sky, the wind, the light, the water, and the earth". (14)
- (147) The Lord said "Among the 28 elements, the following nine I have told you. The creation, the Purusha (God), Mahat + five great elements, the sense of I. Now, listen to the details of remaining elements.

#### श्रोत्रं त्वग्दर्शनं घ्राणो जिव्हेति ज्ञानशक्तय: ।

### वाक्पाण्युमस्थपाय्वङ्घ्रिकर्माण्यङ्ोभयं मन: ॥

- The five faculties of cognition viz. hearing, touch, sight, smell, and taste; the five organs of action viz. speech, hands, sex, anus, feet; and the mind which is the controller of both organs. (15)
- (148) Please note the five organs of perception and five organs of action. The organs of action are controlled by organs of perception and have no independent function.
- (149) A blind man can walk and a lame man can see. IF the blind man takes on his shoulder the lame man, the blind man has to walk as directed by the lame man, who can see.
- (150) Similar is the mutual dependence of the two groups of organs. The Lord, therefore talked mainly about sense-organs.
- (151) But mind, controller of the ten organs, is the eleventh organ.
- (152) The Lord is further telling the five objects of the organs, and the names and the activities of them.

### शब्द: स्पर्शो रसो गन्धो रूपं चैत्यर्थजात: । गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धय: ॥

- The five varieties of sense-objects, viz. sound, touch, taste, smell, and colour. These are the other five categories mentioned about. Locomotion and speech, urination and defecation, and handicraft are the five functions of the organs of action. (16)
- (153) There are five objects of senses. They are sound, touch, form, taste, and smell; and to walk, to speak, to work by hand etc are the means of action towards those objects.
- (154) Suppose, there is one object. The eyes show the form of the object. The feet walk towards the object. Hands go forward to hold it. The nose wants to smell it and the tongue wants to taste it.
- (155) Thus, five objects and not more are related to all the five organs.
- (156) Nine and eleven elements are mentioned earlier and now, these are the five objects.
- (157) The sense organs themselves cannot enjoy any object by themselves. They have to take help of the organs of action. Therefore, though there are ten organs, the objects are only five.
- (158) Now, all the fourteen worlds of the universe are full of only five objects. Their attachment is very dangerous and men and gods are alike attracted to them and doomed.
- (159) Just as rogues (Way-layers) keep company of a traveller, with a friendly gesture and when there is opportunity of aloneness, they kill the traveller. Similarly, the contact with these objects binds the Jeeva, and finally throws it into the hell.

- (160) Though the Jeevas suffer in the hell, still they have attraction towards objects. So, there is none so dangerous as these objects in the whole universe.
- (161) Though these are only five, they are so disastrous that even the God Brahma comes into difficulty; what of others?
- (162) The seemingly sweet objects are internally poisonous. By Poison a man dies only once; but the objects of pleasure kill again and again.
- (163) The repetition of births and deaths is because of the objects. The whole worldly life is very strong because of these attractions.
- (164) Only when this attraction is dropped, then only the disease of Sansara is uprooted. I become a servant of that man, who does not like the objects of senses.
- (165) Thus, I have told you about the five senses and their objects. Now, listen to the natures of the three Gunas.
- (166) The Lord Shri Krishna is now considering the three Gunas because the beginning, the existence and the end are produced by these Gunas.
- (167) The Lord has counted 28 elements by taking into account these three Gunas. This is the opinion of the Lord. (so says Eknath)
- (168) Without the help of these three, the Prakruti cannot do anything.
- (169) Eknath says "Taking this subject further, the Lord is further describing the cause and effect and other factors in detail".

### सर्गादौ प्रकृतिर्ह्यास्य कार्यकारणरूपिणी । सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥

- Appearing in the form of the sixteen evolutes and the seven causal principles (such as Mahat, Ahankara and the five objects) indeed Prakruti undergoes the state of being created through Gunas, at the beginning of the Universe, while Purusha being the efficient cause, looks on as a mere witness. (17)
- (170) From Prakruti, all modifications i.e. three Gunas, their functions seven causes and sixteen effects come into being. Please listen to their various divisions.
- (171) The seven causes are (one) Mahat, (two) Aham (sense of I) + five elements. The sixteen effects are 11 sense organs + five objects of the senses.
- (172) This Prakruti, with the instrument of Rajas creates the Universe by utilizing the combinations of causes and effects.

- (173) By using Sattwa, Guna, Prakruti maintains the universe and by Tamas, it destroys or withdraws the manifestation.
- (174) If the Purusha does not look on, it is not possible for Prakruti to do all
- (175) the three activities. Please listen to the reason; the Purusha looks on just as the female tortoise nourishes its young ones by merely looking them from a distance.
- (176) Or it is jut like the sun-rays creating heat, when they pass through a magnifying glass, and by fire the Brahmins perform various Yadnyas.
- (177) Every function has got a cause and an effect by which all do their duties.
- (178) Brahmins do their duties and there also the cause and the effect are at work. In this way, good or bad actions take place.
- (179) So, Prakruti gets the power of creation, maintenance, and destruction of the world, because the Purusha (God) looks upon.
- (180) For example, there are pictures seen on a paper, (through figures cut out on some material or papers) by the light of the lamp projected from them. There the lamp is the original cause for the light to show the pictures. Similarly, every action taking place in the field of Prakruti is caused by the looking on of God.
- (181) No doubt, Prakruti is the root-cause of the world, but as Prakruti is the product or effect of the Purusha; he is the great primordial cause.
- (182) Now, see the differences between the two. Prakruti is visible. Purusha is invisible. Prakruti has modifications. Purusha is without them. Prakruti is with Gunas (facets, modes, variations). Purusha is beyond Gunas.
- (183) Prakruti is unsteady. Purusha is steady and without deterioration (creation, maintenance, destruction are not the factors in Purusha) Prakruti is in itself an attribute of Purusha and therefore dependent, but Purusha is free from bondage.
- (184) Prakruti is inanimate, inert and Purusha is energy itself. Prakruti has end. Purusha has no end.
- (185) Prakruti has no joy; and, therefore, there is attraction towards objects in it. Purusha is Himself the total joy, and there is no scope for duality or any other objects to exist in him.
- (186) Thus I have told you the difference between the two. In short, the main issue to understand is that Purusha is different from Prakruti.
- (187) In order to make this clear, various points of view or the systems of thoughts have come into being. I shall give you the gist of these systems of philosophy, which count the elements in various ways.

### व्यक्तादयो विकुर्वाणा धातव: पुरुषेक्षया । लब्धवीर्या: सुजन्त्यण्डं संहता: प्रकृतेर्बलात् ॥

Meaning of the Verse:

- Getting energy by the glance from the Purusha and being united with one another, fundamental principles like Mahat-tattwa (which are in the constitution of the universe) undergo transformation and bring into existence, the cosmic egg with the help of Prakruti which is their source. (18)
- (188) When the glance of the Purusha takes place, various principles such as Mahat, Ahankara etc come together by the power of the Prakruti and the cosmic egg (Brahmanda) comes into being.
- (189) It is by the glance of Purusha (God) that the power of Prakruti is existing and Prakruti holds within itself the cosmic egg. O Uddhava, that is why He (Purusha) is called Dhata and Dhatu (the holder).
- (190) This is the general process and the basic number of elements, but many others hold different views about the whole creation.

#### सप्तैव धातव इति तत्रार्था: पञ्च खादय: । ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासव: ॥

- According to the view, that the fundamental principles are only seven, the five elements i.e. the sky etc, then the Jeeva and the Universal spirit or Shiva, the ground of both, these are the seven categories. From the seven, the body, the ten organs as well as the vital airs, (Pranas) come into being. (19)
- (191) I have told you, how the 25 elements are counted, and how by counting Jeeva separate from God, the number comes to 26. Now, I will explain to you, how seven principles are counted.
- (192) In that counting, the five great elements like the sky, the air etc and Jeeva and Shiva are counted. The Pranas (vital airs in the body and the group of organs are created from them only).
- (193) The five elements like earth etc are not having life. It is the Jeeva, which gives them life, and God (Purusha) is the seventh factor which looks on that Jeeva.
- (194) Now, Maya (Prakruti) Mahat- Tatwa, and Ahankara which are mentioned earlier create the subtle causes and from them the inanimate five elements mentioned above come into being. The causes are implied within the effects.
- (195) In these, the mind and organs and the vital air in the body are all included. Thus, the five

elements are counted.

- (196) Further, Jeeva is the sixth elements, which gives life to all these and Shiva as the controller or the onlooker is the seventh. O Uddhava, I have explained to you thus the seven principles.
- (197) Now, there are some who count only six elements. What the sages say about it, and how that opinion is also cogent will be explained to you by me just now.

#### षडित्यत्रापि भूतानि पञ्च षष्ठ: पर: पुमान् । तैर्युक्त आत्मसम्भूतै: सृष्ट्वेवं समुपाविशत् ॥

Meaning of the Verse:

- Even according to the view, that there are six elements only, they are the five elements. The sixth being the supreme person, who evolves this universe, and enters in it. (20)
- (198) The five elements are created by the God, and he enters them. He is the sixth.
- (199) Now, I am going to tell you what is meant, when some sages say that there are only five elements.

#### चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः । जातानि तैरिदं जातं जन्मावयविनः खलु ॥

Meaning of the Verse:

- Even according to the view, that the elements are four only, they are fire, water and earth (food received from earth) evolved from the spirit, which is the fourth principle. By means of these four elements, this evolution of the universe has taken place. (21)
- (200) Fire, water and earth are the three elements according to the opinion of some sages.
- (201) They consider Atman as the mover of the three. The creation will not take place without these three.
- (202) They say that the creation gets the name, the form, the action and the cause of action, from these come three elements, and, therefore, they are the main elements.
- (203) Atman is counted as the fourth principle. Now, I shall tell you "How they count 17 elements.

#### संख्याने सप्तदशके भूतमात्रेन्द्रियाणि च । पञ्च पञ्चैकमनसा आत्मा सप्तदश: स्मृत: ॥

Meaning of the Verse:

According to the view, that there are 17 principles, they are the five elements, the five objects of

senses, five senses of perception, one mind and the Atman, totalling 17 elements. (22)

- (204) Five elements like earth etc five sense organs, five objects of those organs + 1 mind and 1 Atman make the total of 17 elements.
- (205) Thus again sixteen elements are counted; and thirteen elements are also counted, which please listen to.

#### तद्धत् षोडशसंख्याने आत्मैव मन उच्यते । भूतेन्द्रियाणि पञ्चैव मन आत्मा तूयोदश ॥

Meaning of the Verse:

- When Atman is included in the mind, and the other 15 elements are counted as told to you, the number comes to 16. When five elements five sense organs, the mind, Atman, and 'Jeeva and Shiva' are taken into consideration, the number comes to 13. (23)
- (206) I have told you that number of 17. But let's count mind and Atman as one. Then the number comes to 16.
- (207) How is it? When I am telling you some story, my hand naturally moves. The mind is similarly having movement.
- (208) Similarly, the king who generally sits on the throne occasionally goes out to have games etc, but the king is the same with all his glory.
- (209) Supposing, the sea which is turbulent at times and calm at times, but there are no two seas. It is the only one sea.
- (210) Similarly, when mind is moving, it is called mind; and when it is still, it is called Atman. In both the cases, it is one principle of Atman only.
- (211) Without experience of the self as 'still' one cannot realize, how the mind is a moving principle.
- (212) When this unity of both is considered, the total number of elements comes to 16 instead of 17.
- (213) Now, about the number 13, it is considered that there are five great elements and five organs. Mind is the 11<sup>th</sup> principle and Jeeva and Shiva make the total as 13.
- (214) You have asked me about other variations. O Uddhava, I shall presently tell you about them also.

#### एकादशत्वमात्माऽसौ महाभूतेन्द्रियाणि च । अष्टौ प्रकृतयश्चैव पुरूषश्च नवेत्यथ ॥

- When the elements are counted as 11, the number consists of 5 organs, 5 elements, Jeeva Shiva and mind- the last three taken as one and when the elements are taken as nine, the eight fold Prakruti and one Purusha is counted. (24)
- (215) When elements are counted as 11 they are five organs, five elements and one principle containing the three i.e. Jeeva, Shiva and mind.
- (216) In the flower of champak, the three qualities viz, smell, softness and yellow colour are together or in a mango the smell, the sweetness and the colour are together.
- (217) Or the golden beads are sewn in a golden thread. Like this Jeeva, Shiva and mind are together.
- (218) So, the number of elements thus comes to 11.
- (219) Prakruti, Purusha, Mahat, Aham (and undisturbed state) five great elements make the number nine. All the modifications are included in these nine.
- (220) O Uddhava, many sages think that the elements are nine.
- (221) Similarly, some realized sages say that there are only two parts, which are Purusha and Prakruti.
- (222) There are some more intelligent people. They say that there is only one principle, which is permeating everything.
- (223) They give the example of gold and the ornament and say that even in the ornament, there is gold. Similarly, there is one principle.
- (224) They give another example of sugarcane, and say that the sweetness is the same in the Jaggery, sugar and the sugar-cane and say that Atman is appearing as various elements, similarly

### इति नानापूसंख्यानं तत्त्वानामूषिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥

- Thus the fundamental principles have been reckoned in different ways by the seers. All that reckoning is justified, because it is supported by reason. What is there unbecoming on the part of the wise in their classifications? (25)
- (225) I have told you a very few opinions of the sages, who try to understand the structure of the Universe. Actually, the scriptures contain many other views.
- (226) There is no blame and no mistake in deciding the number of principles, which may be more

or less, in the matter of their effort to understand the Atman.

- (227) If we consider the truth, a man of self-knowledge has not much to talk about the various Vikaras (disturbing forces like anger, desire, jealousy etc) because they are in the field of Prakruti, while the self and the knowledge of the Self is pure and beyond these disturbances.
- (228) Please remember that Atman is different from Prakruti, all Vikaras belong to Prakruti and Atman is definitely beyond those modifications. This is the main principle to understand.
- (229) O Uddhava, to understand this distinction between Atman and Prakruti, we have to go deeper in the study of the main principle.
- (230) Hearing this statement of Lord Krishna, Uddhava became interested and he decided inwardly to ask Him about the separateness of Prakruti and Purusha.

#### उद्धव उवाच - प्रकृति: पुरूषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाभ्रयात् कृष्ण

#### दृश्यते न भिदा तयो: । प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि ॥

- Uddhava asked "Although both Prakruti and Purusha are essentially separate from each other, this separateness is not evident. O Krishna, because of their inter-relation, the spirit is seen in the Prakruti and Prakruti too is seen in the Atman or Self." (26)
- (231) Uddhava asked in the following 3 <sup>1</sup>/<sub>2</sub> verses, the difficult question of how the Prakruti and Purusha are different. Let us see how".
- (232) Uddhava, having heard from the Lord Shri Krishna that Purusha is different from Prakruti, thought in his mind If this is so, there must be a different person like Shri Krishna, who is beyond these two and is looking at them.
- (233) With this thought in his mind, he asked "O the great God Shri Krishna! O the Husband of Laxmi! From your statement, it follows that you are a third party, who witnesses both the functions of Prakruti and Purusha as different activities".
- (234) I know that Prakruti is jada (inanimate), and Purusha is energy, but I cannot clearly understand, how they are separate.
- (235) A very hot iron ball appears like a fire ball, and not an iron bal. Similarly, I see that there is a very strong unity between the Prakruti and Purusha, and I cannot see them separately.
- (236) Prakruti is totally united with Purusha, just like holding the seed within itself, the husk grows with it.
- (237) OR holding coconut pulp inside, the outer cover is also growing with it, and similarly

Prakruti assumes greatness on the strength of the Purusha, and unlimited creation has taken place.

- (238) Just as the husk cannot grow without the support of the grain, so also without the help of Purusha, Prakruti cannot be visible and evident. So this is the riddle of Purusha and Prakruti, which cannot be solved by anybody except you.
- (239) Just as the silvery shine is always accompanied with the shell, so, Prakruti is evident on the base of Purusha.
- (240) Prakruti appears to be visible on the strength of Purusha, just as on the strength of sun-rays, there is an illusion of mirage, and people are deceived by appearance of water.
- (241) Just as the blue colour is not separate from the sky, so Prakruti is not different from the Purusha according to our power of vision.
- (242) The body which is physically seen is the real example of how Prakruti presents itself to us in such a way that we do not imagine or realize any such party as Purusha different from this physical body.
- (243) They say that the experience of being "I" is the nature of Atman, But that awareness is possible because of the physical body only and its shape. O Govinda, we cannot experience Atman divested from the body at all.
- (244) O Govinda! If anything can be perceived without eyes, if a lamp can be lit without a wick and will continue to give light, then only Atman can be the subject of our direct experience.
- (245) O Govinda! If anything can be tasted without the tongue, one can hear any sound without the ears, and then only Atman would be seen without physical body.
- (246) O Govinda! If jack-fruit can be without the thorns or there is sugarcane without its stalk, then only we will find Atman without body.
- (247) When you yourself have told us that the secret of attainment of Brahman or Atman is the proper use of physical body for that purpose as a means, how do you say now that Atman can be seen without body?
- (248) Prakruti never becomes manifest without Atman. How can a shadow ever become visible without the object and the light?
- (249) So, it can be said that if sweet taste can be separated from sugar, camphor can be separated from fragrance, then only Prakruti can be seen without Atman.
- (250) If a pot can be made without a hollow space in it, if cloth can be made without a thread, then without Atman, Prakruti can be seen clearly before us.
- (251) If sugarcane will be without sweetness, if husk will grow without the grain, then only

Prakruti will find a form to manifest itself without Atman.

- (252) Atman is known through the qualities of Prakruti and Atman is the principle which makes Prakruti manifest. This unity is there from, beyond the beginning of the Universe! How can they be separated and known separately?
- (253) Atman is not at all visible separately from Prakruti!"

This is the question of Uddhava.

## एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि । छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणै: ॥

- O Lotus-eyed Shri Krishna, this is a great doubt in my mind. You are omniscient! You may please cut down my doubt with proper reasonable words! (27)
- (254) O Lotus-navelled God! O Lotus-like face! O Lotus-residence! O holder of a lotus! O resider of Lotus (kamalini), O Shri Krishna of Lotus eyes!
- (255) It is evident that the unity of Prakruti and Purusha is very difficult to understand! Even Yogis fail to understand the mystery. There is this doubt in my mind and it has grown like a big tree!
- (256) When roots of doubt sprout out, they get the basic ground of Prakruti and when Vikalpa (or counter argument) showers water on it, this tree of my question has grown and it has many fruits of Egoistic pride on it!
- (257) The Jeeva does not get satisfied without eating these fruits of Ego, and therefore, the doubt has grown to such proportion that my mind does not ever get any rest or peace.
- (258) So, please cut this tree. Throwing three arrows of self-knowledge you please dig out all the deep roots of this doubt-tree.
- (259) O Govinda, one may do yoga and perform sacrifices beyond number, one may learn by heart the words of scriptures or may put in great hard work to do religious duties, not even a leaf of this tree is cut. This is the great calamity.
- (260) While trying to cut down this tree even the God Brahma was confused. At that time you took the form of a swan and freed that your son from the confusion.
- (261) When the God Brahmadeva was so confused, why to talk of others? Thus I see no one else but you to cut down this tree of doubt!
- (262) If this tree is cut only at the branches, the roots of desires remain untouched. Then again this tree grows with double strength, into a large king-tree!

- (263) In these circumstances, you are the only one who can destroy this tree of Doubt, from its roots!
- (264) You may say This doubt rises in the mind, and there no weapon can reach! How can I cut it? " I will tell you the trick of this.
- (265) The disc you hold is most brilliant and it is your own divine and sharp dazzling knowledge, and what you will advise with your knowledge, that word is capable to destroy the roots of doubts!
- (266) As your words are of the nature of knowledge, even if you look with your benevolent kind grace, the base, the root cause of doubt will be destroyed.
- (267) So, O Mukunda! I pray! You many please free me from this harassing doubt! On this, the loving God of Gopis promised Uddhava that he would tell him!
- (268) Why is it said that though there are many many great intelligent persons, how Krishna alone is the destroyer of doubt in the mind of the seekers? Krishna said "I will now tell you why this is said by people!

### त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तित: । त्वमेव ह्यात्ममायाया गतिं वेत्य न चापर: ॥

- You are the giver of knowledge to Jeevas and from your strength only, Jeevas reach Freedom here. You yourself know the games of your own Maya and nobody else can see the reality of this Maya! (28)
- (269) The power of your Maya is impossible for us to conceive anything about it. It controls all the upsurges of Joy, and makes Jeeva very much attached to other objects. That makes the Jeeva really ignorant.
- (270) When the Jeeva thinks about objects with a pull towards them the Jeeva becomes controlled by the mind and that mind makes the Jeeva very poor, weak, without any knowledge and completely stupid and stolid!
- (271) Such ignorant Jeevas have become well-learned and have self-knowledge only by your grace and kind glance! This grace of yours is the completeness of grace itself.
- (272) O Lord! When your blessing is fully received, Jeeva by your strength goes beyond Maya and attains the final goal.
- (273) You may say "I have neither ignorance nor knowledge." But it is a history that you have been the real teacher!

- (274) Brahman, the Sun, Sanat Kumar, Narada, Pralhad, Ambareesha are advised by you only.
- (275) You may say that there are many men of knowledge and one may go to them and learn from them. But except you they cannot destroy Maya at all.
- (276) To know the beginning of Maya to prevent actions of Maya and to know how to dissolve that Maya, you are the only able person. Therefore, O Shripati! Be kind!
- (277) Thus Uddhava prayed Shri Krishna and appealed for giving him that knowledge about going beyond Maya. Now Shri Krishna will show him in detail, how Prakruti and Purusha are separate.
- (278) As mirage is caused by Sun, clouds rise and appear in the sky, and as the glass creates a delusion of water, so from the Purusha, Prakruti appears as a false vision.
- (279) While thus explaining the nature of Purusha and Prakruti, the Lord Shri Krishna said "O Uddhava, please listen further with attention."

#### भ्रीभगवानुवाच - प्रकृति: पुरुषश्चेति विकल्प: पुरुषर्षभ ।

#### एष वैकारिक: सर्गो गुणन्यतिकरात्मक: ॥

Meaning of the Verse:

The Lord said – "O the Great among men, the difference between the Purusha and Prakruti is due to the difference between Gunas and thus it belongs to the field of Vikaras (modifications in the Brahman) (29)

(280) The Lord said -

- O Uddhava, Purusha and Prakruti are always different from each other, just like the day and night.
- (281) When the day ends, then the dark night comes with all the stars and planets, with all the eagerness!
- (282) Similarly when awareness of Purusha ceases, the Prakruti with Sattwa etc Gunas and knowledge and ignorance, becomes effective.
- (283) The shape of the body is the main strong-hold of Prakruti. It is its Fort! Ego of the body is the officer in charge of the Fort.
- (284) It is this Ego which is the favourite friend of Prakruti, which has great trust in it. It is the wholly responsible officer who will fight for protecting the fort.
- (285) That Ego has given protection to the Prakruti and collecting all the ammunition of Vikaras, it has taken possession of the body which is the Fort.

- (286) O Uddhava, the hero among men! Listen! Ego becomes very powerful in the fort of the body, because of the devotion of Prakruti!
- (287) In this fort, the three Gunas viz, Sattwa, Rajas, and Tamas and the disturbances viz desire, anger, jealousy, greed etc is the ammunitions, the weapons! It will belong to Prakruti but being infused in the body, it appears to be belonging to the body alone!
- (288) In the clouds various shapes appear, as if they are towns, roads, buildings, or animals. Similarly Prakruti alone takes various illusory shapes and they appear to be true.
- (289) There appears a river of water in the mirage. Similarly, various forms of trees, animals, humours, mountains etc appear because of Prakruti.
- (290) Thus the body is the fort of the Prakruti, which is very fierce! I shall tell you what kind of material is brought in this fort by the Ego, or the pride.

### ममाङ्ग माया गुणमय्यनेकधा विकल्पबुद्धिश्च गुणैर्विधत्ते ।

#### वैकारिकस्त्रिविधोऽध्यात्ममेकमथाधिदैवमधिभूतमन्यत् ॥

- O loved one, My Maya (enchanting power), as it consists of three Gunas, creates by those very Gunas differences as well as the manifold notional differences. This changeable variety of Universe is threefold, the one variation is Adhyatma, the second is Adhidaiva and the third is Adhibhoota. (30)
- (291) My Maya by its own power has become threefold because of three Gunas but Ego has put all the three Gunas under its control.
- (292) There is the ditch of these three Gunas around the above said fort and arranging the trinity of three factors viz the doer of action, the mode of doing and the action itself, that Ego commences a severe attack.
- (293) This trinity is the real defence of that fort. I shall tell you the inner structure of this trinity.
- (294) O the intelligent Uddhava! In this fort of the body there are three paths. Two of the paths are not straight and there third is the right path, straight and proper. I shall tell you about all the three paths. Please listen.
- (295) There is army, stationed at ten strategic places and the warrior himself is observer at these places.
- (296) The paths are strongly defended from all the four sides, and there are three fierce brave guards on each road. Then why should a real man of wisdom go there taking all the trouble! So let us keep that question aside for the time being.

- (297) The ammunition in this body fort is very highly effective. Please listen, to its quality. (Thus speaking, the Lord Shri Krishna began to tell about that weaponry)
- (298) This fort is strengthened by the three factors viz the work to be done, the cause of the action and the action itself, and also by the work, the action and the worker or the actor, as also the thinker, the thinking and the object of thinking.
- (299) In that fort the pride or the sense of Ego, about the object of enjoyment, the enjoying and the enjoyer, the action, the actor, and the acting etc is very powerful.
- (300) It is looking through a hidden door, opens the window of passion and anger and suddenly attacks. All persons are then afraid and they tremble before the force of desire, the passion and the anger.
- (301) Fear of these causes great seekers doing penance to run away from them! Even monks, who have renounced everything and are having no other possessions except their loin-cloth, are also afraid of anger and sexual and other desires!
- (302) The greed is the array of guns which start firing at random and there is darkness prevailing everywhere. Illusion causes mist in all directions, and eyesight is useless.
- (303) There are nine openings to this fort through which the shooting of mental projection towards objects of senses is continuously done.
- (304) Mind is the prime mover of the Ego which provokes undaunted that Ego to take complete control of the body.
- (305) When objects which become enemies of the Atman, through attraction, attack the body the tenth door (between the eyebrows) is shut tightly.
- (306) Thus, the mind protects the fort of the body and for that purpose, it builds military "posts" that are its strong holds.
- (307) This mind, hand in hand with the desire thrusts itself through the forces of enemies and kills the warriors on the front (like Viveka etc) then others are not at all able to fight!
- (308) Thus the force of this mind is very great and cannot be prevented. It has harassed people with the three kinds of calamites. What are these? Please hear from Me.
- (309) The troubles which are caused by heavenly deities are called Adhidaivik, the trouble which is caused by the activities of our own mind is called Adhyatmic, and the trouble caused to us by the five great elements viz Earth, Water etc is called Adhibhoutic (or physical objects causing this trouble)
- (310) The great five elements cause the consciousness to be built up, Rajas causes sense-organs to be active and Tamas causes the qualities of the other objects.

- (311) Many other maladies are caused from these three Gunas All this within the structure of Prakruti. All this is the weaponry in this fort the body. This Prakruti has created and developed the worldly life without limit.
- (312) By the wish, lot of water is accumulated and by desires also quite a large body of water is collected in this body. People in this fort drink the same water and enjoy the false happiness in the body, or suffer instead.
- (313) I shall now tell you the three factors ruling the nine doors of this body Adhyatma, Adhidaiva as well as Adhibhoota.
- (314) What gadget is fitted in each door, who works it, what is its structure and what are the objects etc is now being told by me.

#### हग् रूपमार्कं वपुरत्र रन्ध्रे परस्परं सिध्यति यः स्वतः खे ।

#### आत्मा यदेषामपरो य आद्य: स्वयाऽनुभूत्याऽखिलसिद्धसिद्धि: (३१)

- The sense of sight falls under the category of Adhyatma; colour, shape is the Adhibhoota and Sun is its Adhidaiva. Every one of these depends on the existence of the two. (31)
- (315) Eye is an organ which is the like a gun. It shoots the gods with the •of the beautiful shape of a woman. That is sufficient to enchant numberless gods!
- (316) Eyes have the Sun as their presiding gods and eyes create a print, an image of the object seen on the mind. This is in the category of Adhyatma.
- (317) What takes place by the vision? We see colours such as blue, yellow red etc. That appearance of colour is Adhibhoota (material) aspect.
- (318) If sun as the president God is present there is the object as Adhibhoota before the yes, there are eyes also present in the body, we cannot see if there is not power to see.
- (319) So long as the Adhyatma aspect is not active, the Adhibhoota (object) and the sunrays (Adhidaiva) cannot produce the result of seeing.
- (320) Similarly though the eyesight, the power of looking is there and the eyes are there, the object of seeing is also there, but if the Sun is not there, i.e. the light is not there, we cannot see. The blindness continues as it was!
- (321) Though we light a lamp, its light is not so good as the Sunlight.
- (322) Even the moon cannot give so much light as the Sun. As the Sun displaces the night and lights the whole world, it is called Adhidaiva.

- (323) Thus, I have told you that if the Sun which is the Adhidaiva aspect, is not there, the Adhibhoota (object) and Adhyatma (the eyes) cannot see.
- (324) There may be the Adhyatma and Adhidaiva present, but when by the grace of Guru, our seeing the objective world, is shut off, then only we can see Atman! We can realize what is Absolute Brahman.
- (325) What we see as the world through our eyes makes us believe that we are our body. This is identification with the body. If that cognizance of outer world is negated, not at all existent, then we find that the body and the whole world are nothing but a big void!
- (326) Thus I have told you the trinity of Adhyatma, Adhidaiva and Adhibhoota in detail.
- (327) The three factors are various viz. there is the observer, the act of observation and the thing observed, there is the actor, the acting and the action; there is the thinker, the thinking and the object of thinking.
- (328) These are interrelated and therefore form a trinity; these are interdependent also. Now I shall tell you how they function in this way. (328)
- (329) For example there are many objects worth seeing and we have eyes to see them, but without the light of the Sun, we cannot see. This is the dependence.
- (330) When the Sun is there but the eye is not there, we cannot see anything; or if there is eye but there is no light of the Sun, even then there is no sight.
- (331) Now the Sun and the sight are there, but there is nothing to be seen, then both become futile, because what is there for us to see?
- (332) The Sun makes visible the shape and form and entering by his rays in our vision, He shows us various objects. Therefore the action of seeing anything is possible only through mutual co-operation.
- (333) Even then the Sun is aloof far away in the sky. Similarly, the Chidatma (Atman) in this moving state which makes the whole Universe visible is always untouched.
- (334) It feels the whole world, dwells in the heart of everyone; but the world may come into being or it may be dissolved, it remains as it is.
- (335) For example, there are various pots kept in the open and we see that the sky or space is in every pot.
- (336) But even if the pots are there or are not there the sky is unaffected. Similarly in the states of creation existence and dissolution of the world the Paramatman the husband of Laxmi, the God as Energy remains aloof.
- (337) The Parmatman is the unknown origin of the origin of everything. It is the Buddhi of

unknown origin behind the obvious Buddhi (intellect) and the Siddhi without beginning of all the Siddhis (Achievements or occult powers)

- (338) He gives the light to the light. He is the primordial Sun of the Visible Sun and also he is the factor which makes us know the trinity of the observer the observation and the object etc.
- (339) He is the analysis of the discrimination; he is the happiness of the happiness; he is the enlightenment of the intellect and the giver of the light to the light.
- (340) Trying to know this Paramatman Veda, Smriti and Purunas become defeated and shy. By discussion based on reading of various scriptures this Paramatman cannot be realized.
- (341) The trinities of the enjoyer, enjoying and the object of enjoyment etc are all the products of Prakruti and the three Gunas are also the products of Prakruti.
- (342) Paramatman is only one beyond, primordial, unmanifest and unimaginable. It cannot be captured in any one's consciousness, by thought.
- (343) It is knowable in our heart only by its power and blessing. We have to recognize it by its help.. By its grace only it is realized.
- (344) It shines by its own light. There is nothing other which gives light to it. We have to see it by its light and we have to merge into it by its own power.
- (345) [Eknath says -
- As the Lord has explained the Adhyatma, Adhibhoota, and Adhidaiva by taking the example of the eye, He is now explaining it in the case of other organs also.

#### एवं त्वगादि भूवणादि चक्षुर्जिह्नादि नासादि च चित्तयुक्तम् ॥

#### योऽसौ गुणक्षोभकृतो विकारः प्रधानमूलान्महतः प्रसूतः ।

- Similarly the disturbances in the function of touch, smell, hearing, seeing, the chitta, the tongue etc caused by the disturbance in Gunas are having their beginning in Mahat principle. (31)
- (346) From Mahat principle downwards, all disturbances are created by Prakruti and by imbalance in the Gunas, the disturbances become more articulate and the trinity, the three factors, are born.
- (347) Just as by the power of the light of the Sun, the eyes are able to see, similarly the triputis (three factors) work in respect of other organs also viz ear, skin, tongue, and nose (organs of senses)

- (348) The five organs of Action are depending on the sense organs. They are hands, feet, anus, sex and speech.
- (349) The sense organs provoke them and then only they can start their actions. Thus two groups of five organs make up the ten organs.
- (350) The mind, the intellect, the consciousness and the Ahankara (the sense of I) are together called the four-fold inner organ. They are wholly one unit only but their functions are slightly different.
- (351) O Uddhava, Ahankara is the sense of I belonging to the physical body only, the intentions and the doubts are the parts of the nature which is called the mind.
- (352) Chitta or consciousness is made up of memories of past events and the power by which the mind comes to a conclusion is called the intellect.
- (353) The disturbance of Gunas becomes an object of experiencing by way of the means to do so, but experience is different from these. Please remember.
- (354) The skin is touched by some object, Wayu –the air, the divine factor (Adhidaiva) there, but Paramatman is different from it. It is of the nature of knowledge and it has no Vikaras or modifications.
- (355) A smell of an article can be sensed by the nose. The two Ashwinikumaras are the Adhidaivata, but Atman is different from it and it remains unaffected by Vikaras.
- (356) Tongue has taste as its quality and Varuna is the Adhidaivata there, but Atman is aloof from it and it is full of Ananda and has no effect of Vikaras on it.
- (357) Of the ears the object is Hearing, but Atman is different from it and unaffected by modifications, while DISHA (directions) are the Adhidaivata there.
- (358) I have already told you the details about the organ of seeing. Thus, this is the situation of sense-organs and those factors are produced therein by the Prakruti.
- (359) Chitta has the subject on which it meditates. Vasudeva is the Deity there which is Adhidaiva. Still Atman is different from this Chitta also.
- (360) Mind is very subtle organ and to intend is its object. Moon is the Adhidaiva there. Atman is still different from this also.
- (361) Ahankara which is the inner organ of man is very strong and sense of "I" is the object while "Rudra" is the Adhidaivata there. But Paramatman is aloof from this also.
- (362) Intellect is a very powerful organ! It is replete with knowledge. To Know is its object. The Lord Brahma is the Adhidaivata there. Atman is still away from it, quite aloof from modifications.

- (363) I have told you about the root cause of three Gunas, the four-fold work of consciousness and the three factors in detail.
- (364) The organ of speech has subject of talk and fire is the divine aspect or Adhidaiva. The Goddess Saraswati resides in speech but the Atman is very aloof from it as the deep silence.
- (365) The subject of the organ which is hand is to hold and Indra is the Adhidaiva. The power of doing anything dwells in it but Atman as a non-doer is aloof.
- (366) The work of the organ of the feet is to walk. Upendra is the deity presiding over it. In the feet the power to go from one place to another is active but Atman as eternally non moving principle is aloof from it.
- (367) The action of Anus is to defecate and Nirrati is the God there. The power to reduce or discard dwells in that organ but Atman which never deteriorates is aloof from it.
- (368) The sex organ has the subject of enjoyment. Prajapati is the Adhidaiva (deity) there and the power of joy dwells in that organ but Atman is the very highest joy and is also aloof from that organ.
- (369) The sense organs and the organs of actions cause action to take place and this is the sign of the four-fold Chitta. This is also hand in hand with the imbalance of three Gunas and is therefore totally belonging to the field of Maya.
- (370) This is the root of disturbance of three Gunas and it ends in the inert Mass but Atman is blotless and free from all Vikaras and therefore it remains always different from Prakruti.
- (371) For example a man protects and maintains very large ancestral property and is proud about it, but he is different from that property.
- (372) Now similarly pride, through the disturbance of three Gunas creates a great Jungle of various Vikaras (modifications) but Atman like the spring season does not get attached to them. (Eknath says this subject is being explained further by the Lord Shri Krishna)

# अहं त्रिवृन्मोहविकल्पहेतुर्वैकारिकस्तामस ऐन्द्रियश्च ॥

- The modifications evolved out of Mahat Tattwa, through the work of Kala (Ego God) who disturbs the equal state of three Gunas, Ahankara which is of three kinds viz Vaikarik (Sattwika), Tamasika and Aindriya (Rajasika) lies at the root of the notion of difference created by ignorance about the self. (32)
- (373) When the Jeeva says, "This is myself, This is my own, This belongs to me," etc., He is

bound by the worldly life but when this ego is dissolved then only the Jeeva can be free from this world.

- (374) You may ask how this pride which is so troublesome comes into existence.
- (375) I shall tell you that also. Pride is nothing but the arising of the sense of I by forgetting the man's real nature and its is this pride which brings about imbalance and turbulence in Gunas by the modifications of the consciousness viz anger, greed, etc.
- (376) What is dream? Dream is a state in which the awareness in the waking state is forgotten. Similarly when there is forgetting of the real nature and the arising of the separate sense of 'I' – ness that is the life of the Gunas.
- (377) By anger, greed etc the balance of three Gunas is disturbed. Forgetfulness is the other aspect of attraction. When the three Gunas are twisted there are varieties of arguments which postulate this process.
- (378) The Sattwik ego is the first factor of Vikaras or modifications and it denotes the four aspects of Chitta and it makes the deity presiding over the various Gunas, manifest.
- (379) It is from Sattwa that the mind is born and great disturbances are born out of the mind. Thus the Sattwa Guna is also considered as the primary disturbance.
- (380) Now the Rajas lights the five sense organs and the five action organs and that is why the Rajas is called as belonging to the group of organs.
- (381) The Tamas Guna makes evident the five great elements which are covered by the five subtle principles and the objects of the sense organs etc.
- (382) Since Tamas is the Guna which is responsible to make the five elements and the five objects evident to our consciousness, this Tamas is called Bhootadi (one which is earlier than the elements )
- (383) Thus the Jeeva becomes powerful by the three Guans and by the pride brought about by the effect of selfish actions and functions in various ways in this worldly life.
- (384) But Atman is completely different from all this process of disturbances and actions, just as the Sun who created mirage is aloof and unconcerned from it.
- (385) The rope creates the appearance of the shape of a serpent but the rope never touches that serpent. Similarly Paramatman is unattached and undisturbed by the whole worldly phenomenon takes place on that base.
- (386) The crystal appears as dark, yellow, red or white according to the material on which it is kept but it is different from those colours.
- (387) Similarly by contact with the Gunas the Jeeva appears to be bound but it is pure but as

people have no understanding of this fact they indulge into the arguments and have verbal fights.

- (388) Some say that Atman is the holder of the body, while some say that Atman has no body, while some declare that both the qualifications do not apply to the Atman.
- (389) Some say that Atman is with qualities while some say that Atman is abstract and some say that Atman is having neither of these conditions, or it is having both these conditions.
- (390) Some insist on the state of duality and some declare the non-duality as the final fact. Some say that Atman is our body only!
- (391) Some say that all these arguments are false. What we see in this world is the fact and nothing else.
- (392) When we consider all these arguments we realize that all these views are wrong, and born out of ignorance, because Atman is simply the knowledge itself and it dissolves all differences.
- (393) Atman is pure knowledge and therefore the sense of separateness born out of the ignorance is discarded.
- (394) Just as the Sun rises by dissolving the dark night with the moon and stars, similarly by destroying the dualities and their effects, the sun with the rays of knowledge, rises in the consciousness of man.
- (395) The Maya with the three Gunas is dead, argument with the sense of duality is gone, ignorance with its root, is destroyed and only Sat-Chit- Ananda is filling everything everywhere!
- (396) Atman is SatChidananda and therefore all ignorance has no place there. That is the only means to dissolve ignorance. Then the Viveka (compassion and selection) and Sankhya philosophy have no place inwardly in the state of Atman!
- (397) [Eknath says This subject is being further dealt with by the Lord Shri Krishna]

#### आत्मा परिज्ञानमयो विवादो, हास्तीति नास्तीति भिदाऽर्थनिष्ठ: ।

#### व्यर्थोऽपि नैवोपरमेत पुंसां मत्त: परावृत्तधियां स्वलोकात् ॥

Meaning of the Verse:

The controversy whether the body exists or not is the result of not realizing the self. Though meaningless because it can be set aside by self-realisation, it does not cease in case of men whose mind is turned away from their real self. (33)

- (398) The ignorance is itself false and so, awareness of objects is also naturally false. But by seeing the objects it is that people are confused and they have forgotten what their real nature is.
- (399) I, the Paramatman reside very near them in their heart, but their mind and interest goes astray to other thing which creates in their mind attraction towards sense-objects and they are attached to house, house-wife and children, which things they love!
- (400) The forgetting of real self causes more and more thinking about outward objects and Jeevas being attracted to their body have to suffer the chain of births and deaths.
- (401) To destroy the egoistic possession of the body, I have taught the way of attaining desirelessness with essential wisdom and meditation assisted by the knowledge. That is the means to uproot the ignorance.
- (402) Effort for spiritual progress is necessary so long as your identification with your body is prevalent, but when ignorance is totally gone, then the efforts are not necessary. To this I agree.
- (403) What is ignorance? It creates a wrong notion that "I am a Jeeva" in the pure existence, and further compels the Jeeva to undergo the painful cycle of births and deaths.
- (404) O Uddhava! In short, ignorance is forgetting one's spiritual being and remembering the false notion of "I am the body" This is pride about the body.
- (405) Even ignorance is not the right name, It is a secondary name. The real problem is identification with the body. Hearing this, Uddhava was astonished.
- (406) So he asked Krishna how the pride of the body compels the Jeeva to undergo the chain of births and deaths.

#### उद्धव उवाच - त्वत्त: परावृत्तधिय: स्वकृतै: कर्मभि: प्रभो ।

#### उच्चावचान् यथा देहान् गृह्णनित विसृजनित च ॥

- Uddhava asked "O Lord, how the men whose mind turns away from you, get births in good and bad bodies according to their actions? " (34)
- (407) The sky is always in front of us,. It does not turn away anytime. Similarly Atman is always present, complete, in and out of us. How can it turn its back?
- (408) When the sky can be caught in a net, then only the non-doer can be bound by action. Just as it is untrue that a barren woman's child is aborted so also a free person cannot have birth and death.

- (409) If there is nothing else than Atman everywhere and thus Atman is all-pervading, how is it possible that Atman leaves one body and enters into another?
- (410) If at all the earth is annoyed and refuses to hold any object or if at all the sky goes to a place far away from one place, then only Atman residing in one body will go to other body.
- (411) If at all an ant can swallow all the seven oceans then it is possible that Atman will have to suffer birth in higher and lower categories of bodies. Thus obviously this is impossible and illogical. Yogis cannot clarify anything about this problem.

## तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभि: । न होतत् प्रायशो लोके विद्वांस: सन्ति वन्चिता: ॥

- Tell me, O protector of cows! How the actions could be ascribed to actionless.. It is a thing which cannot be easily conceived by men of poor understanding; for generally speaking there are none in the world who are intelligent enough to know this topic because people are deluded by your Maya (35)
- (412) O Lord your power is beyond our capacity to understand and those who are deluded by Maya do not know your real nature.
- (413) Though Atman is without a second and eternal and not destructible you show that there is creation, existence and dissolution in it and make people believe that this worldly life is real. This magic of yours is intangible.
- (414) Here the Vedas are unable to say anything, Upanishads became silent, and Puranas (Mythological books) became mute. All these tried hard to fathom the depth of your Maya but nothing was possible for them.
- (415) Nobody other than you will know you as you are. Those who are not worthy of the blessing of the Lord, and are ignorant, cannot cut the bondage of the worldly life.
- (416) The power of your Maya is beyond our grasp. While Brahma was stealing the cows and calves from Vrindavana, it made him fool enough not to know what you would do! When the Lord Shankara was infatuated by Mohini, he was completely slave to his passion. It was all your Maya. Why give examples of others?
- (417) Either in everyday life or the spiritual life, it is by your will that the organs do their duties. That i s why Govind, the name which means "One who understands and governs the organs" which is your name is famous throughout three worlds.
- (418) I therefore request you to answer this question of mine which is difficult for me, "How the Atman transmigrates from one body to other body? How the Jeeva suffers from birth and death?

(419) Hearing this question of Uddhava, the Lord simply smiled and said – "My dear! This is nothing but the game of Maya, an illusion of the onlookers.

#### भ्रीभगवानुवाच - मन: कर्ममयं नॄणामिन्द्रियै: पञ्चभिर्युतम् ।

#### लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥

- The Lord Shri Krishna replied United with the five senses, with five organs of actions and the five subtle elements, the mind of the Jeeva consisting of latencies of karma travels from one body to another and the soul identified with the mind follows it. (36)
- (420) The eleven organs and the five great elements making a total of sixteen factors are called the subtle body. The mind which imagines various ideas is the most important part of this subtle body.
- (421) We can say that mind is the subtle body and it controls the organs. The body functions because of mind. The pride of the physical body resides in the mind.
- (422) When the mind leaves somebody the pride of body never remains there. The pride of the body undertakes various works, actions, responsibilities by the means of mind only.
- (423) When the mind attached to various objects commits good or bad deeds by which the Jeeva (Atman) becomes bound by karma and then only the Atman enters another body.
- (424) Atman is quite different from the body and in reality it is aloof but apparently it is joint with the body. It is Atman which creates that illusion. I shall explain this further.
- (425) If a pot is taken from one place to another we conclude that the space within that pot apparently travels with that pot, but space really does not move. Similar is the apparent trevelling of Atman.
- (426) Secondly if we fill nectar in the pot the space is not affected. If we put urine in that pot then also the space still occupies the pot undisturbed because it is aloof. Similarly, Atman which recides in the body apparently remains aloof from pain or pleasure.
- (427) If we hit the pot by a big stone and break it into hundreds of pieces, there is not a single crack in the element of space or the sky. Similarly, though surrounded by perishable things, Atman remains imperishable.
- (428) When the pot is broken the sky is not disturbed, the space is as it is and if we make another earthen pot the same illusion that there is sky in the pot or the sky occupies the pot repeats itself there.
- (429) So, the body is surely temporary and Atman is unbroken continuous totality. It has not to go

into another body (though we are deluded by imagination) and it has neither birth nor death.

(430) So, the apparent travel of Jeeva from one body to another is the action of mind directed by desire. I shall tell you in detail how the mind goes into another body together with the Jeeva.

## ध्यायन् मनोऽनु विषयान् दृष्टान् वानुशुतानथ । उद्यत् सीदत् कर्मतन्त्रं रुमृतिस्तदनुशाम्यति ॥

Meaning of the Verse:

- Being under sway of karma the mind contemplates at the moment of death objects seen or heard from books and persons and being reborn in the midst of those objects, gets insensible to its present surrounding. The memory of the present life ceases thereafter. (37)
- (431) Mind always thinks about whatever is seen by it or heard by it. It is so deep and tenacious memory that the mind cannot think about anything else.
- (432) At the time of death of the body mind becomes tied down to the object of its liking and then the mind takes the shape of that object. It merges totally in that object.
- (433) When the suffering or enjoyment related to the former body come to an end it forgets everything including pride about those past things and very strongly imagines about the next body to be occupied.
- (434) The mind which is bound and blinded by the desires goes to the other body together with prrnic force, following the resultant direction decided by its past karma.
- (435) Then the mind loses the memory of the body which is left. Actually, the mind is not aware that it has repeatedly entered into such bodies earlier also.

# विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुन: । जन्तोर्वे कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृति: ॥

# जन्म त्वात्मतया पुंस: सर्वभावेन भूरिद । विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथ: ॥

- When through deep attachment for a new body a mind no longer remembers, this complete forgetfulness of the Jeeva of his previous body brought about by some reason or the other in the shape of the Prarabdha having been exhausted, constitutes its death. (38)
- The wise people declare the birth of a Jeeva to have taken place when the Jeeva identifies with a particular body but this is just identifying oneself with the body appearing in the dream or the day-dreaming. (39)

- (436) When mind thinks deeply about anything with allurement, it forgets the earlier body and becomes identical with that thing.
- (437) How does it forget that body? When we become adult, we forget how we were behaving in childhood. Similar is the case with the mind.
- (438) When such total loss of memory of the body in the previous birth takes place, it is called the death of that body. At that time, the life-force goes away taking the vital breath with it.
- (439) When life and vital breath leave the body, that body becomes known as a dead body. O Uddhava, this is death. Now, listen to the process of birth.
- (440) When a man is pre-occupied very heavily at the time of death by a feeling of affection, hatred, or fear, he takes that form of which he is thinking and he goes to take birth in that life-channel.
- (441) The story of Jada-Bharat tells us that when he was about to die, his graze fell on a deer and as he felt compassion for that animal, he was born as deer. This is because his mind was intensely thinking about that deer.
- (442) A worm constantly, with fear thinks of the potter-fly and there is transformation in it, because it becomes the potter-fly.
- (443) The king Poundraka meditated on the Lord Shri Krishna (Myself) by hatred and he began to look like myself, because the mind when pre-occupied with any particular object, is transformed into that object. This is the key, how a man is born.
- (444) As generally, people have expanded their activities and properties throughout their wholelife, it is but natural that they think of some one object amongst them, which is very dear to them, and when the man dies, he takes birth in that category.
- (445) When he is born, thus in another body, the pride of that body is developed and he thinks that he is that body.
- (446) In this case, the thought of the pride and the mind appear to be the same, but their actions are different. Persons of wisdom know the united nature of the four facets of one consciousness called chitta.
- (447) According to the destiny, the body undergoes various conditions, but the man bearing the body thinks that he himself is doing all things. This is the characteristic of the birth of a man.
- (448) He does not remember the fact that this is the new body, and not the old one of the last birth and he continues to be proud.
- (449) In a dream or when we are day-dreaming, we are not aware of our body.
- (450) For e.g. A beggar is sleeping in his house. He dreams that he is God Indra, and he finds

himself riding the Elephant Airawata, and surrounded by beautiful heavenly damseles.

- (451) In that dream, he does not know that his body of a beggar is the Reality and the body in the dream is a false thing. Similar is the condition, when people are born again.
- (452) For example, a worker in a temple is taking a big pot full of ghee to some other place and at that time, he imagines that he is riding a horse and his mind is exhilarated by that idea of joyride.
- (453) In his imagination he further thinks that his horse has jumped and in that ecstasy he actually jumps! The big pot of ghee topples down and all the ghee is spoiled as the pot is broken to pieces. People around him begin to ask "What has happened? What has happened?"
- (454) In his day-dreaming he still thinks that his horse has jumped. He is not aware that he is made captive by his owner because of his error!
- (455) All the loss of memory of that servant in this story is similar to the death of the physical body and if the mind is eagerly enchanted in any hopeful position for itself, the man is born again in those circumstances.
- (456) In short, Jeeva only imagines or is deluded that he is born etc or he has died etc (Now the Lord is explaining this condition further)

# स्वप्नं मनोरथं चैत्थं प्राक्तनं न स्मरत्यसौ । तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥

- He does not know that all this is his imagination only and as he had thought that he was born in a body in the former birth, he also imagines, similarly that he has again taken the next birth. (40)
- (457) The dream makes a man forget his actual body and involves him in the house and property as well as his relatives in the dream state.
- (458) The body in the waking consciousness is left aside and the man who does not realize that his body in the dream is also false!
- (459) Jeeva is different from birth and death, as the onlooker of the waking state and the body in the dream state is only a witness of and aloof from both. So, know this that Jeeva has really no birth or death, but he only imagines so.
- (460) Birth and death are only related to the body. Atman is eternal, free and aloof. This worldly life is like the many imagined conditions in the dream of that man.
- (461) And only the mind is the cause of this condition, existence and death related to physical body. This world is really an imagination of the mind!

# इन्द्रियायनसृष्ट्येदं त्रैविध्यं भाति वस्तुनि । बहिरन्तर्भिदाहेतुर्जनोऽसज्जनकृद् यथा ॥

- Due to the body which comes into existence, or due to the appearance in another setting of the body, which forms the background of the ten organs, a threefold distinction of mind, the senses and body) appears in the one self. As a result of this the self experiences inner and outer differences, as the Jeeva dreams to have a birth in bad circumstances and to have children and relatives also! (41)
- (462) It is the mind which projects the whole creation, it is the mind which creates the senses and their functions and it is the mind which creates the three facets of the mind, the body and sense-organs etc. Every action of the organs takes place due to the mind.
- (463) The three forces viz Adhidaiva, Adhibhoota, and Adhyatma are brought into focus by the mind only. Though Atman is only one, the illusion of three aspects takes place.
- (464) When a potter makes a pot, the space also appears to be contained in the pot, though space (sky) is not conditioned or limited.
- (465) Similarly Atman is unlimited, with no modifications, eternal and pure. The mind imagines it to be triple and varieties of apparent divisions are created. There triple divisions are being now told. Please listen.
- (466) They are Work, worker and working; the meditator, meditation and the object of meditation; the knower, the knowledge and the object of knowledge all these divisions are imagined by the mind.
- (467) "Aham" is I, who am I (Ko ham) is the doubt and Soham (I am "that") is the Brahman This is also a trinity. You (Twam) is Jeeva, That (Tat) is the Brahman and ARE (ASI) is the statement of identity This is also a trinity. Sat, Chit and Ananda This threefold division is also mindmade All these are within the field of Maya.
- (468) In order to discard unreal Maya, the Vedas set forth truth, (or Reality) and in order to discard the matter, they set forth the spirit, which is Atman.
- (469) While discarding the sorrow, the joy is set forth, which is Absolute Brahman and compared to that Sat-Chit-Ananda also proves to be unreal.
- (470) The world is unreal, it is false and belongs to Maya, Who can establish its Reality. Where matter itself is unreal and cannot be held within our consciousness, because it is illusory, how can the spirit as a principle be realized?
- (471) Where sorrow has absolutely no place, how can joy as its opposite exist? Therefore, in the Absolute Reality which is Brahman, the state of Sat-Chit-Ananda cannot have any place. That is also illusion.

- (472) Wherever there is awareness of this world, there is a play of three Gunas, and the three factors like the knower etc. Therefore, all this is of the Maya, and created by mind. Atman is different from Gunas.
- (473) Atman is eternal, free, pure and of the nature of knowledge and if people think of three parts in Atman, it is the work of the mind; and, therefore, illusory.
- (474) Suppose a man is of a very good character, but if his wife is not so pure, people will say bad things about the husband also. Similar is the case of false divisions in the Atman. Atman is actually aloof,, and the faults which take place due to Gunas are attributed to it.
- (475) This is all like a dream. In which one who dreams, becomes himself all the characters in the dream sequence, though this happens due to the sleep.
- (476) The difference between the matter and spirit in the body or the separation of Jeeva from the totality is an appearance as false as a dream, while Atman is, as said earlier, eternal pure and alone.
- (477) Those people, who function on the base of differences created by Maya, should somehow be desireless and for this purpose, the chain of births and deaths is existing. (the Lord Shri Krishna is describing this further)

# नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च । कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तन्न दृश्यते ॥

- My dear, the beings are always coming into existence and dying, but as the speed of time is very subtle and cannot be seen, this fact is not easily understood. (42)
- (478) O Uddhava, listen. Whatever is having a form and life are bound by time to come into existence, and disappear by death.
- (479) The time has everything in this world subjected to death and birth, but the Jeevas cannot easily understand this thing.
- (480) A mother plays with her child, when it is very young and is not shy even if the child is naked, but when the child grows into a man, she behaves differently.
- (481) The childhood is taken away by time, the youth is brought about by time; the mother is shy because of time. All these things are brought about by time.
- (482) Time is giving birth and bringing death to all at every moment, but ignorant do not know this continuous process.
- (483) The time has taken away the childhood and the child body is also no more. When the man is

young, we should know that his youth and his body are given by the same time.

- (484) My dear, thus the creation and the destruction done by the Time is from moment to moment and therefore, this body is having the three stages or renewals which we should ourselves observe.
- (485) The speed of time which is difficult to understand brings about births and deaths. (The Lord Shri Krishna is explaining with examples how the effects of time indicate its tremendously effective power)

## यथार्चिषां स्रोतसां च फलानां वा वनस्पते: । तथैव सर्वभूतानां वयोऽवस्थादय: कृता: ॥

Meaning of the Verse:

- The flames, the flow of water, the fruits, the trees and also all the beings undergo changes in the course of time. (43)
- (486) The flame is new every moment but the end of earlier material in it by burning and the beginning of new material to be burnt is not clearly seen by our eyes. Similarly, water flowing in a river creates an appearance that that water is the same, but every moment water is flowing away giving place to other body of water at the same place. We are not aware of this on a cursory glance.
- (487) When the fruit is attached to the tree at the stem, its test undergoes a change e.g. bitter, salty sour or finally sweet. This change is not visible easily. Such is the secret working of time.
- (488) How does this time function in our body? It brings about changes from childhood to youth and to old age.
- (489) In addition an ignorant person becomes clever, a clever person becomes intelligent, a weak person becomes strong. Thus, time destroys earlier stage and brings about new stage of man. Now how is the memory that "I am the same person as of earlier time" remains with us?
- (490) You will ask this question therefore, I am going to tell you the answer, the reason of this memory.

# सोऽयं दीपोऽर्चिषां यद्धत्स्रोतसां तदिदं जलम् । सोऽयं पुमानिति नृणां मृषा गीर्धी र्मृषायुषाम् ॥

Meaning of the Verse:

The idea that I am the same that was in the childhood, this is the same water that was sometime back and this is the same flame that was, some time back – is as false as their life period itself. (44)

- (491) O Uddhava, though the flame of the lamp is new every moment, people say it is the same for all practical purposes.
- (492) Though new waves appear on the surface of water of a river, people do not consider this and say that the water is the same and they call it the same water.
- (493) O Uddhava, in the body also, various states appear according to the time, (such as childhood etc) but as Atman is the same and common for all those stages, people call themselves as "I am the same as I was in my childhood" etc
- (494) You may say that the sense of the continuous I has caused the Ego, or the Aham to grow; but you should be a dead thing because of the ignorance. It is Atman which shows that Aham to be inert and the product of the man's ignorance. Atman is complete totally pervading all, and it is Brahman only.
- (495) Birth and death are related to the body only, while Atman has nothing like that. Those who say that Atman is body only are talking non-sense!
- (496) The achievements in the worldly life and the sense of "I" in the physical and mental body are really a false feeling, by which a Jeeva falls in the bondage of the worldly and family life.
- (497) Though people have the good fortune of being born as human beings, they waste this life in sensual pleasures.
- (498) This action of these persons is like taking porridge or buttermilk in exchange of nectar, or take husk in exchange of a jewel or take a small insect by digging the whole mountain or purchase a brick and sell an elephant instead.
- (499) It is as silly as to put ointment in the eyes after removing the eyeballs, or to dance joyously after cutting one's nose. Thus they have abused the body and wasted this valuable human life.
- (500) One may spend millions of rupees, but one moment gone in the past will never come bask, and those who waste hours, days, months and years, in the pleasures of senses, may be despised as miserable wrecks! The greatest fools!
- (501) Know that this body is only an illusion. And pride in this body is also illusion, but see how thinking ourselves as body, this pride binds us and all the people in the world, a great bondage.
- (502) If we give up this pride of the me, where is its birth and death? The world does not enter into our awareness! Where is the bondage of life?
- (503) The fear of the imaginary phantom is totally false, but a child thinks that it is real! Similarly, the body is a false, perishable thing but people have ignorantly taken it to be true.

(504) For a man who realizes that the body and identification with the body is false, where is his birth or growth? Because an unreal, false thing has no growth! I shall tell you further!

# मा स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान् । मियते वाऽमरो भ्रान्त्या यथाग्निर्नारूसंयुत: ॥

Meaning of the Verse:

- By its own karma, Jeeva does not come into existence or dies. His dying or being beyond death is as false as thinking that fire as element, is born by a wood which is burning and thinking that Fire is dead, because the wood is totally burnt! (45)
- (505) By adopting the notion that we are only body, the pride about our body comes into being, by which a hidden seed of desire is born and because of his thinking about his desire, he imagines that there is something like birth and death.
- (506) Due to this pride, the Actor thinks that he acts and creates a bondage of karma for that which is without karma and imagines birth-death phenomenon for the Deathless.
- (507) A child may think that the Sun is born in a water pool because he sees a reflection of the Sun and the Sun is dead because the water in the pool dries up and he does not see the Sun's reflection!
- (508) Similarly people impose birth and death phenomenon on that which is beyond it but it is all illusion. About this I will tell you an example.
- (509) Fire is an element abstract and without birth but people say that fire is kindled when wood starts burning and that fire is gone when wood is finally burnt our. But this is their illusion.
- (510) Here, births and deaths are only for the body. Atman is abstract and imperishable. The body has in all nine states. Let us consider them said the Lord.

## निषेकगर्भजन्मानि बाल्यकौमारयौवनम् । वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव ॥

- Conception, foetus, birth, childhood, adolescence, youth, middle age, old age and death are the nine states of the body (of the Jeeva) (46)
- (511) The body undergoes changes and it has nine states. Please listen their separate conditions.
- (512) The semen in the body of the man goes into the womb of the wife. This is the first stage called NISHEKA
- (513) In the womb it is joined with the blood of the woman, becomes a foetus and grows into a child with all limbs, in the womb of the woman its mother. This is the second state of the

body.

- (514) Then the child is born, it comes out of the body of mother, in the outer world. This is the third state of the body.
- (515) The child takes breast-milk only and woman rears up the child, which has the only world it is to cry! This is the fourth state of the body.
- (516) As the child is ignorant, its excreta and urine are required to be washed by others. It only babbles sweet words. This childhood is upto 5 years from birth.
- (517) Then the organs of the body get more strength and he demands what he wants and is all the time engaged in game. This is called Kumar state.
- (518) Then comes the stage of youth. The organs of the body are fully developed and the man boasts that he is the wisest person. Pride of his body is very evident.
- (519) The mind of the young man is attracted to women, he is greedy for money, he loves the houses and wants to be very popular.
- (520) He is proud because of his money, he is indulgent in his wife and his children. Hope turns passionate and he wants to enjoy more and more pleasures and the vicious circle of desire and anger surrounds him all the time.
- (521) He cannot tolerate insult and if anyone calls him 'Aye You!", he feels greatly insulted. This disaster prone youth is the sixth state of the body.
- (522) Youth is in full swing, full of desires from the age of fifteen years to twenty five years. Mind becomes crowded by various disturbances and creates a great sense of pride. This is upto 40 years of age.
- (523) After 40 years upto 60 years the body becomes gradually old, the body is having soft skin with wrinkles and Time begins to reduce the power of the organs of the body slowly and definitely.
- (524) When the body begins to be weaker and weaker, old age comes which is the seventh state in his life.
- (525) Accompanying this state of seniority the real old age comes which makes all persons tremble! The functions of organs and usual enjoyments so for indulged into, become very painful.
- (526) The old age affects the body and all the well-organized functions of the body become irregular. There are gaps and cavities in the teeth, hair become gray, and the neck begins to move involuntarily.
- (527) Though the body becomes very week doe to old age the desires are very strong in the mind.

Anxiety is very troublesome! Hope remains unfulfilled.

- (528) The eyes lose their luster, ears become deaf, saliva oozes from the mouth, but the man is more proud of his body.
- (529) Mental and physical ailments become more acute, the intellect becomes muddled due to loss of the power of clear thinking.
- (530) Legs become unsteady while walking and staff for support becomes necessary, the tongue becomes dull and words become inarticulate and both the lips keep moving.
- (531) Eyes are dirty by oozing of water and dirt, mouth is full of saliva and the nose is running. The chest becomes wet by saliva.
- (532) The wife abhors this man and seeing his dirty mouth does not come near him. Because of the cough, he cannot feel easy even for a moment. The bout of cough is uncontrollable.
- (533) His body is trembling due to old age. Still his mind is tremendously proud! He considers everybody as yesterday's children. (ignorant younger) and starts telling them great stories of old.
- (534) He is farting frequently. In this way, the old age, which makes the man ridiculous while he is living, is the eighth state of his body.
- (535) The death follows old age, just as a thread follows the needle. When the old age reduces the strength of the man, the flag of death begins to dance in the air.
- (536) Veins in the body become devoid of blood, and the mouth is unable to utter proper words. Still the man is more interested in this body, and his wife and children.
- (537) He is tremendously anxious about future of his children and fearing as to who would take care of them, when he is dead, he holds them, to his bosom, and cries aloud.
- (538) His greed for money increases. He does not spent any money even at the time of the death (Lord Shri Krishna says "Such a man tells other people to go away and reveals the secret money or valuables kept in a secret place only to selected persons.)
- (539) Desire is a strange thing. It compels a man to forget himself and he becomes identical to his imagined object of desire.
- (540) When all the memory of our body dies and life force leaves the body, then that is called death. This is the ninth state.
- (541) In this way this body has nine states from birth to death. Atman is completely different from this body.
- (542) These stages applicable to that thing which is modifiable are not related to Atman which is

not modifiable. You may say that the body is matter and how Vikaras take place there?

- (543) Sun never Himself comes down and awakens men by slapping them. As soon as He rises, people, of their own accord get up. Please consider this.
- (544) Thus what people do does not get stuck to the Sun. Atman is thus aloof though modifications take place in the body.
- (545) When the sun rays reach the earth, actions of Beings begin of their own accord. The fire is kindled due to friction of two woods and Yadnyas are performed, or even some may burn their houses! But the Sun is surely not Himself concerned by all these happenings.
- (546) By the light of the spirit, the Energy mind performs various actions, but the Atman which his spirit remains untouched by these.
- (547) So I say that all modifications are taking place in the field of the mind and action or nonaction are also the products of the mind. Birth, death, heaven and hell are also products of mind!
- (548) The object of seeing or not seeing is selected by the mind and bondage and freedom also are ideas of the mind. (This matter is being further told by Lord Shri Krishna)

## एता मनोरथमयीर्ह्यान्यस्योच्चावचास्तनू: । गुणसङ्गादुपादत्ते ववचित् कश्चिज्जहाति च ॥

- These states high and low, brought about by desire of course of a body (and not the self) a certain soul accepts them as one's own, through false identification with Matter, while another disowns them with great difficulty. (47)
- (549) Mind which has pride does undergo the Vikaras, the modifications which are natural to the world and it is identification with pride that mind creates the heaven and heath.
- (550) Atman is different from this. It is knowledge and of the nature of knowledge. Mind cannot touch it and pride cannot remain in that pure principle.
- (551) Maya produces the mind and the three gunas and the Gunas have brought about this body with all the material required for modifications.
- (552) As the shadow accompanies the body, this Maya accompanies the Atman. In that Atman, this body with its birth and death cannot enter!
- (553) Atman is pure and the body is not pure. Body is matter and Atman is Energy or spirit. Atman has no beginning, no deterioration and is complete. Birth and death are the attributes of the body.

- (554) Three Gunas, tree states work, action, duty, ego of being a doer, are all belonging to the body and pride about the body, Atman is totally different.
- (555) Thus, being of the spirit, the Atman is different from modifications. Here you may say that Jeeva has the pride of being the body but please listen to that also.
- (556) Jeeva is aloof from the modifications of Maya. Please listen. Crystal appears of the colour on which it is placed.
- (557) Though it appears to be of that colour, it is pure originally and is different from that colour. Jeeva is also aloof from Gunas of Maya.
- (558) Crystal will appear if kept on a black surface as black but it is different from black. Similarly though Jeeva seems to be dirty due to Tamas it is not actually Tamas.
- (559) We may put that crystal on a red surface. It will appear red, but it is different from red colour. Similarly Jeeva is pure though it may appear to be Rajasik in the activities,
- (560) IF the crystal is kept on a white cloth, it looks white but it is different from that white colour. Similarly Jeeva may appear of Sattwa quality but it is free from even the Sattwa quality and it is different from the known.
- (561) Thus I have told you Jeeva is aloof from all the three qualities. Now I shall tell you how Jeeva is free though it appears to be in the body.
- (562) Water in a pot creates a reflection of moon in it. The state of Jeeva similarly sees Atman as reflected in the body having pride about the body.
- (563) If the pot is still, the reflection is also still. If the pot is moved, the reflection is also moved. All the states are related to the body but Jeeva thinks that they belong to it.
- (564) Suppose black colour is mixed in the water on a pot, the reflection of the moon will not be black nor the moon in the sky will be black.
- (565) Similarly the pains and pleasures or the merits and sins never attach themselves to the Atman. Due to pride the body itself suffers this.
- (566) If water from one pot is put in another pot, reflection of the moon will also appear in another pot. Similar Jeevatma enters in the other body.
- (567) The moon is in the sky aloof but fictitiously it is reflected in the water in the pot. Similarly Atman is aloof and eternal in Brahman, but by association with the body it gets involved with the wrong notion that it is Jeeva in the body.
- (568) Thus I have shown to you that though Jeeva is in the body, it is aloof from the three Gunas and also actually beyond the bondage of the body. I have explained to you the nature of Jeeva and Shiva.

- (569) But people do not realize this and are therefore confused, and attachment to and the pride of the body compels them to undergo various painful experiences in various categories of Beings through births and deaths.
- (570) If he is proud of merit, he becomes a Brahman and even rises to the God Brahma to enjoy the bliss of that Life.
- (571) If he identifies with wrong deeds and sins, he falls into lower channels of Beings and suffers misery taking successive births in those ignorant categories.
- (572) The chain of births and deaths is enhanced by the sins and merits of the man. Seldom is the fortunate one who cuts this chain of birth and death and becomes "Free".
- (573) There are person who have earned good merit but without selfish motive, who have done their ordained duties, who have compassion for all Beings in their heart, and who take great interest in the worship of Brahmins.
- (574) They are the maternal home of non-violence whose consciousness is full of the attitude that all the world is one great family, they are great in discrimination of what is permanent and what is not, Just like swans who separate water from milk, and they are fed up by taking birth again and again.
- (575) They seek the inner meaning of Upanishads, they search how and from whom the Jeeva came into existence, they are the seekers who search what is Atman and they are real devotees.
- (576) They have complete faith in the feet of the saints, and they are whole heartedly sold out to obey the orders of their Guru, such persons by my grace, reach liberation in this life only.
- (577) They shatter the fetter of body-attachment by their self-knowledge become free from millions of births and deaths, and reach the other shore by unfurling the flag of complete Freedom
- (578) As nobody gets drowned in the water of mirage, they have side tracked all the whirlpools of family life and gone beyond!
- (579) But rare are such Men in Freedom seen in this world. One may search in the whole world and perhaps one may come across such a great Being.
- (580) If at all one such Adept is seen, who is there to recognize him? Because, Atman is not visible anyhow!
- (581) Even if such a man is very near to us, and we see him living just like other men, how can we recognize his inner state of Freedom?
- (582) People say "Atman has gone, or Atman has come" but nobody sees the Atman. Now let us consider this matter a little further.

#### आत्मन: पितृपुत्राभ्यामनुमेयौं भवाप्ययौं । न भवाप्ययवस्तूनामभिज्ञोऽद्वयलक्षण: ॥

Meaning of the Verse:

- One's own birth including the preceding two states which cannot be directly known by oneself, can be inferred from the birth of one's son and from death of one's father. The knower of things subject to birth and death can never be subject to birth and death himself. (48)
- (583) People say that the Atman of the father has gone and that therefore body of that father has perished; but nobody has seen the Atman going away from that body.
- (584) Some say that a Son is born and Atman has come in the body but while performing rituals, ceremonies, etc they do these for the body only. Atman is never seen.
- (585) Thus nobody sees the coming and going of Atman, so it is proved that the birth and death apply to body only.
- (586) Atman is imperishable and a witness. Let us consider this further.

#### तरोर्बीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ । तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनो: पृथक् ॥

Meaning of the Verse:

- He who comes to know the birth of a plant from its seed and its end after yielding the fruit is distinct from the plant. Similarly the seer of a body is distinct from the body though he is dwelling in the body. (49)
- (587) On a mountain a tree is born and as it grows, the mountain is a witness, which is not affected though the tree is cut or dead.
- (588) So the seer who looked at the body is separate from the body and not affected by the changes in it. He is in the body but free from it, and not touched by the bondage of this world.
- (589) Eknath says not knowing this people are caught in the clutches of the world which is explained by the Lord in the next five verses.

## प्रकृतेरेवमात्मानमविविच्याबुध: पुमान् । तत्त्वेन स्पर्शसम्मूढ: संसारं प्रतिपद्यते ॥

Meaning of the Verse:

Failing to separate the spirit from matter as required and getting attached to the pleasures of senses as the only reality, the ignorant Jeeva undergoes transmigration. (50)

(590) The Atman is neither the doer nor the non-doer which I have already told you.

(591) Atman does not touch the three Gunas. Though it is in the body it is distinct from it because

Purusha is distinct from Prakruti.

- (592) He who does not know this should be considered as a dependent relative of this world and that he is unified with it.
- (593) When a person thinks that to enjoy the senses is the only achievement worth its name becomes attached to the good and the bad karma of the world and has to take many births.
- (594) The pride of physical body and its pleasures compels man to be born again and again.
- (595) Foolish people being over-whelmed by the pleasures of each new birth become the sufferers about which please listen further.

# सत्त्वसङ्गादधीन् देवान् रजसा सुमानुषान् । तमसा भूततिर्यवत्वं भ्रामितो याति कर्मभि: ॥

- By Sattwa quality and actions of good nature, a person reaches after his death, the good worlds inhabited by sages and gods. By Rajas, persons are again born as lower gods and human beings. By Tamas, persons go after their death to the world of ghosts and lower animals, all according to their karma. (51)
- (596) The Lord said "O Uddhava! Because of identification with the body, actions belonging to the three Gunas are done by people and accordingly they go after their death to three types of worlds".
- (597) If Sattwik actions are done, the Sattwa quality becomes prevalent in the character of man and if he does not surrender his karma to the Lord Shri Krishna, after death the man goes to the best possible birth.
- (598) If the Sattwik quality is extremely pre-dominant, the man becomes divine sage or sage having self knowledge (Brahmarshi), but if the Sattwa is prevalent than the other two, the man becomes great leader or master of wisdom having extra-ordinary long life.
- (599) If actions of Sattwik nature are done, the man becomes one of the gods in heaven, and when the merit of the soul comes to an end, the person comes to the same category of life and being accomplished with many virtues lives more happily.
- (600) Now, if the character of the man is Rajasik and actions done by him are also Rajasik, where does he go as he is fully affected by Rajas?
- (601) The answer is if such people surrender their Rajasik action to God, they become devotees of God thought they are born in the Daitya family and those who desire to enjoy sensual pleasures by dint of their Rajasik action become asuras as great courageous warriors.

- (602) Those who are Rajasik, but follow the code of conduct laid down for their caste etc are reborn as Brahmins, and all the four classes or castes are formed according to the more or less degree of Rajasik quality.
- (603) But if there is total Tamas in the character and actions are also very
- (604) bad on the part of a person, he falls in the lowest categories such as ghosts, animals, birds or even stones.
- (605) Question Karma is of three Gunas and according to the Vedas and Shastras, God is the receiver of the fruit of karma.
- (606) Atman is proved by you (Shri Krishna) just now to be distinct from body and only a witness. This if the receiver of the result of karma is different from karma how does he enjoy or suffer from the result of karma?
- (607) This was the question in the mind of Uddhava; But the Lord guessed rightly and proceeded to answer that possible question.

## नृत्यतो गायत: पश्यन् यथैवानुकरोति तान् । एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते ॥

- Just as a man, who sees the others dancing and singing, naturally tries to imitate them. So, the soul though actionless is made to follow the movements of the body etc promoted by the intellect. When the soul sees them and thinks that they are belonging to itself. (52)
- (608) Suppose, there is a large audience, there are many listeners and a dancer and some singers have arranged the program. When the artist sings and there is beat regularly giving a repeated rhythmic percussion, the persons in the hall also tap their thighs with their fingers in imitating the beat.
- (609) Now, why this happens? The audience is not actually using the percussion or drum. Now, this is the case, when Atman witnesses the actions and imitates them. Atman is the knower and it is, therefore, natural that by wrong identification, He thinks that he is receiving the result of the action.
- (610) As a person in the auditorium, though sitting quiet gives in to the lilting beat, so, the Purusha or Atman though different from the matter or Prakruti follows its activity.
- (611) Question If Atman will be the receiver of the fruit of the Gunas, the karma by limitations there will be contradiction to its being eternally free.
- (612) As the person who receives the fruit of karma is bound by that karma, it will be necessary to accept that the Atman will have to undergo births and deaths, because of the Karma.

- (613) Then who will say that Atman is free and beyond modifications? Atman will actually be bound, and subject to changes.
- (614) O Uddhava, you will perhaps argue like this, but please know that in Reality, Atman is free. I will explain "how and why'-

#### यथाम्भसा पूचलता तरवोऽपि चला इव । चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भू: ॥

Meaning of the Verse:

- Just as the trees having their reflection in running water, appear to be moving or if a man is travelling in a boat in river, he feels that the trees on the bank are moving backwards, or if a man is having vertigo, he sees all the objects in the surrounding world moving round This is like that. (53)
- (615) Just as a man sitting on the bank of a river thinks that the trees are flowing with the water, by seeing their reflections in the water, so, by the association of Gunas of the Maya, Atman seems to undergo modifications.
- (616) A man having a fit of vertigo sees all the surrounding objects moving around him. Similarly, all the modes and changes brought about by the Maya are not real for Atman.
- (617) A man sitting on a horse comes to the bank of a river and sees his reflection together with that of the horse, in the water and imagines himself as fallen in the water.
- (618) Similarly Atman though appearing to have Gunas is actually beyond the Gunas. Mind is deceived to think that Gunas May belong to Atman.
- (619) All the categories of life from the Creator to the little blade of grass are within the field of Maya, they are subject to changes and karma, actively doing any karma and its results are creations of the mind only.
- (620) When the Lord Shri Krishna explained this, Uddhava was very pleased and in that pleasurable mood he began to move to and fro!
- (621) In order to remove the doubts and anxieties from the mind of Uddhava, the Lord was giving him advice and He used such examples as would amuse Uddhava while making him wise and peaceful.

#### यथा मनोरथधियो विषयानुभवो मूषा । स्वप्नदृष्टाश्च दाशार्ह तथा संसार आत्मन: ॥

Meaning of the Verse:

O Dasharha! Just as the experience of a man day-dreaming or actually dreaming is false, so this world phenomenon is false for Atman. (54)

- (622) The Lord said Mind you, O Uddhava, Atman is without any modifications and is eternally Free. By the mind's imagination it seems to be in bondage though it is not worldly, we think that it is involved in the mundane worldly affairs.
- (623) As except Atman, there is no second factor or person anywhere, nothing can be said about the nature of Atman. We can have a description if there is one speaker and second listener!
- (624) A man is lost while walking in a dense forest. There is nobody to talk to nor can he find his way. He sits at one place. He imagines that he is a king. He also imagines that an enemy king is going to attack him. He prepares to face the enemy!
- (625) The man is over-charged with valour and begins to jump in a false fight. In a short while, he suddenly falls down, and he is wounded, but he thinks that he is wounded in the fight!
- (626) Such a man is completely confused and deceived. He as if tries to walk through the waters of the mirage and imagines that he got wet!
- (627) In the sky there are big clouds in which one can imagine cities, houses, trees etc because of their particular shapes but it is unreal city, which is destroyed by sudden wind.
- (628) Similarly the life of this world is all a mental imagination, the pains and pleasures in it is also considered as false by my devotees.
- (629) (Being born in Dasharha family you have attained an honorable position)
- (630) Just as we consider all episodes the dream to be real there, this worldly life is also a long dream and it is unreal.
- (631) Dream is proved to be unreal as soon as we wake up; similarly this world is unreal when we are in a state of ego-lessness. This is the main doctrine of the philosophy and this should be remembered by you.
- (632) Sun is the primary cause of and aloof from the mirage and Atman is also apparently the base of illusion of the world. Atman is unmodified and of the nature of knowledge.
- (633) You may ask If the world is unreal as you say now, where is the need to perform penance etc?
- (634) Nobody makes preparations for marriage of the son of a barren woman, and nobody builds a dam on the waters of the mirage.
- (635) So, you may ask that if world is false, why bother about listening, meditation, worship, discrimination, desirelessness? Why are people doing this drill? O Uddhava, phantom and fear of it are false but a child thinks it to be real.
- (636) Similarly Jeeva experiences bondage due to wrong concept about this unreal world.

(637) Let us see this clearly by taking an example, Pains and sufferings are giving trouble to ignorant people by the illusion only.

#### अर्थे ह्यविद्यमानेऽपि संसृतिर्न विनर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

- Though nothing good is likely to come about, man's attachment does not decline from this world. He suffers like a man afraid in a dream who faces total disaster there though all is false. (55)
- (638) If we consider fully, dream is false, but by enjoying objects in the dream, a man generally suffers. Just take an example.
- (639) A man dreams that he has got a son or he is greatly honoured by the king, but the dreamer is elated and if he dreams that all his money is lost, he is very dad.
- (640) If he is not awakened by us, O Uddhava, the suffering in the dream does not end.
- (641) Similarly persons who are attached to worldly objects are continuously thinking of the same pleasures. Those are proud of their body and hence those are really merged into those pleasures.
- (642) What are the actions to be taken to remove this attachment to objects? I shall tell you about it.
- (643) The fear of this worldly life is never removed if a man does not listen to my divine miracles, if he does not think and obtain the knowledge about spiritual path, or does not attain complete apathy about the pleasures of senses.
- (644) The fear of this worldly life does not go, if a man only says verbally that this life is unreal, the chain of births and deaths is not cut, nor the sense, of "I" and My possessions does not end!
- (645) Such ignorant persons must take up some discipline in their life which will be useful to make them free. The important thing is to develop discrimination about what is good and what is bad and to develop a sense of aloofness about the matters of the worldly life. Then only the tight bondage of this world becomes loose and finally cut off!
- (646) O Uddhava, one should develop ascetic attitude with complete desirelessness, which is the main means to cut the bondage and to attain knowledge of Brahman.
- (647) Now listen to the way to develop desirelessness. One must have acute ascetic attitude firm in one's character like a burning fire! Then only one is able to realize the Brahman!
- (648) There are such serious seekers of freedom, who are awakened to the Reality by the Satguru by inward kind strokes of grace and blessing.

- (649) They are content in the sense of unity of all beings, they attain the sense of unreality about the three modes of Nature (Prakruti) and for them the whole consciousness is blissfully replete with the joy of Brahman, and this world seems to be only a dream, a falsehood itself.
- (650) All this real gain is the result of discrimination and desirelessness (The Lord is telling Uddhava about these qualities further)

## तरमादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियै: । आत्मागूहणनिर्भातं पश्य वैकल्पिकं भूमम् ॥

- O Uddhava, you should never indulge in the sense-objects with the false sense organs. Please see this illusion which is the result of not catching hold of oneself, the Atman! (56)
- (651) Attachment to objects is in itself the most important impediment in the attainment of spiritual life. You should therefore cut off mental interest in all the objects of pleasure, etc. Never have interest in them again.
- (652) When the mind is interested in pleasures it is held captive by the organs, and being turbulent, it wants to enjoy the sensual pleasures, by becoming greedy. This is the "disease of worldly life." This all must be totally abandoned.
- (653) If a little poison is put in a good food, one will die if one eats even a bit of that food. But by that poison man dies only once. The pleasurable objects however kill us again and again.
- (654) Now you would say The destiny brings before us the happy or unhappy situations! How can we escape them? How can we give them up? And how can we become desireless?
- (655) You may say "Destiny gives pains or pleasure to the seeker. They have to undergo the dangers like deers who cannot escape wild forest fire and are burnt.
- (656) On this I say that when the seeker suffers like a cow in the attack by a tiger, he feels acute apathy about this worldly life.
- (657) When that dejection is real. He gets the attention of his Guru and by the Guru's advice and blessing, the sense of duality is gone and worldly life is also gone from the seeker's mind.
- (658) When the blessing of the Guru is received the seeker sees Brahman all over in the world. Then karma is not there and birth-death phenomenon is also not there. The great illusion which is the worldly life is also gone!
- (659) Even if a torch is lit to see what the worldly life is, it is not seen. When illusion is gone, the apparent serpent disappears and actual rope is visible.
- (660) When a top is rotating fast, we feel that it is standing still. Similarly while the illusion is

predominant the worldly life is seen as real.

- (661) The whole illusion is the other name of worldly life. Brahman is pure. There is neither karma nor birth in Brahman.
- (662) Though such knowledge of Brahman is attained, the man has to suffer the destined pain or pleasure, just like the wheel of the potter which keeps on rotating, though the pot formed by the clay is taken out by the potter.
- (663) A tree can be uprooted but the leaves remain green and the water content in the tree continues to remain for some time.
- (664) The sages who have supreme sense of apathy and discrimination remain
- (665) peaceful and undisturbed though destiny compels them to enjoy or suffer. So, these should be faced with peace and forbearance, and one should not try to fight with them.
- (666) If peace is rally established, the worldly life has no adverse effect. What
- (667) is this peace? (The Lord is telling the good effect of peace and the contentment of the Jeeva which soon comes into being.

# क्षिप्तोऽवमानितोऽसद्भिः पूलब्धोऽसूयितोऽथ वा । ताडितः सन्निबद्धो वा वृत्त्या वा परिहापितः ॥

# विष्ठितो मूत्रितो वाऽज्ञै र्बहुधैवं प्रकम्पित: । श्रेयस्काम: कृच्छ्रगत आत्मनात्मानमुद्धरेत् ॥

- The serious seeker should save himself by forbearance even if bad people ridicule him, insult him, is looted or jealously hated by them, is tied down or beaten by them, or deprived of his means of livelihood. (57)
- He should remain undisturbed even if evil persons urinate upon his body or throw excreta, devilishly harassed by various means by them, He wishes to free himself from this worldly life, though put to trouble by bad people. (58)
- (668) Though Tamasic people, who are proud of the body, harass the pious sages, the sages are peaceful by nature and therefore never succumb to anger.
- (669) They are having self-knowledge and therefore they are not annoyed by some nuisance, nor get angry though they are subjected to much harassment or humiliation.
- (670) There are physical, verbal and mental tortures, but all these three are tolerated by the sages

who are permanently in a peaceful state. So, they bear these without disturbance.

- (671) Even if the sages tell the truth in a straight simple manner people take objection to it and they ridicule them or insult them in a public meeting.
- (672) They use verbal torture by accusing the sages by words "He is an evil person, his character is bad, he is impure, he is not good, he is chandal", and other deprecatory remarks.
- (673) A sage suffers silently all the blames and abusive language used by devilish persons because there is some reason. That reason together with the Nature of discrimination shall be told to you just now.
- (674) The sage thinks that the tongue and the lips of the accuser are moving. They are not penetrating my body nor hurting me. As this is the thought in his mind he does not get angry.
- (675) Suppose, he is honoured with worship in a public meeting or on the contrary he is pushed down from his seat or he is kicked, or he is insulted and thrown out of the meeting.
- (676) He says to himself, "Where they worshipped me there was earth below my feet and where they threw me out the same earth is below my feet.
- (677) So, if there is honour or dishonor it is only a mental concept. The sage thinks like this and never hates anybody at all.
- (678) People deceived a sage creating greed in his mind and deprived him of his money and over and above that they make him a subject of derision. At the time the sage thinks that my greed for money was definitely a cause for my degradation and
- (679) If I blame them it will be my own sin. Having this insight, his peace is not disturbed.
- (680) The sage understands the meaning of the proverb that money itself is evil and the man who has saved him from that evil should not be hated. It will be foolishness.
- (681) He thinks that those who blame the virtue and deride a virtuous man and suppose it to be a good thing are ignorant but actually they are my saviours.
- (682) He further thinks that in my childhood my mother was washing my anus and cleansing only the outward dirt. But these people are like my father, they use their tongue to clean me inside and out.
- (683) If I counteract it will be using my own welfare. Thinking like this he desists from finding fault with anybody or appreciate anybody's virtue. This is the reason why he is peaceful.
- (684) Even if the source of his livelihood like cash, grains or agricultural land is taken away forcefully by anybody the sage has no anger in his mind.
- (685) He thinks that "gain or loss in this world depends on destiny. Destiny gives or takes away".

And, therefore, he does not hate anybody, but keeps up his peace.

- (686) The evil persons do not stop at robbing him of his land. They declare him to be unjust. They tie him, spit on his face or even some go the extreme of urinating on his head.
- (687) Some beat him. Some throw him on the ground, and harass him in many ways. But as the sage is always having control of mind, he keeps his peace undisturbed.
- (688) He thinks that the sputum and urine are products of the body, and if whatever belongs to the body, falls on the body, why should I get angry?
- (689) "Sputum and urine are produced like a child from the body, and they are like the child, they are worth fondling. Who will get angry and sorry?
- (690) If a sage is tied and beaten by somebody, the sage says to himself, body is virtually the product of five elements, and the beater and the beaten are the same. Who should feel bad about whom?
- (691) All the four kinds of liberation become his servants and even I the Lord Shri Krishna obey him, who is having this quality of peace. What better gain is there in this life?
- (692) Especially the man, who is the seeker of liberation, must maintain such peace by all means at any cost. So that, that peace will save him from the great whirlpool of sorrow-filled ocean of mundane life.
- (693) Peace is the final fruit of desirelessness, practice of Yoga, self knowledge; and practice of mediation by maintaining that peace, the sages emancipate themselves.
- (694) O Uddhava, you must, therefore, forbear the dualities and their difficult nature by sustaining, which are cold and hot, pleasure and pain, and attain eternal peace which itself is the Absolute Brahman.
- (695) Then birth and death are no more and are never repeated, because there is great bliss and then the fear of the worldly life comes to an end.
- (696) At this, Uddhava was surprised and declared "I will not be able to tolerate these dualities, and the sufferings created by them.
- (697) My Lord, I have never heard such stories of divine peace by my ears, how could I see such examples? There may not be any person of this quality of peace throughout the whole world.
- (698) O my dear Lord, from where did you invent this peace never heard or seen earlier. My mind is totally at a loss and my intellect is afraid by listening to this talk.
- (699) There was never and will never be such a man, who has attained this strange peace. This type of forbearance described by the Lord is very difficult to have.

- (700) Even a Yogi will not be able to maintain this peace in the face of dualities. How can persons like me, be successful. Uddhava was asking this question to the Lord.
- उद्धव उवाच यथैवमनुबुद्ध्येयं वद नो वदतां वर। सुदु:सहमिमं मन्ये आत्मन्यसदतिक्रमम् ॥

# विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी । ऋते त्वद्धर्मनिरतान् शान्तांस्ते चरणालयान् ॥

- "Pray tell us all the seekers of liberation, O Jewel among speakers, how should I get enlightened (so as tobe able to put with such outrages). I regard such outrage to myself by the wicked persons as most difficult to bear, even for the person of knowledge. Exception of course is to be made in case of those who are engaged in chanting and hearing your glories and your sacred name, and have found shelter in your feet, and whose Vikaras have been subdued! I say this because Nature is indeed very powerful and therefore hard to conquer even for the knowledgeable persons. O Soul of the Universe! (59-60)
- (701) Uddhava said, Those who can know and explain the meaning of Vedas and scriptures are called the Real Teachers, the speakers, and O Lord, you are the greatest among them, because you are the chief among all such speakers.
- (702) Scriptures tell your glories, by borrowing your knowledge, but by the indirect method of Vedas, these scriptures also become confused. Vedas rest with such statements as "Not this, Not this" while describing the Brahman.
- (703) O the image of grace! How much should I praise the luck of my ears which are able to hear your qualities of the glorious Nature by your own mouth! Blessed are those who can so listen to you!
- (704) (In such ways Uddhava praised the Lord Shri Krishna and with folded hands made a request)
- (705) He said "What the Lord told about the Peace of mind is very deep, very sacred and my mind cannot understand how I can attain that peace. Who would tolerate the outrages done by others?
- (706) To forgive such insults and humiliation by others one one's own person is well high impossible, because it is quite against human nature. Your advice is impossible to follow in the practical life. How can dualities which are painful be faced with peaceful mind?
- (707) If a really great person perpetates such atrocity at only one exceptional occasion, one among all the people of the society may perhaps condone it, but nobody ever tolerates insult done by a man of evil nature.

- (708) O Shri Krishna, how can one connive at or tolerate if a man kicks one on head, the man whose face we do not wish to see, or who should not be considered worthy of greeting?
- (709) Only a man whose life force has left him and he who has lost his senses can forgive such insults. One who is alive can never tolerate such humiliation!
- (710) Why talk of ordinary man? Even those who are learned do not tolerate it if their command is not followed! Who will tolerate such direct outrage?
- (711) Even the sage Kapila got angry and cursed the Sagaras and turned them to ashes. Narada cursed the sons of Kubera and turned them into trees!
- (712) If we tell the story of angry sage Durvasa, it is a big volume! Shringi became angry and he cursed Parikshiti who had put a serpent around the neck of his father!
- (713) Sanaka, Sanat, the divine kumaras are well-known for their peaceful minds but when Jaya and Vijaya stopped them at the door of Vaikuntha, they became angry and in that sway, they cursed those sentinels.
- (714) When we see such anger in great men of divine knowledge what must be the condition of ordinary men who are provoked by insults. O Govind, in all the three worlds, it is impossible to find a man who keeps his peace in the face of all humiliation!
- (715) Prakruti the Nature has become very powerful by its Gunas. It disturbs its Gunas at the slightest provocation! This anger troubles even those who are great sages and adepts in the human evolution!
- (716) This peace is only possible to attain only by your devotees, who receive your full grace, and who are completely surrendered at your feet!
- (717) You are the soul of the whole world. You cannot be deceived by telling lies. I am telling the truth! I will not be able to forbear outrages on my person! O Lord Shri Krishna, this fact is known to you already!
- (718) Men of wisdom give sermons that peace is sacred ad anger is totally dangerous, but even they are not able to keep themselves peaceful in case of insults or humiliation.
- (719) Dualities are really impossible to tolerate! Why talk of my state of mind? O the image of blessing! Pease tell what should be done to attain the peace and tolerance of hardships.
- (720) Other ways of self-realisation may perhaps be followed but this sense of peace does not enter the mind. So, please be kind and tell me some means to attain this peace!
- (721) Be graceful to tell me how I can reach the state of final welfare of the soul, by such peace about which you have told me". So saying Uddhava touched the feet of the Lord with complete faith.

- (722) The Lord Shri Krishna was glad to hear this prayer of Uddhava and just as the cloud gives shower of rain for quenching the thirst of the bird Chataka, and blesses the whole world with rain;
- (723) Similarly, now the Lord will impress the state of peace of the mind.
- (724) Sharngdhara, who is beautiful and generous, will open the store house of peace for Uddhava and will give reply to his question.
- (725) The style, the magic of the speech, of the Lord, his knack of explaining is such that it is glory of logic and intelligence. He will tell this in such a sweet style that Peace will embrace the listener.
- (726) Peace becomes, personally manifest when it listens to the words of wisdom from the mouth of the Lord Shri Krishna. So Uddhava became very attentive to listen.
- (727) Strangely enough Uddhava was as full of concentration to listen as a lion watches for opportunity to attack elephant.
- (728) When a fish shines in water, the bird stoops and catches the fish. Uddhava was similarly eager to cash every word of the Lord.
- (729) In the next chapter, the Lord will tell the story known as Bhikshu Geeta and in it he will tell the means of establishing the peace in the heart of the seeker.
- (730) Those who are earnest to follow the spiritual path should better put aside other penances etc and have one-pointed Faith on this way of attaining peace.
- (731) Now the Lord will tell about peace in greater detail and Uddhava will listen to it eagerly. So Eknath who is identified with Janardana requests the listeners to pay attention to me!

Here ends the Marathi commentary written by Saint Eknath on the

22<sup>nd</sup> chapter of the 11<sup>th</sup> Skandha of the Bhagawata Mahapurana.

## Dedicated to Lord Shri Krishna.

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# Chapter 23

OM! Salutations to Lord Shri Ganesha!

OM! Salutations to Lord Shri Krishna!

- (1) Om! O Satguru, who are like OM as well as like the Great Universe! I bow to you! You are knowledge yourself. You are in the universe as well as outside the Universe! You are beyond all the Qualities and you are imperishable.
- (2) This whole animate and inanimate world is nothing but your limbs, organs of otherwise Abstract state. You say that Jeeva and Shiva are two in your Maya an illusion to our mind. Non-duality is your real glory.
- (3) A doll made of Ghee appears to be a doll, but if well looked at, it is Ghee only, it has no shape. Similarly, though you are really abstract and not destructible, you appear in a form and a shape as the "world".
- (4) This impression of the world on your mind is you alone, as your reality, but you have no body, but that cupid who has no separate body cannot be even traced in you.
- (5) You are not what we see. You are that which we cannot see. To become or to come into being or to go out of being are not your states. In this way you are the Teacher of the world.
- (6) Word is far away from your Reality but you are permeating the word wholly in and out! It is you who talks in this phenomenal world and it is you who talks with the speech of Vedas.
- (7) From the sugar-cane we get sweet juice. In the sugar cane also we find the sweetness, but the sweetness cannot give us back our sugar cane. The relationship of yourself with Vedas is just similar.
- (8) You speak through Vedas and Vedas have propounded your Nature only. O Guru-Raya, as your dwelling place is beyond sound or word, Vedas cannot know you!
- (9) As the voice of silence is without audible sound but mingles with all the sounds, so no instrument can produce the sound of no-sound!
- (10) Similarly, you the speaker of Vedas, are the teacher of scriptures giving them the power of logical arguments, but it is not possible to definitely say anything about you.
- (11) If we say that you are beyond words, to say anything about words or wordlessness is in the area of Maya. In short we do not know your real Nature.
- (12) You are also the knower of the thoughts which say that we do not know you as you are. If we

try to prove that you are of such a nature, ignorance disappears!

- (13) When the state of ignorance is no more, knowledge has also no place. Who is the knower? Of what is his knowledge? If there is no bride, who will go to find a bridegroom?
- (14) You are not a man of knowledge, nor are you ignorance! You are not the speaker nor are you the silent one. You are not one nor are you many. No logic can describe what you are.
- (15) If we say that you are beyond word, beyond modifications, you are without Gunas, and you are without pride, even here the thought falls short and the riddle remains, because you are manifest as enformed world and you are also the Atman of the world.
- (16) You are well-known as the wholeness of the visible world; so where is duality and what can it affect adversely? When there is no second person, how can his errors be troublesome and to whom?
- (17) O My Master! As duality and opposites are amalgamated at your feet, you are narrating this Bhagawat which is your own story!
- (18) In the 22<sup>nd</sup> chapter in this Bhagawat, Uddhava asked a question how he can attain peace and how the pair of opposites will be destroyed.
- (19) Uddhava asked this question in order to fulfill his wish to have knowledge of Brahman, (Eknath says). The sage Shuka has liked that question and thus the aspiration of the king Parikshiti is also fulfilled.
- (20) Shuka who was telling this great Purana to Parikshiti was himself happy at this question and said "O king Be very attentive! The Lord was pleased with Uddhava.
- (21) The final state in the matter of the realisation is the state of Peace. As Uddhava asked about that state particularly, the Lord Shri Krishna was pleased.
- (22) So, in the next four chapters He will be giving instructions about retirement from worldly life and the final Peace. O King Parikshiti! I am going to tell you all that in details.
- (23) You are the light of the family of Pandavas and you the emblem of virtue of the Kuru's race! Please listen! You are the seeker of bliss of Atman and worthy of the peace in Brahman,
- (24) You are sitting here,, even giving up drinking water, so earnestly, just to attain the Absolute Reality. So, please listen to what the Lord Shri Krishna told Uddhava about peace and withdrawal from worldly life!
- (25) In this twenty third chapter, the Lord shall tell you how to keep ourselves peaceful though evil persons harass us, and how the mind will be firm and forgiving.
- (26) There is the story of a Bhikshu, which is a lesson in self-control and victory over disturbances. Further, in the twenty-fourth chapter the subject is of how to achieve victory over our natural

drawbacks.

- (27) In the 25<sup>th</sup> chapter the subject of three Gunas is taken up and the Lord has revealed how He is beyond the three Gunas.
- (28) Total retirement or withdrawal from mundane life is discussed in the 26<sup>th</sup> chapter. The story of Pururava, the son of Budh and Ila, is included in the 26<sup>th</sup> chapter.
- (29) The Lord will thus, in these four chapters discuss the subjects of Guru, objects of sense, Nature and our mind, to the satisfaction of the listener.
- (30) Thus encouraging the king Parikshiti, the sage Shuka began to tell him the story further.

## बादरायणिरूवाच — स एवमाशंसित उद्धवेन भागवतमुख्येन दाशार्हमुख्य: ।

### सभाजयन् भृत्यवचो मुकुन्दस्तमाबभाषे भ्रवणीयवीर्य: ॥

- Shri Shuka, the son of Badarayan Vyasa, began again Thus requested to by Uddhava, the foremost of the God's devotees, and welcoming the words of his servants (Uddhava) the Lord Shri Krishna (the Liberator of all and the jewel of Dasharha race, (the story of whose adventures is worth listening to), addressed him (as follows) (1)
- (31) Shuka said O Parikshiti, listening to the request of Uddhava, the Lord was happy and he began to advise Uddhava further.
- (32) Millions of births are required to be taken in other categories and then only a Man is born as a Brahmin in a religious family, but that great fruit of merit becomes useless if he has no devotion of God in his heart.
- (33) A mango tree gives always very sweet fruits but if there is parasitic growth on that tree, it gives no fruit. Similarly any good birth is futile without devotion to God.
- (34) But Uddhava was born in the great family of Yadava and though he was rich, he did not become puffed up by his good fortune.
- (35) O King, he who, having the good fortune of Royal glory, does not forget devotion to God is worthy of applause by people because of his devotion.
- (36) The man who has a virtuous, beautiful and faithful wife, but does not leave the path of devotion is to be called a great Devotee of the Lord!
- (37) Uddhava was endowed with the good qualities and also he was desireless. He was totally surrendered to the lotus feet of the Lord Shri Krishna. He was thus one of the great devotees in the world.

- (38) The respect which a man receives from others because of his old age or his rich circumstances should be considered secondary, because attainment of one-pointed devotion to God is the highest property and Uddhava was endowed with that riches.
- (39) The Lord Shri Krishna had full trust in him and He used to live with him in secret conference! He always talked with Uddhava on the most secret and sacred subjects of the spiritual life. How can we measure his great luck?
- (40) Uddhava had realized personally the Absolute Brahman, and the Lord who was Brahman in person, used to abide by what Uddhava wished He was thus the most fortunate among the devotees of God.
- (41) The sage Shuka was overwhelmed with emotion while thus describing about the greatness of Uddhava, and for a while, he became still in that mood.
- (42) Seeing His ecstasy, Parikshiti was also speechless and surprised.
- (43) He said to himself Uddhava must be really great because the great yogi Shuka is very emotional while praising him.
- (44) Shuka said to the king O king, the fortune of Uddhava was really beyond ordinary. The Lord was pleased when He heard the request made by him.
- (45) Uddhava was yearning for Peace and he put a question in that respect only. This pleased the Lord who will now give detailed answer.
- (46) The Lord said "O Uddhava, really you are yourself worthy of enjoying the Peace which is another name of Brahman". Saying like this most kindly, the Lord continued –

# भ्रीभगवानुवाच — बार्हस्पत्य स वै नात्र साधुर्वे दुर्जनेरितै: ।

#### दुरुक्तेर्भिन्नमात्मानं यः समाधातुमीश्वरः ॥

- The Lord said Indeed there is scarcely any pious soul in this world, O pupil of the sage Brihaspati, who is able to keep his mind composed even if some wicked persons use bad words to abuse him. (2)
- (47) The Lord said -
- "Uddhava! What you say is right! Nobody generally can maintain his peace when insulted by wicked persons".
- (48) The Guru of gods, whom Indra always saluted with respect, gods held on their head whose footwear and occult powers are whose maids, and whose words meant the self-knowledge.

- (49) His disciple you are! You are having complete discretion. You are therefore worthy to have the inner peace.
- (50) Thus the God Hrishikesh introduced the subject to him with his praise and following his query with appreciation, He spoke about the pure peace of the mind.
- (51) He said The man who bears insult or praise by evil persons, with complete undisturbed state of mind should be considered really a god, equal to me in the matter of self- realisation.
- (52) He whose mind is convinced about the one-ness of the Atman, everywhere, easily sustains any harm done by anybody.
- (53) He, who is himself identified with whole universe, does not get annoyed and bears peacefully any nuisance.
- (54) If our own hand strikes our body by chance, we do not get angry with that hand. Similarly, peace comes to reside in his house of her own accord, who sees all the creation and himself as one Atman.
- (55) O Uddhava! Only such a man of self-knowledge should be called as sage. Only he can tolerate insults made by others, and only he becomes sacred because of this inner peace.
- (56) Other persons though learned and well-educated may not be able to withhold themselves in peace, when blamed or flattered by others. Please hear from me about them.

#### न तथा तप्यते विद्ध: पुमान् बाणै: सुमर्मगै: । यथा तुदन्ति मर्मस्था ह्यसतां परूषेषव: ॥

- Even arrows hit sharply on the body; do not trouble the man, as the bitter words used by evil persons penetrate the tender mind. (3)
- (57) The arrows of bitter words by evil persons hurt more acutely than sharp arrows of metal hurt a man physically.
- (58) Only the place on the physical body where the metal arrow strikes, suffers and wound is sustained but verbal arrows hurt the heart and even the ancesters are pained.
- (59) The wound can heal by use of herbal medicine but arrows of words keep hurting throughout life.
- (60) When evil words hurt deep, the man is red with anger and hatred all over his body and mind.
- (61) Generally a common man has no strength to bear peacefully the hurts perpetrated by evil person through purposeful bad words.
- (62) Thus the Lord is telling the significance of calm and peaceful mind, taking right cognizance of

the purpose of Uddhava's question.

- (63) The Lord was about to say "O Uddhava, you should attain the inner peace very early about which I have talked now as well as earlier", but he thought that his devotee who was already praised for his peaceful mind may not like this repetition, and said nothing.
- (64) In order to bring to the fore, the concept in Uddhava's mind that such peace is very difficult for all, the Lord began to tell him about a song sung by a Bhikshu ( who, fed up with worldly life had given up everything and expressed his peace of mind)

## कथयन्ति महत्पुण्यमितिहासमिहोद्धव । तमहं वर्णयिष्यामि निबोध सुसमाहित: ॥

Meaning of the Verse:

- There is a story, O Uddhava, about this matter. I am telling it to you. So, please listen with quiet and attentive mind. (4)
- (65) Now, what the Lord is going to tell is the pure Ganga "of history" which will wash all the dirt in the mind which is caused by anger and other disturbances.
- (66) On the Brahmagiri of the mouth of the Lord, near the tree Oudumbara which is Bhagawata Purana, the river, Godavari, which is peace, sprouted out in its pristine clarity.
- (67) Through Narada, the sage, it flows by a hidden path, upto the Gangadwar (the famous place at Trimbakeshwar) of the ears of Uddhava, where it became visible through the speech of sage Vyasa, and in the Kushawarta of the mouth of the sage Shuka, it came down to sanctify the world!
- (68) With that sacred flow, the faith, the determination and the devotion, met in the form of three rivers viz. Aruna, Waruna and Saraswati.
- (69) This has caused the Ganga of Peace to overflow! Those who take dips in this river become pure by the peace in their mind.
- (70) That Ganga of Peace is made articulate by the Lord Shri Krishna by his mouth, in the description of the Song of the Monk (Bhikshu-Geet)

## केनचिद् भिक्षुणा गीतं परिभूतेन दुर्जनैं: । स्मरता धृतियुक्तेन विपाकं निजकर्मणाम् ॥

- A certain Bhikshu, ridiculed by evil persons, began to remember his karma and its results, and sang a certain song. (5)
- (71) O Uddhava, a certain monk was very much harmed by evil persons, but wisely thinking that this was nothing but retribution of his past bad deeds, kept his mind peaceful.

- (72) He thought, if a man gets angry when others are taking all the trouble to wash clean the dirt on his body, he must be a fool.
- (73) To those who are called as evil persons, the Sanyasi says You are all my friends, my own relatives, because my sins are destroyed by your actions.
- (74) If some criticize him on his face, he says In this, I am happy because Gad has definitely been pleased with me, because all my sins are now being washed off".
- (75) With this thought, he does not lose his peace of mind. Such a monk had sung a song, by rising on the pinnacle of courage. Please listen to it.
- (76) The Lord Shri Krishna said to Uddhava- "Please listen fully. I shall tell you now the story of a man who was very much greedy and miser but became desireless.

### अवन्तिषु द्विज: कश्चिदासीदाढ्यतम: श्रिया । वार्तावृत्ति: कदर्यस्तु कामी लुब्धोऽतिकोपन: ॥

- There lived in Awanti city a rich Brahmin, who lent money on interest, was very miser, lusty, greedy and given to great anger. (6)
- (77) In Awanti in the Malawa region, there was a Brahmin. He used to sit in the Veranda of his house. He was a cultivator and a merchant.
- (78) There was plenty of money and grains in his house, but being a miser, he was not eating sufficient food even to satisfy his hunger.
- (79) His food was of a very low, rough quality and was insufficient, and his wife, his children and also his servants were also not having sufficient dinner.
- (80) He never performed his daily duties nor occasional ceremonies. He never dreamt of doing any religious rituals etc. Devas were never offered anything, and Brahmins and guests were turned away without giving them anything.
- (81) If he came to know that he would get some money, he would run even to a house of a Shoodra, by forgetting to perform ancestral rites if they were to be done on that day. He never thought about untouchability.
- (82) Blinded by his greed for money, he did not consider that he belonged to upper caste and that man belonged to a low caste. As soon as he was about to get some money, he would take any food at the house of that low-caste man.
- (83) He was oblivious to sin or misdeeds, being crazy about money. He was so stupid that he did not care about hell!

- (84) In this way that Brahmin was doing wrong actions and sins. He was a deceiver, a rascal, cunning and devilish by nature. He was very greedy for money.
- (85) If he was prevented by any cause from getting money, he used to be angry and was ready even to murder anyone.
- (86) In greed, anger is hidden and with money are attached many sins. Such greedy man is called miser.
- (87) He had amassed money and kept big heaps stored. He felt it very bad, and he used to be very unhappy if a little money was required to be spent!
- (88) Just as monkey doses not release from his mouth the grams held tight in his cheek, so it was very difficult to get any money from that miser.

#### ज्ञातयोऽतिथयस्तस्य वाङ्गात्रेणापि नार्चिता: । शून्यावसथ आत्मापि काले कामैरनर्चित: ॥

- Neither relatives nor guests were ever honoured by him even with simple good ords. Living in a house devoid of piety or rituals, even he himself was never satisfied with normal enjoyments at their proper time. (7)
- (89) He was so frugal that he never offered a little amount of boiled rice in Vaishwadeva ritual! How could any guest be received and gratified by him?
- (90) If any guest came at his door, he insulted him so much that the guest would feel better to die than listen to his cruel words! Who would expect food and water from him?
- (91) When people looked at his house, bachelors would drop their calm cheerfulness, because there was no hope of any food from him! Just as the royal swan would never look at cow-dung, the monks had never turned towards his house.
- (92) Beggars had stopped approaching his house. Travellers, who would usually come to a householder's home, had long lost any interest in his house. Guests preferred to go to a house far away from his house and ancestors were always dissatisfied for want of offerings from him.
- (93) Even a chance visitor did not dare expect grains from him. Even rats had left his house! Crows and sparrows had nothing to do with him and his house!
- (94) Ants remained hungry and went to other houses. When he himself did not eat sufficient food, how could others expect anything?
- (95) He was not eating even a handful of grams! How could his family members and servants get sufficient meals?

- (96) If he vomited, he kept his stomach empty, and did not take fruits that might have helped his digestion, because the fruits cost money!
- (97) This miser never called any of the relatives and in-laws for receiving them with respect or offering them some presents and gifts because that would cost money.
- (98) He had some fruit gardens but instead of enjoying any of the fruits he arranged to sell all the produce in the market and colleted the money!
- (99) He never drank milk. Only when he was a child, his mother's milk was all that he enjoyed! Such extreme was his miserliness.
- (100) He never enjoyed any sweet, tasty food, though his tongue was craving for relishing good articles of food.
- (101) His clothes were unclean and much worn out, his head was full of dirt. He had bad breath and even in dream, he did not eat "paan", to save money.
- (102) When there was Diwali or Dassera, he brought spoiled Jowar etc for family members and he harassed his children by depriving them of proper food.
- (103) All his relatives, having seen all his miserliness, left him. (The Lord describes that in the next verse)

### दुःशीलस्य कदर्यस्य द्रुह्यन्ते पुत्रबान्धवाः । दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम् ॥

- His children and brothers hated this miser of bad morals, and his wife, daughters and servants did not do anything which he liked. (8)
- (104) He whose mind does not enjoy duty ordained for him, he who stops giving anything in charity and has greed and craving for money should be named as a man of bad morals.
- (105) Depriving himself of food he harasses all his family members also, and that is the quality of a miser.
- (106) First of all, he is deserted by his wife and then his relatives, brothers, uncles, friends, servants and even his sons leave him, or become his enemies.
- (107) His dear relatives begin to quarrel with him and soon there are conflicts in his family, over the rights on property and share of the money!
- (108) Though there are heaps of money, he never sends his wife to visit her mother's house and his daughters not getting anything on right occasion, curse him very bitterly.

- (109) His kith and kin always think that "We will happily eat our simple food of milk and rice when this man will die! His friends become his enemies and pray for his destruction. All begin to curse him inwardly.
- (110) He, whose money has no required sanctity and protection of religion, very soon loses that money. The Lord says about this -

### तस्यैवं यक्षवित्तस्य च्युतस्योभयलोकतः । धर्मकामविहीनस्य चुक्रूधुः पञ्चभागिनः ॥

Meaning of the Verse:

- The five claimants of property of this man, (who was thus a miser, protecting his money like a ghost, and had lost his progress in religious matters both in this world and also in the other worlds, because he was devoid of religion and welfare,) became very angry with him. (9)
- (111) He did not spend his money, and did not allow anybody to touch it. Thus he was protecting it like a ghost!
- (112) Such a man is called Yaksha-witta. (Protector Ghost of money). Money is dearer to him even than his life.
- (113) As he does not enjoy the things himself, he loses his welfare in this world and as he does not perform his ordained rituals also, he loses the happiness in the higher world.
- (114) There are five entities who have right to enjoy the sacred food from a sacrifice. When they do not get their portion, they become angry and start to destroy the riches of such a man.
- (115) Born in the high birth of a Brahmin, who neglects his ordained religious duties, becomes deprived of the welfare in this world and also the heaven world, and becomes the victim of great misfortune.
- (116) Though such a man is rich, he faces his doom because of lack of religious performances. The Lord further says -

### दातातदवध्यानविसूस्तपुण्यस्कन्धस्य भूरिद । अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रम: ॥

- The wealth which he has amassed through great hardships and efforts is soon lost because the five rightful partakers of man's earnings are dissatisfied. O, Liberal generous minded Uddhava! This is the tragic destiny of that wealth! (10)
- (117) He completely neglects the five entities connected with the ritual of sacrifice. Thus the very merit of gain of wealth is destroyed by those deities.

- (118) The sun of gain of wealth has as if set and then due to this man's actions against religion, the darkness envelops indicating loss of wealth
- (119) There is darkness of the night of loss of wealth, where there was bright sunny days of riches, and when the five deities are angry, the wealth is wasted or destroyed in five ways.
- (120) He who does not enjoy any comforts for himself nor allows his family members to enjoy simple happy life and he who does not spend money for religious activities, finds, to his doom, all the five claimants of his wealth very angry and against him.
- (121) Relatives, robbers, king, fire and diseases of the body are these claimants who, in his life start to destroy his wealth.
- (122) Where the Brahmin is not respected, where proper social work is not done, where charity is not practised according the instructions given by Vedas, there, money is definitely gone!
- (123) Where elders are not respected, where the disciple insults his Guru, there, O Uddhava, money is definitely lost.
- (124) Where people always hate others, where persons become over proud because of money, there, O Uddhava, money is definitely lost.
- (125) (Eknath says As the Lord Shri Krishna is very kind to his devotees, he is telling in details the causes etc of loss of wealth!

### ज्ञातयो जगृहु: किञ्चिद् किञ्चिद् दस्यव उद्भव । दैवत: कालत: किञ्चिद् ब्रह्मबन्धोर्नृपार्थिवात् ॥

- His relatives seized some share of his money, and robbers laid hands on some other portion, while, O Uddhava, the rest was lost through the agency of Providence (through fire, time, the king and other human beings) (11)
- (126) His wife and sons together, robbed him of his wealth to some extent and his brothers forcibly took possession of their share of the property.
- (127) Robbers broke into his house and took away many valuable things and his house was burnt in which fire innumerable articles were gutted.
- (128) His fields were infested by insects and crops were lost. His business suffered a destructive blow in the market. Those in whom he had trust committed treachery and deprived him of his money by deception. The documents about the shares, land sale or purchase etc were lost somewhere.
- (129) Just as camphor kept in an open pot evaporates or a ship sinks in the turbulent sea, his

partner was attacked by robbers and everything was gone!

- (130) Some cunning people deceived him by handing him bad coins and thus he lost money which he gave in exchange. Greedy about more money by way of getting heavy interest, he lent big amounts to unworthy people.
- (131) There was suddenly a war in that city and other areas, and enemies entered the city and robbed everything from his house and also godowns underground, in the wake of looting the whole city.
- (132) The stores of grains were totally spoiled by inundation of water, and the grains were rotten. Some high handed powerful man simply abrogated to himself his good rice-fields and thus this miser Brahmin became a pauper!
- (133) The cattle were attacked by disease and all animals were dead. A man had taken on loan some horses from him, but he died in the battle and the horses were also killed in that battle.
- (134) Those who bury their money underground in order to keep it hidden, really invite dust in their life! That is because if one puts his money in the earth, it is dust only which he gets!
- (135) Such people privately hide their money in a deep ditch and keep a big stone on the spot of the ground to identify the spot in future, and his mind is tied down to so called his money.
- (136) But when bad luck strikes such people, they forget everything; they cannot trace the spot and the earth gulps their wealth!
- (137) By loss of religious morals, the good fortune turns away. His face also became ugly and people did not identify him as a Brahmin, because his appearance was without the required luster.
- (138) Everyone who met him asked him about his caste (which was very insulting for him) and though he told them that he was a Brahmin, they did not believe him.
- (139) Thus all his wealth was gone and his appearance was also changed. He became a poor despicable pale-face! He was very unhappy due to this calamity and sat with all hope lost, lamenting about his condition.

### स एवं द्रविणे नष्टे धर्मकामविवर्जित: । उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम् ॥

- Having thus lost his money and devoid of any religious or family activities, he was neglected by his kith and kin and was very much worried about his condition. (12)
- (140) His field was gone, agricultural produce was stopped, his house was demolished in war, not a penny was in his possession. All this tragedy was the result of his miserly demeanor and

lack of charity.

- (141) He did not do his ordained duties, did not give anything to anybody, did not enjoy normal comforts for himself and because of his craziness for money he had lost everything!
- (142) See how that miser suffered a blow to his wealthy condition! All, because of his utter selfishness! He lost his wife and children by estrangement and they threw him out of the house.
- (143) When there is greed for money, there are no real friends or well-wishers. His brothers were also not happy with him. So, they also turned him away.
- (144) People began to insult him on his face. Women and children started to spit on him. He had no food to eat and when he tried to beg for food, nobody gave him anything.
- (145) Wherever he went, people began to say "Why is this shameless man here? How was he mad for money! God has rightly turned him into a pauper.
- (146) They started to ridicule and insult him! All his money was gone. He became a beggar! He was drowned in the ocean of anxiety. He began to cry!

### तस्यैवं ध्यायतो दीर्धं नष्टरायस्तपस्विन: । खिद्यितो बाष्पकण्ठस्य निर्वेद: सुमहानभूत् ॥

- He began to lament about the lost fortune with his throat suffocating due to sorrow, because of all the misery he was put to and by that shock, he became dejected about the worldly life. (13)
- (147) Though a man loses his money, its memory remains in his mind and the mind becomes very unhappy and he is always weeping for the grievous loss.
- (148) If a serpent is hurt by a thorn in his hood, if the tail of an alligator is cut, or if a fish is taken out of water, there is tremendous pain!
- (149) Similarly, when he remembers about all the loss of money, he begins to sob and cry, he weeps, tears flow from his eyes and he becomes frequently unconscious!
- (150) This was his condition! He is very sad, he openly cries out! He sits, sleeps, gets up, looks around him and again falls down. He begins to prostrate again and again on ground and cries!
- (151) He says to himself O God! At last I am a beggar! Alas! O jealous God! What is this tragic destiny written by you on my forehead!
- (152) "I have no place to go! No resort; I cannot think right!" Thus he laments due to his miserable

condition!

- (153) "This is a very little sorrow which I have to suffer at present, but in future there will be much greater sorrow in my lot! When the God of death will eat me cruelly, who will come to my help?
- (154) I have not given any money in charity. I have not remembered the God Narayana! So I am destined to suffer in a very painful hell! Who will save me from it?
- (155) I have not done anything for great Yadnyas. I have not given food to guests. I have not offered any oblations to gods or forefathers. Who will save me from great sorrow?
- (156) I have not honoured Brahmins, I have not worshipped God, I have not bowed to the dust of the feet of saints and devotees of God. Who will destroy my future sorrow which is as vast as the sea?
- (157) As I have always done wrong things, I have virtually fallen in the dangerous hell! O Shri Hari! Come quickly and help me! Save me! Lift me up!
- (158) O Krishna! O Madhava! O Murari! O Achyuta! O Anant! O Shri Hari! O Garuda Dhwaja! O the lifter of the mountain Govardhana! Please save me, who am so spoor and destitute!
- (159) You protected Pralhad, you obviated the burden of taking many births for Ambareesha, and you protected Parikshiti in the mother's womb! So, please save me also!
- (160) You emancipated Ahilya, you made the sinner Ajamita worthy of Vaikuntha, you jumped to help the Great Elephant, So, please hasten to lift me up!
- (161) You helped the prostitute to enjoy liberation by her taking your name once only. O Chakrapani! Please be so kind to help me out of this worst condition of sins.
- (162) Hell with my misery and greed of money! I have wasted my whole life due to it. I did not utter the name of Rama which costs nothing!
- (163) I know that by the taking of the name of Rama, heaps and heaps of sins are burnt. Even then I did not utter this simple name. I am surely the most damned person!"
- (164) In this way he brooded upon his sins and by that brooding, a strange ascetic desireless attitude arose in his mind! (The Lord describes it now)

### स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापित: । न धर्माय न कामाय यस्यार्थायास ईटश: ॥

Meaning of the Verse:

He said! In vain I have harassed my soul. My troubles for money were not useful for religion, my

own fulfillment or anything worth in my life. (14)

- (165) The Brahmin, rubbing his hands in his anguish, said Alas! The body of a Brahmin is instrumental to attaining liberation. I was lucky to be born as a Brahmin, but alas! I remained a greedy person drowned in money only and was wasted!
- (166) I harassed this body in this way, which helps man to enjoy the bliss of liberation! I am really most foolish to be so greedy for money. Nobody is as stupid as I am.
- (167) I piled up money and did not use it for religious purposes, but that money has given me such a great sorrow!
- (168) I have found that by greed for money, everything is lost the happiness in this world, and the heaven, as well as the possibility of attaining the bliss of Freedom! It takes one down to unending suffering in the hell.
- (169) That hell is unfathomable for ever! Greed for money takes me to that hell and that is the result of my being born as a man!
- (170) Anyone who is born as a Brahmin is worshipped in all the three worlds. Liberation is easily reached by him. Unfortunately I have wasted such a valuable Brahmin body.
- (171) That money which I have piled up is all lost, making me utterly mierable and made me fit to be thrown to pitiable purgatory.
- (172) I have fortunately gained a handsome divine Brahmin body but I have destroyed all my merit by dangerously devilish greed. My life has escaped from me and now by repentance I am burning inside!
- (173) All my hardships to earn money penny by penny have all gone waste but by luck and this repentance now I have become wise and have desireless mind!
- (174) Woe to a man who is greedy for money! Pity a man who is tied down to money!" In such a manner he began to curse himself.

#### प्रायेणार्था: कदर्याणां न सुखाय कदाचन । इह चात्मोपतापाय मृतस्य नरकाय च ॥

- In most cases the achievements in monetary field done by miserly persons are destined not for happiness while living, and bring degeneration, and when they are dead, they are destined to fall in the hell in great suffering. (15)
- (175) Mostly those who are greedy for money are not happy in their life. They suffer a lot in the worry for protecting that money to keep it secure, and if that money is lost they feel tremendously sorry as if death has given them a blow!

- (176) First there are many hardships in earning the money, there are fights to keep that money safe from robbers and claimants and there is really a heart-break if that money is suddenly lost. Such is the plight of the miserly money-mad men!
- (177) They suffer like this in this life and as wrong actions, and irreligious acts are committed in that effort to pile up money, and there is hell for them when they die!
- (178) He who does not give to others nor use money for his own needs suffers heavily as I am suffering! His sorrow is beyond his power to sustain! A miser has no happiness in his life at all!
- (179) Where greed reigns, happiness does not enter even in dream! Thus that Brahmin was denouncing greed by his own mouth!

### यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणा: । लोभ: स्वल्पोऽपि तान् हन्ति श्वित्रो रूपमिवेप्सितम् ।१९॥

- The virtues of the pious are desirable and their fame is glorious, while greed, even if it is slightly present in them, destroys them as the beauty of a young lady is spoiled by a white patch on her face. (16)
- (180) Suppose a brave warrior, in the face of dire defeat in a battle rushes forward and saving his king from the deadly attack of the enemy brings him back to the safety of the garrison and earns great honour and applause,
- (181) Becomes ridiculously selfish and dares to ask for a piece of land in return or as appreciation of this valour, from the king, he is bound to be ridiculed and all his fame is lost miserably!
- (182) This is more so, because without asking, the king is thinking of giving him much more honour! This soldier spoils the grace of the king and earns stupidity and bad name instead!
- (183) If a daughter is given in marriage the act earns merit, but if the bride's father demands money for giving her so, he is to be blamed for his irreligious attitude.
- (184) If a donor demands something in return of his donation or expects some other gratification, he earns sin instead of merit. Greed, in any way becomes a blot to the donation.
- (185) Many scholars who recite Vedas become proud and greedy and thus they lose all the good name and respect of the people!
- (186) For proving that the body is real, scholars argue bitterly among themselves and if somebody speaks contrary to them, they use abusive language, because they have a very hard core of pride of their knowledge.

- (187) Greed is deplorable in the learned people also! Why refer the ordinary persons? It is the greed which dominates their whole life.
- (188) Greed spoils even the spiritual righteous man. Where greed is seen, people begin to blame that man, O Uddhava, that Brahmin referred to a very common thing seen in the society.
- (189) Even if a bride is very modest, virtuous, delicate and beautiful in every respect, but has a white patch on the skin of her nose, she is not acceptable for marriage and people point out that patch only.
- (190) Similarly, though a man may be having virtues like generosity, fame, respectability, etc only a slight tendency of greed in his character destroys all his virtues. Greed has no parallel in the matter of deformation of man, even in all the three worlds.
- (191) Greed destroys the friendship and creates a rift and conflict between friends. So, there is not other vice worse than greed which is disastrous to the man.

# अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये । नाशोपभोग आयासस्त्रासश्चिन्ता भूमो नृणाम् ॥

- People only get all the trouble in earning money, increasing its quantity, protecting it, and in losing it, in its destruction and in even its use for personal comforts and worry always harasses them about the money. This is all illusion of men that money is good. (17)
- (192) First, a man puts in much hard work for earning money and though he gets lot of money and becomes rich, his greed, and his thirst for further money-making business is not quenched. He never says "enough".
- (193) If a man strives so hard about the attainment of Brahman, as people strive for getting money, he will reach his Goal.
- (194) There is worry and anxiety in safe-keeping of money when earned with hard work. The man day and night fears its loss.
- (195) He never trusts anybody; may it be his wife, his son or his parents. He cannot imagine that other people are trustworthy as he thinks himself to be.
- (196) He protects his money from robbery as his worry reaches to such a degree that he is constantly, madly thinking of money in his dream also.
- (197) Had this miser minded his duty of devotion to God so earnestly, he would have become united with God earlier!
- (198) If some unexpected money is to be spent in a marriage ceremony, or if he is careless about

saving money while he is living, his family members eat sumptuous meals, he becomes so dejected and mentally gets himself tortured by his own anxiety.

- (199) If the piled up money is suddenly lost by misfortune, he becomes mad!
- (200) In earning, in keeping and in losing money, there is tremendous trouble. In the loss of money, man gets a shock and realizes his illusory attachment.
- (201) So, money is at all times, and in every case, nothing but trouble. I know at last that there is not a drop of happiness in money!
- (202) Illusion together with hardships, anxiety, and fear, reside with money. So, money is always disastrous!
- (203) Now the Brahmin is telling to himself what a great number of calamities are there in money.

## स्तेयं हिंसानृतं दम्भ: काम: क्रोध: स्मयो मद: । भेदो वैरमविश्वास: संस्पर्धा न्यसनानि च ॥

- With money, robbery, violent killing, lie, hypocrisy, desire, anger, wonder, sullen arrogance, division, enmity, lack f trust, competition and difficulties are always there! (18)
- (203) I say with conviction that money is always disastrous. All the disasters on this earth are created by money.
- (204) If you ask what such disasters are born by money, they are innumerable. However fifteen calamities produced by money, I am giving here in short.
- (205) First of these is robbery. Money is likely to be stolen. A man who has no money has no fear of robbers.
- (206) Robbers themselves are afraid of a man who has no money; because they think that he may ask for something from them.
- (207) To take away somebody's articles etc, without his seeing it, or to deceive him and take money from him under the pretext that 'I am going to give double of this amount by alchemy'', or to catch a man alone in the jungle and rob him is robbery.
- (208) To take the money fallen in the road and though its owner is known, not to give it to him is also robbery.
- (209) Though it is known that one who steals gold goes to hell, some people steal it! Why talk of others? Where there is money robbery is always possible.

- (210) The robbery is a lady who is a great sinner. As nobody gives her shelter, she keeps company of gold. One thing is certain. Where money is, robbery also exists!
- (211) If a Sanyasi looks at money, he is attracted to take it! Why talk of others? Robbery and money live always together.
- (212) In short, the robbery is calamity number one brought about by money. Now listen how violence is caused by money, which is calamity number Two.
- (213) Money causes fights of a fierce nature. Children kill their father for money. People kill each other forgetting that they are relatives!
- (214) Greed is so dangerous that even a daughter may poison her father for money, without any feeling for him.
- (215) A greedy person deserts his parents, takes his wife and lives separately. There also, the couple fights in the desire for money.
- (216) A father may kill his son and the son may kill his father, because of greed for money.
- (217) Even the mother who delivers sons and rears them up by hard work is likely to be killed by them, because of their greed.
- (218) How much can I describe the disastrous effects of greed? Even a mother may kill her son in her madness for money. Greed is so much of an evil that I cannot describe its effects enough!
- (219) So, the violence is the second disaster due to greed. Now I shall tell you how money causes men to speak lies!
- (220) Untruth is the child of money. They are permanently tied together, and untruth, falsehood has become much powerful in the world because of money.
- (221) Untruth becomes the tenant of a man who has money as well as one who needs money. Money has the monopoly reserved for it for telling lies.
- (222) Untruth is so powerful because of money, that the father tells lies for the sake of money and money causes one even to deceive his mother. Truth does not live with money.
- (223) For money, ordinary people resort to untruth while purchasing or selling something in the market, but even the erudite and the learned also tell lies.
- (224) A man not knowing Vedas fully tells a lie that he is well-versed in Vedas; in order to get some money!
- (225) Some gives gratification money to some middle-men to make propaganda about his deep scholarship and cleverness, with the king, in order to get some money from the king and some honorable position, and jealously harasses other learned persons.

- (226) The self-styled god-men also resort to falsehood when they create an impression that they have occult powers, when they actually do not have such powers.
- (227) Some one finds some developed person and regards him as his Guru but the Guru privately all the time talks about money while hypocritically showing off as a very highly spiritual person.
- (228) One who has no money, nor has any idea of greed for money, will never think of telling lies.
- (229) Thus I have told you how falsehood is always accompanied with money. Now I shall tell you how the vice of hypocrisy resides hand in hand with money.
- (230) There are persons who have no trace of spirituality in their mind or character who call themselves as the devotees of Hari, which is deception about spiritual initiation and knowledge. This is their hypocrisy.
- (231) To wear Tilak, garlands, Rudrakshas etc on the body to impress people and to give initiation for money is also hypocrisy.
- (232) A man who finds out some rich person, makes him believe about his powers and promises him to give an initiation which will be very profitable, and suggests that it will require a certain amount to be spent! This is also hypocrite attitude for money.
- (233) A certain Guru respects those disciples who are rich and neglects others who are poor. This amounts to cunning deceptive attitude of the Guru and is his vice.
- (234) A Guru advises the disciple that it is the duty of the disciple to serve the Guru physically mentally and monetarily and thus he, the Guru piles up the money! Here is also the hypocrisy for money on the part of the Guru.
- (235) How can a Guru who is himself slave to the greed for money, ever help the disciple towards Freedom! Greed for money turns the Guru into a man slave to wealth inwardly while outwardly he makes a show of his spiritual authority.
- (236) A disciple who fears poverty and expects money from his Guru is also hypocrite!
- (237) Some times a disciple learns well from the Guru, but being proud of his knowledge goes on to attack his Guru about spiritual matters is a miserably deplorable hypocrite!
- (238) A disciple inwardly pampers himself that only he is the richest man in spirituality, and the wisest on the path of devotion etc and disregards the instructions of his Guru, is also hypocrite in this way.
- (239) When realisation of the Brahman takes place in the life of the seeker, even the awareness or the sense that "I AM BRAHMAN" disappears. In that state to have the concept that "I know" is nothing but a cunning belief, which rises due to hidden hypocrisy in the depths of the mind.

- (240) Jeeva is the central part of the body and this hypocrisy dwells in that Jeeva. Mind becomes its means to create the pride of knowledge.
- (241) The more we come to hear about the tricks of this hypocrisy, more will be our wonder about how it works! Those who proudly maintain the sacred fire of the home and recite Vedas etc also hamker for more money for their rituals and recitation.
- (242) These who open the old books of spiritual instructions and give talks on various facets of self-knowledge are also surreptitiously slaves to the monetary return they might get from the listeners. This is hypocrisy for money!
- (243) Even the most sacred Mantra of Gayatri is repeated as a penance by Brahmins to earn money! They profess to be following their own Dharma! Please know that they are also hypocrites of the first degree!
- (244) Even Sanyasis are put in an awkward position because they have to maintain the social ettiquette, manners and protocol to be considered as men of good character! In that rigmaraole they forget the purpose of taking the Sanyasa by shaving their head!
- (245) Sanyasi maintain their routine of bath, repetition of God's name, wearing particular clothes etc because they inwardly think of sweet food and respect from people, but they cannot keep their mind clean! They are also hypocrites. Even they quarrel in philosophical discussions and discourses by invitation, and get fees for that also.
- (246) They feign piety for earning money and respect and good food from people. This is also sign of hypocrisy which is the fourth sin accompanying the money.
- (247) Now, desire is also companian of this money. It is money whih is forceful and difficult to be subdued! With money in hand, a man becomes overpowered by various desires including sex!
- (248) When there is no money the man is desirous to get it. The desire makes him mentally and physically tired and it makes him also very unhappy.
- (249) When he gets money he loses self control and that money provokes him to have intercourse with any woman and culminates in various shameful and blameworthy actions and sins. Rich people commit such deplorable acts.
- (250) The passion, sexual misbehavior is always linked with money, and therefore, it creates trouble to the rich people. Where there is money such desires increase and to enjoy pleasurable objects is prevalent in the mind day and night.
- (251) Thus the fifth disaster which is kama is attendant to money and where there is this kama (desire) there is always anger with all its subordinates, its army.
- (252) If there is even a little difficulty in getting what one wants, suddenly anger arises and it creates such a storm that penance of good behaviour, however, great is washed away.

- (253) The anger destroys within a minute the great achievement of virtue, maintained by rituals, generosity, charity, vows etc.
- (254) If anybody points out how rich another man is , he suddenly gets angry, ready even to kill that man.
- (255) If there is impediment in getting money or if it is required to be spent on some occasion the man becomes ferocious over-anxious and becomes enemy of the person.
- (256) Great anger is linked with plenty of money and this is the sixth disaster. Now pride is also linked with money. Please listen to what I say.
- (257) When a man becomes puffed up by riches he does not take cognizance even of his father and calls his mother luckless woman. Why to go into how he behaves with others?
- (258) When he sees any seekers or men of penance or even a Siddha he ridicules them and says that those who are destitute become Sanyasis and the devotees of me are objects of his derision.
- (259) Having already the power of money and pride, if he gets a little knowledge he becomes so tight and hard by his sense of his own greatness that he appears to be a python that has swallowed a hard pillar of wood.
- (260) It is a sign of insolence due to money and knowledge that such a person competes proudly with his Guru and he mimicries and ridicules the style of the speech of the Guru and finally insults and disregards that Guru.
- (261) It is another side of this pride that he finds everything faulty about the Guru and declares that Guru not to be as wise as himself.
- (262) He calls his Satguru a mistaken, deluded person. He hates anybody who respects that Guru. See the quality of this pride. It is strange! The man is busy finding faults in everybody.
- (263) By such pride the man never appreciates any virtue in anybody, but as soon as he listens about the defects and faults he immediately believes them to be true.
- (264) If a pious person meets this man he definitely insults him and if he finds any pious person with simple behaviour, he calls him a fool or out-dated.
- (265) He allows his head to touch the ground only if he has vertigo or he faints; otherwise he never bows before anybody because for him there does not appear anybody worth salutation.
- (266) When this is his attitude how will he pay respects to elder persons and where is the dignity of his father? He thinks that he is the greatest man in the world, because by prosperity and plenty of money he has become proud.

- (267) There is somebody who is serving his Guru with loyalty and is always busy and alert in his service to the Guru, but that person develops a pride that he is the real disciple and highest among others. (This pride becomes disastrous to the disciple)
- (268) So, the seventh disaster which is caused by money is development of a complex of pride : with money, there lives a great undesirable sense of power and self-importance.
- (269) He has the smoke of money in his eyes and therefore, he is blind though his eyes are open. He does not hear by his ears any words of wisdom and wise counsel. He is always puffed up by the riches.
- (270) Money increases ego and insolence and in that state of mind he begins to commit many sins.
- (271) The pride of money is very bad. That pride does not diminish, when once it is developed. Such a man enjoys pleasures without care about what caste or culture the others are.
- (272) The man, who succumbs to the pride of money, does not fear anybody. He goes where he should not. He eats freely, which he should not.
- (273) He keeps company of totally unworthy persons. He commits acts, which are absolutely prohibited. He talks such things, which are not to be uttered, and behaves arrogantly in the society.
- (274) He does not have any thought about what he has done, but finds faults and speaks them out in the case of others. He does not listen to his father, and the pride of money makes him mad.
- (275) He does not listen to any advice or teaching, and if he is told not to do something, he commits it intentionally. He is chattering, criticizing the saints.
- (276) He is so conceited by his riches that he does not care to consider his duties in performing any actions. He does not feel shy to do any bad deed or commit any sin, and he does not abide by the good advice of elders.
- (277) Being energetic and young, he is more arrogant, because of his power of money, and never follows the straight path of behaviour.
- (278) Regarding pleasure of sex from the woman as the highest thing, he does not discriminate about family or cultural background of that woman. He does not think of morning or evening and behaves like an ass.
- (279) Enamored about the wife of other man, he keeps contact with her even in the noon and accepts even a woman, who is widow with shaven head. He has no fear of any sin.
- (280) The man who is drunk, becomes normal after a while but the influence of money is very dangerous than that. He who is puffed up with money does not become free of his high pride even at his death.

- (281) He does not realize that his own bad deeds are going to be the cause of much difficulty to him and may kill him! He is so out of his sanity by having money.
- (282) So, the eighth disaster of money is thus told to you. Now division is another factor accompanying money. The Brahmin began to describe this further.
- (283) The urge to live separately by dividing the family comes into being when persons have lot of money.
- (284) The man who gets a lot of money keeps it separately without letting the mother know. He is cunning with his father and he does not tell about that money even to his wife.
- (285) Even a son does not know how much money his father has. What of others?
- (286) No more divisive action is taken in the world anywhere than for reasons of money. When two brothers join hands against enemy in a battle and even suffer wounds, start fighting with each other for their share of money as if they are not brothers at all.
- (287) Friends may even give up their life for each other but when there is the question of money, doubt arises between them. Such is the dangerous dividing power of money.
- (288) A person who has heavy cash in his possession counts it again and again. Such is the power of money to create doubt.
- (289) Thus there is a tendency of doubt and to divide when money is in plenty. Money is a breeding ground for enmity in the rich people.
- (290) That miser Brahmin had experienced how people become enemies because of money and, therefore, he is telling this.
- (291) Even in near relatives the greed for money creates antagonism. The real
- (292) brothers fight and the father and son also fight. Greed for money is able to create all undesirable thoughts in the mind of dear relatives also.
- (293) The greed or desire for money creates enmity among those who are bosom friends.
- (294) When the property is broken up and is to be distributed among the heirs some remain disunited because there is injustice made in their case as per their notion, and then they fight with those who were voluntarily and justifiably doing the work of distributing.
- (295) A man quarrels with his mother who has given him his body at birth and given her breast milk; which enmity is caused by the desire for money!
- (296) Even the mother finds that she is fighting with her son for property share. He throws her out forever.

- (297) Even with the Guru, a disciple keeps inimical attitude because of money. He forgets that the Guru has given him spiritual knowledge and the initiation for his liberation.
- (298) The great influence and pride of money is such that the man becomes enemy of his own Guru. He has no friendly attitude with anybody.
- (299) This is what is called complete enmity which is the tenth sign of disaster. Now I will tell you how money creates lack of trust.
- (300) When a man is having much money he becomes so suspicious that he does not trust his father and his brother. How would he have confidence in other relatives?
- (301) The man does not put trust even in his son who is in future to be the owner of everything belonging to that man.
- (302) "Religion, activities for achieving the goals in the life and desire will be fulfilled with the wife" is the vow taken at the time of marriage and the names and honour of ancestors is uttered while marrying her.
- (303) She, the wife has surrendered her life and everything to her husband but he does not have confidence in her.
- (304) See the strange effect of the greed of money! He does not have trust in his mother, who bears his burden for nine months in her womb and in his childhood, she does all the nursing.
- (305) The man, who is having money, does not trust even his Guru. What of others? So, the man who values money does not trust anybody.
- (306) The main cause of lack of trust is money and woman, and the man who is possessive of these two is full of this bad quality of doubt and lack of trust.
- (307) Such a man finds that his inner Lord dwelling in his heart loses interest in him, and Satguru also neglects him. Lack of trust creates such trouble.
- (308) In the mythological books, it is said that "Lack of trust is the main vice, and when there arises even a slight doubt, it creates confusion of thought process."
- (309) When pride joins his doubt, and lack of trust, the liberation of man ends. The distrust is provoked by doubt and the man falls in the tight bondage of body.
- (310) When distrust fills the consciousness, the man boasts that he is the man of knowledge. At that time, the belief in God promptly runs away from him, and he sees atheism prevailing everywhere.
- (311) When the distrust arises the goodness of character runs away with its family, the world becomes devoid of goodwill and there is distrust and doubt functioning in every transaction.

- (312) The wonder is that the doubt lives with distrust joyfully day and night, and where lack of trust enters in the minds of friends, it is the doubt that destroys everything.
- (313) Once the man is full of distrust, the man destroys the spiritual kingdom and he finds fault with his Guru, and even he doubts about the action of the God Brahma.
- (314) Therefore, distrust is the only king of all the vices. It swears and advancing further, destroys all the Siddhis.
- (315) Where distrust has attacked, it may be taken as granted that spiritual life has run away. The moment doubt attacks the mind, it should be understood that the time is wasted!
- (316) The honour of the Siddhi of the Siddha is gone, seekers are all failures, and those who were somewhat alert were banished to forests, because distrust has destroyed the whole garden of faith.
- (317) Anger burns down the cities and towns of Yama and Niyam (rules and vows) and scorches the men of great penance! The elephant of confusion attacks the banana garden and destroys the banana trees which are rich with fruits of Liberation.
- (318) Shama and Dama are self control of mind and organs. They have built a small hut for them, but Anger uproots and dilapidates that hut and throws them away. The squares of the roads of peaceful thoughts are all deserted and nobody turns up there!
- (319) Vows, fasting, observing penance etc had built nice tidy gardens in those towns but doubt suddenly burned them down.
- (320) People who were very proud of their knowledge came to meet the thoughtlessness; at that time doubt welcomed them and harboured them at his own house.
- (321) What can the poor, feeble effort towards spiritual life do? Doubt is very strong! It plays havoc any time.
- (322) The man who has hidden doubts in his mind is always searching for faults and measuring up other values! It as a rule always hates spiritual life. It is its nature!
- (323) The doubting man always nurses hatred of spiritual life. Therefore though such a man approaches with a smile on his face, a simple person should not choose his company.
- (324) Distrust, the king of all vices and which is the most powerful evil is the 11<sup>th</sup> disaster hidden in money.
- (325) This distrust creates distrust in each of the eleven organs and is thus given the 11<sup>th</sup> number. It begins from mind.
- (326) Competition has the breeding place in much learning and much money. Competition takes birth and it proceeds further towards progress.

- (327) When two persons become highly learned, there arises between them a subtle jealousy and competition. He competes with his Guru! This is the jealousy in regard to learning.
- (328) When there is money with them, their competitive spirit increases. He says "The god Kubera is only the keeper of the money of gods. He is not Himself rich, but I am rich by my own efforts."
- (329) "Even the fish in the river Ganga will be less in number them my coins. Who can be equally rich as I am?
- (330) Then whoever rich persons he meets, he insults them on the spot. Thus, taking the support of money, the spirit of unhealthy and envious competition becomes evident.
- (331) Thus if a man accumulates money, this competition which is the twelfth disaster is produced. I have thus told you the whole dark side of money.
- (332) Now, in one word the three meanings are indicated which always remain in the company of money. Please listen to various kinds of those disasters.
- (333) Money breeds and grows the relation with woman, dice and liquor! This triple evil attacks the rich man.
- (334) If a man has no money, his wife always despises him and even spits on his face.
- (335) There is always quarrel in the house of a poor man. His wife insults him and throws him out of his house.
- (336) How does the wife of a rich man behave with him? Like a hungry bitch moving its tail, she is always entreating him.
- (337) But if the man becomes poor, she, off and on, disagrees with him on paltry matters and quarrels or keeps silence!
- (338) She says "The whole day children harass me and at night you pull me to you! I cannot bear all this trouble! Let such pleasure in such life be burnt!"
- (339) Insulting her husband like this she denies him any pleasure. She does not like him.
- (340) So, even the wife of a poor man is not good to him, but the rich man is troubled by his wife in another way.
- (341) A harlot attracts a rich man and because he has money he goes to her.
- (342) Once they taste that vulgar carnal pleasure, they frequent her place, start taking wine and playing dice.
- (343) They play dice by their own wish! Thus these three evils are together with the money.

(344) In all, thus, fifteen disasters are always accompanying money. Thus you will understand that a rich man does not get happiness at all by his money!

### एते पञ्चदशानर्था हार्थमूला मता नृणाम् । तस्मादनर्थमर्थास्व्यं भ्रेयोऽर्थी दूरतरत्यजेत् ॥

Meaning of the verse:

- These fifteen things full of danger for men are there due to money and therefore this misery in the form of money must be thrown away by a man who is seeking liberation which is really good for him. (19)
- (345) So, a man may be a simple soul or a clever pandit, money invariably brings in for him these fifteen calamities.
- (346) Money is called अर्थ but actually it is अजर्थ. Those who are desirous of final beatitude, and are devotees of God, should definitely avoid it.
- (347) A fly never goes to smell bitter gum. A bug never goes near oil, white ant does not touch fire, it never infests fire. Similarly a devotee of God does not seek money.
- (348) When salt is put into fire it suddenly jumps out with a noise. Similarly one who throws away his possessions of money in order to be free is the real seeker of his own emancipation.
- (349) A herb by name Bachnaga, if put into the mouth gives a sweet taste for some time but it is a poison which kills. So also, money becomes a cause of trouble in effect.
- (350) So, one who is keen for freedom should not handle money! He should give up money by his body mind and soul.
- (351) All types of divisions and separations of relatives are created because of money. The Lord further says –

## भिद्यन्ते भ्रातरो दारा: पितर: सुहृदस्तथा । एकास्त्रिधा: काकिणिना सद्य: सर्वेऽरय: कृता: ॥

- Brothers, wife, older people, friends, well wishers, all turn into enemies merely for paltry amount of money. (20)
- (352) Even a penny creates differences of opinion amongst two friends; it destroys the love between brothers, and courtesy between acquaintances is spoiled just for a little sum of money.

- (353) Money is cause of quarrel between the father and the son, the mother and the son and it destroys the love among the relatives.
- (354) Kakini is a coin very small in value, but even for this, people cut the relationship between their relatives. A little kavda (shell used as lowest coin) can even make enemies of good friends.

## अर्थेनाल्पीयसा होते संरब्धा दीप्तमन्यव: । त्यजन्त्याशु स्पृधो ध्ननित सहसोत्सृज्य सौहृदम् ॥

Meaning of the verse:

- These persons, for a little money begin to quarrel and suddenly dropping all goodness, kill them in competition! (21)
- (355) A money minded man suddenly forgets his goodness for a small amount of money and becomes ready even to kill another person by a sword.
- (356) At such a time, relatives become mutual enemies. Money creates destruction of religion and brings about even death. Money is thus against our own welfare.
- (357) While living one is put into lot of trouble by money and money leads to hell after death.

## लब्ध्वा जन्मामरप्रार्थ्यं मानुष्यं तद् द्विजाञ्यताम् । तदनाहत्य ये स्वार्थं ध्ननित यान्त्यशुभां गतिम् ॥

- Having come upon the rare human life and there also, the birth of a great Brahmin, those who disregard the fortune and destroy their own welfare, go to very low levels in hell! (22)
- (358) By the merit of millions of births people are born as human being in this world of action. Rarer is the birth in the Brahmin caste and that also in a noble family.
- (359) Gods desire to have birth like this and are ready to give up their heavenly happiness. Even Indra is not exception to this.
- (360) Those who have earned the highest birth in Satyaloka are also eager to take birth as a human being.
- (361) Gods desire this birth because in this birth it is possible to reach liberation through devotion to Lord Krishna.
- (362) (The Brahmin says "Though I earned such a birth I became miserable because neglecting my real welfare I hankered for money.

- (363) The man, who neglects devotion to God, himself being greedy of money and social prestige, goes down in evolution.
- (364) What is that stage? It is hell and suffering and repetition of births in lowest categories of life full of ignorance and pain.
- (365) That miser is further explaining how in the birth of a Brahmin all the happiness as well as liberation is possible.

## स्वर्गापवर्गयोर्द्रारं प्राप्य लोकमिमं पुमान् । द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि ॥

- Having attained this birth in which the door to Heaven as well as liberation is open who is the mortal who will dare go towards earning money which is the very home of calamities? (23)
- (366) If a Brahmin follows his own religion he naturally desires to go to heaven and reach the status equal to the Moon and Indra.
- (367) When he performs sacrifices even other persons can reach heaven. Then naturally it can be said that heaven world is the monopoly of Brahmins.
- (368) Another thing is that if a Brahmin performs his own religion without desire to have a son, a wife or public prestige, even liberation serves his feet and obeys him day and night.
- (369) Even the man whom the Brahmin gives his blessings attains freedom. That is the greatness of Brahmins.
- (370) The Brahmins are so great that heavens are his stepping stone and liberation is his servant but such Brahmins make a mess of their life because of the greed for money.
- (371) I am born as a Brahmin, and it was possible for me to cut the chain of births and deaths but, Alas! I was deceived by the greed to amass money.
- (372) Really to be born as a human being is rare. Over and above that, to be a Brahmin is further difficult but I have wasted all that opportunity by miserly attitude.
- (373) There are many such people who being Brahmins have been denuded of all merit. Money is really a poison. It is the home of tragedy. It increases pain and sorrow.
- (374) As money is the root of all disaster it should be totally given up", these were his broodings with himself.
- (375) Here the question is if at all by good luck a man gets lots of money, is that money to be thrown in a dustbin or to be thrown in a river? How and where is money to be thrown away?

(376) Now that is being explained by the same Brahmin. It should be listened to carefully by those who are rich.

## देवर्षिपितृभूतानि ज्ञातीन् बन्धूंश्च भागिन: । असंविभज्य चात्मानं यक्षवित्त: पतत्यध: ॥

Meaning of the verse:

- The man who does not give his money to the claimants, viz gods, sages, ancestors, ghosts, relatives and people of the same caste and only stores it, is doomed. (24)
- (377) If we are lucky enough to have money, the five offerings should be made viz, offerings to (1) animals (2) to ancestors etc (3) to gods, (4) to Brahmin and (5) to human beings. We should organize a good function and do worship of God.
- (378) We should give offerings to dead ancestors. Every year 96 such offerings are to be made (12 Dark nights, 4 first days of Yugas, 14 Manwantar days, 12 Sun-sankranti, 12 Vaidhruti 12 Vyatipatas, 15 Mahalaya days, 5 Ashtaka, 5 Anwashtaka and 5 Poorvedu = 96) Gaya should be visited for ancestral offerings.
- (379) Elderly relatives in our house should be bowed down before them thrice a day. We should never disobey them, even under trying circumstances.
- (380) We should pay respects to them, give them good food, comforts, money and service.
- (381) Father is great as the Lord Shri Narayana and mother is as if goddess Laxmi. He who serves his parents with such respect is the really good son.
- (382) Ancestral worship is only to serve them in such way that they are pleased. To insult and disobey them while they are living is the deplorable sin. To observe the Shraddha ceremony after they are dead is nothing but a show.
- (383) One who does not trust elder people should be considered to have heaps of sin accumulated and even liberation from this world is possible for him who trusts his parents and elders.
- (384) I have told you about how to please living parents as well as give offerings in the name of ancestors who are dead. Now listen to how to worship the sages.
- (385) We should respectfully invite a good Brahmin at our home, wash his feet and the sacred water touched by his feet should be respected, some portion we should sip and some portion sprinkled on our body.
- (386) His worship is to be done by flowers, sandalwood paste, aguru, lamp lights and offering of food, which he would relish.

Some money should be offered. This is the worship of sages.

- (387) Brahmin represents the great sage. If a Brahmin is pleased, the sage Sanat kumara is pleased, and where Brahmin dines, the (Lord) (Myself) I am pleased.
- (388) By giving money to brothers, sisters, relatives and friends their poverty and difficulties should be removed. This is the right use of money.
- (389) To let our family members starve by own negligence and to give food and money to others is not religion! It is not a pure merit.
- (390) The money which may be at hand after providing for our family members only may be used for obliging others.
- (391) If a visitor comes to our house, he should surely be given food and water, cloth, money or any kind of articles useful for him. If he goes away without being properly received all our merit is lost.
- (392) To give food in charity is the best generous action. Food should be given to poor and beggars, with respect.
- (393) To feed our family, to give food to poor but to deny oneself the ordinary comforts and needs is also against good religion.
- (394) When we give food to poor, we should treat ourself as equal to them and partiality should not be done. We should also take food of the same kind as we give them.
- (395) To do disparity in serving food to various people is improper behaviour. To overfeed one and keep half-satisfied another is also bad behaviour.
- (396) To spend money for the death-rituals and rites is the laudable use of it. We should use money to redress the difficulties of poor, or we should send surprise gift of grains, rice etc to a man who is not expecting it though he is needy.
- (397) The money spent by a man voluntarily for helping the blind, the deaf and dumb, the lame or ill persons, is the righteously spent money.
- (398) When a rich and capable man gives protection to poor, pious sages and removes their difficulty, his fame of generosity shines like a brilliant flag in Vaikuntha.
- (399) God is pleased with him who uses his power to protect the disabled devotee of God, and God emancipates him even before that devotee.
- (400) The most sacred are the feet of Guru, they are the most auspicious, the best place of welfare to the disciple and if a man spends his money for that Guru,
- (401) The flag of his generosity is shining always in the Satyaloka, Vaikuntha and Kailasa and drums of victory are dinning there for him.

- (402) Please know that the person who spends his rightly earned money for his Guru is free of karma though he performs actions.
- (403) One, who gives his money to his Guru with constantly increased devotion, is accepted by God as his devotee and endows upon him His loyal one-pointed devotion.
- (404) If a man is really keen about his Guru's devotion, all the four kinds of liberations come to serve him and the spouse of Goddess Laxmi never leaves him.
- (405) One who has surrendered his money and body and mind at the feet of the Master, has no fear of this worldly life even at the end of this world-period.
- (406) The really fortunate persons who give up riches which are a boon of God, for the welfare of their Guru, really attain high spirituality by this generosity.
- (407) The money which is not used by Guru, nor is utilized for the welfare of his family, simply remains stored up. It is Yaksha's money, which means money in the possession of a Nature-spirit.
- (408) Such money stored miserly, without proper use, becomes a cause of fall of that man, and that greedy man suffers very heavily in hell.
- (409) The Brahmin said I also became a deplorable man by storing up of money and I have missed the great opportunity of being a free man without any bondage!
- (410) By piling up idle money as if for the Yakshas or Nature spirits I have been doomed! I am going to tell what happened.

### व्यर्थयार्थेहया वित्तं प्रमत्तस्य वयो बलम् । कुशला येन सिध्यन्ति जरठ: किं नु साधये ॥

- Being insolvent by useless desire for money in my youth, I have not spend money for good purposes as wise people do and Lo! I am left in my old age in very miserable condition. What can I do now? (25)
- (411) I did not enjoy my money. I took lot of troubles to amass the big sums of money and in that, I became thoughtless and arrogant.
- (412) While undergoing hardships to pile up money, my youth and strength were gone. My body became very weak, but craziness for money did not decrease.
- (413) While earning more and more money, my worries increased and forgetting my real happiness I became a miser.
- (414) The life and the money which we really properly use in charity and generosity ensure our

emancipation.

- (415) I used my strength to collect that money selfishly, but my youth was lost, my strength was wasted and my real welfare was lost sight of.
- (416) You may say that I should now at least make the best use of my life while it is there! But what can I do now when my money is gone with my physical strength also?
- (417) All my money is lost-nay-simply wasted in wrong actions and senility has looted all my strength and what remains is the old skeleton of a man who is having all the bad luck!
- (418) Alas! I have harassed so many people while squeezing money from them or denying normal needs of my family men! (So repenting the man is wondering now as follows)

## कस्मात् संविलश्यते विद्वान् व्यर्थयार्थेहयासकृत् । कस्यचिन्मायया नूनं लोकोऽयं सुविमोहित: ॥

Meaning of the verse:

- How strange it is that even learned person undertakes all the troubles to earn lot of money! Really all people are enchanted by the Maya of someone who is beyond our capacity to know! (26)
- (419) In the case of greed of money, it is better not to describe the miserable condition of ignorant people! Those who say that money brings disaster, also become greedy for money. Wise people also become attracted to money!
- (420) Even such wise people fall a prey to greed for money and commit unworthy actions to get money.
- (421) Only God's inscrutable Maya makes these wise people completely crazy for money. This Maya is able to bring about strangest and unimaginable phenomenon! Wise people are deluded by this Maya!
- (422) To put the blame on the God's supreme power which is Maya, is comparatively easy, but actually these people become slaves to greed only because they wanted pleasures and enjoyments which they thought that money would bring them!
- (423) But foolish are those who believe that there is happiness in enjoyment of worldly pleasures! See how!

### किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत । मृत्युना गूस्यमानस्य कर्मभिर्वोत जन्मदै: ॥

Meaning of the verse:

When a man is about to die and his death is definite, of what use is money or the givers of money or desires and the people who fulfill his desires? What use are all rituals for him or

ceremonies which ensure a better life? (27)

- (424) O! See the wonder of all this! Even the fortunate person who is born as Brahmin is attracted to money so much that he is crazy! But the body which is sought to be nurtured by enjoyments is itself subject to destruction.
- (425) The very pleasures that are enjoyed by the body become its diseases and paradoxically enough, the efforts made to earn money lead us towards poverty!
- (426) A man earns money because he thinks that money will give him pleasures but are the pleasures real happiness when so many hardships are already gone through for them?
- (427) A man wants woman because he thinks that he can enjoy sex with her, but when she begins to nag him, all his ideas of physical pleasures are gone in vain! He may lament about all that, but she does not leave him alone!
- (428) This body which gets involved in sexual and other pleasures is going to perish! Time as Death is always eating it gradually!
- (429) Every moment, Death is diminishing the life of the body! What use are all enjoyments which are so very superficial? But even men of wisdom become mad for money!
- (430) A frog which is about to be gulped by a serpent, still projects its long tongue to catch the fly sitting on a blade of grass in front! But death is certain for it!
- (431) Knowing that money or physical pleasures do not prevent our death, people who are otherwise sane and wise become mad for earning money by this way or that!
- (432) The enjoyer, with his body, is definitely a morsel for the death! What pleasures can give him security from death? But even Siddhas have been deluded by the strange way of Maya.
- (433) People think that by using money they will perform sacrifices and then go to heaven and have pleasures there, but those are also temporary heavenly phenomenon! Those end in fall to this world again which becomes very painful!
- (434) When we do so many things which are promising us good days and comforts, they result in rebirth and death which chain never ends. All is such a tragic fate of a man who tries to pile up money for enjoying pleasures here or hereafter!
- (435) A greedy man never finds any happiness! I was such a fool but now luckily I have no possessions to worry about! I have lost all my money!

# नूनं मे भगवांस्तुष्ट: सर्वदेवमयो हरि: । येन नीतो दशामेतां निर्वेदश्चात्मन: प्लव: ॥

- Really it must be said that the Lord Hari who is the totality of all the deities, is pleased with me who has given me this state of nothingness and lack of all hope and anxiety! (28)
- (436) (The miser says to himself I was in the past actually an unfortunate person! But now I am lucky! The Lord Shri Krishna is pleased with me because the sense of right and wrong has arisen in my mind which has made me free from desires!
- (437) My money was my main cause of ignorance! The Lord has Himself taken it away and blessed me fully by doing this great favour.
- (438) He is called Hari, which means He takes away the ignorance of His devotees! He has been very kind to me and created the power of discrimination between right and wrong!
- (439) Without this common sense, mere desirelessness is blind, and without desirelessness mere discretion is baseless and futile! He has aroused in my mind both these qualities together.
- (440) Thus blessing me, the Lord Shri Hari has taken away my money and ignorance also and established in the temple of my heart the two virtues of discrimination and ascetic attitude.
- (441) But nobody knows how, when and at what critical juncture in life the Lord gives such a benediction!
- (442) In order to create a liking for the God Hari in the hearts of his devotees the Lord first of all, removes the great obstacle of money from them. By that state of no-possession their mind is purified and then they began to think rightly and become free of attachments and anxious desires!
- (443) This supreme power of the Lord Hari of taking away something and giving real virtues is beyond the capacity of Gods to understand! That is why He is Almighty! The Glorious God with six great glories.
- (444) He is beyond our imagination and beyond all measure! But he became very kind to me and has taken away the dead weight of money and ignorance from my mind. He has kindled the light of wisdom by destroying the darkness of my sins.
- (445) No doubt the Lord has blessed me but thinking that I have deprived the deities of sacrificial rituals, I am somewhat afraid that they will get angry but again I have faith that they will not do anything like that !
- (446) When the Almighty God with his brilliant Sudarshan disc is protecting his devotee, no calamity, even comes near him. Deities will definitely bow to him.
- (447) Deities came near Pralhad, bowed to him and made the God Narasimha pleased by removing His Anger. When that God Navahari protects his devotee, how can any calamity trouble him?
- (448) The Lord has freed hosts of Devas from the bondage of Ravana! When that Lord protects his

devotee, who will dare touch him?

- (449) He controls all deities and all of them are his obedient servants. When He helps, no calamity can befall such a devotee!
- (450) Gods have got their authority and power from this Lord Shri Hari and they are as if His own limbs. When He protects, what difficulty can stand in the way of the devotee?
- (451) This Lord is containing in Himself all the gods and Indra and the Moon also. He has become kind to me. Now I will have no calamity!
- (452) If I try to find the cause of God's blessing on me, I find nothing worth it during this life. This must be something kept as balance from my last birth.
- (453) In what birth, in what country, in what sacred place, in what family, and what good actions had I done by which the lost is thus pleased with me!
- (454) Or is it possible that looking at my miserable condition the kind ocean of compassion, who is the Lord Shri Hari was pleased with me, and, therefore, it is possible that I have become wise.
- (455) When I lost all my money, I became sorry and it was through that sorrow that I began to enjoy the real happiness in my Atman. I find that discrimination and apathy towards mundane joys is the powerful ship, which can take us to the other shore.
- (456) Thus that Brahmin was glad in his mind and said to himself "Now, I will not waste a single moment. I will wipe out both the pains and pleasures".

### सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मन: । अप्रमत्तोऽस्विलस्वार्थे यदि स्यात् सिद्ध आत्मनि ॥

- In the remaining period of my age, I will deprive my body of all the enjoyments, and though I may be happy in some respects, I will not be arrogant at all, and remain humble, though I may have self-knowledge. (29)
- (457) What of one single life time? I will arrange millions of my births by doing good things by this body, and repay the debts of the past.
- (458) Though my body is old, my mind is not so old. I will meditate on God with this mind, which is fresh and break myself free from the shackles of this worldly life.
- (459) I will break the truth of death in my remaining life time. I will kill death, and tear down the page on which rebirth in my case is written.

- (460) This body, by which I have done and undone so many things, will be dried up by me by the concept of myself being Atman beyond the body.
- (461) I will use the bull-dozer of self-knowledge and smash down the compound-wall of the body. I will break the fetter of pain and pleasure and will hoist high the flag of total freedom.
- (462) Being supported by discrimination and having the force of desirelessness, I have become careful about my own welfare. So that now, I will successfully attain the spiritual status by each and every effort.
- (463) I may say here, that this success is not my monopoly, but everybody who will be desireless is bound to be happy in this spiritual path.
- (464) The actual worth of this aloofness is that though there are relatives, house and body around and the man lives in his house, he is completely unattached to them.
- (465) I have started this effort with a prayer to all the gods and goddess as also the Supreme Lord of the world to help me.

# तत्र मामनुमोदेरन् देवास्त्रिभुवनेश्वराः । मुहूर्तेन ब्रूसलोकं खट्वाङ्गः समसाधयत् ॥

- Then the Lords of the three worlds will give me their consent and like the king Khatwanga, I shall reach the Brahma world in a very short period. (30)
- (466) Let the deities presiding over all my organs be pleased with me. They may bestow upon me the power to control my organs so that my spiritual progress will be completely achieved.
- (467) I worship all deities with the faith that all these are manifestations of the one God Shri Hari. When He will be pleased, all the deities will be automatically pleased.
- (468) These deities are Shri Hari only and I pray to them to save me who am a feeble seeker from these outer changes in my appearance to satisfy by the desires of my devotees!
- (469) You may say You have become old and weak. Why should you go into all this trouble of worship?
- (470) But please do not think on that lines. You may be knowing the story of the king Khatwanga! In one moment he turned himself as real devotee and became Free!
- (471) I know that my remaining period of life is longer than his life. So if all the deities run for my help, I will also become free in no time!
- (472) When the desirelessness which is completely developed in me will be durable, what can Time as Death can do any harm? I will be the winner in the battle with this mundane sansara

(worldly life!)

(473) Eknath says – [The Lord Shri Krishna will now remember how miserable that Brahmin was earlier and how he had become a man of wisdom, and non-involvement in the old worldly things!]

## भ्रीभगवानुवाच — इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तम: ।

# उन्मुच्य हृदयगून्थीन् शान्तो भिक्षुरभूनमुनि: ॥

- The Lord said to Uddhava "That great Brahmin from Avanti city thought deeply about his life, and leaving all his cherished concepts and prejudices in his heart, he became a silent, quiet, peaceful mendicant!" (31)
- (474) The Lord said So, this Brahmin was prior to this state, very miser. But when he lost his money, there was a change, a transformation in his nature! He became dejected about his selfish way of life!
- (475) So, with desirelessness well developed in the mind of the real seeker, attainment of Brahman is not very far away! Shri Krishna is adding this in order to convey to Uddhava the easy path towards self-realisation.
- (476) He continued That Brahmin was earlier a man of miserly attitude and he often committed many sins and deplorable actions, but when he became desireless due to proper observation of how bad was his character and the rise of wisdom about right and wrong in his mind, he became a transformed soul of pious and virtuous nature.
- (477) With a firm determination to proceed with his spiritual life he became a staunch seeker of liberation.
- (478) He said to himself "I was the cause of my own misery and had to suffer lot of troubles because of my desires, greed and pride about money.
- (479) Actually it was money that gave me lot of trouble and so it is definite that money is the home of all misery. I was madly in love with my wife and children but see! They themselves have evicted me from my house.
- (480) Naturally I was proud of my caste and relatives but I became estranged from them and my relatives have deserted me. Now why should I have any expectation of love from them?
- (481) The main reason of my attachment about wife, children, relatives and money was my pride about my body. Let me say farewell to that pride of the body by once prostrating before it.
- (482) My prostrations are also for my wife, my children and my possession! Good bye to my caste

members of family. I have no relations now with anybody because finally I have said Good Bye to my body itself.

- (483) The reflection of moon in water seems to be attached to it but the moon is quite different from the water. Similarly there is no relationship between all of you and myself.
- (484) Shadow is with the object but the object moves independently of that shadow. Similarly I have left you.
- (485) Then, youth attaches itself to the body but when it leaves and man becomes old he remains unrelated to his former youth. Similarly I have left you all.
- (486) When spring season advances in a beautiful garden the garden shows off all its glory but when the season of spring is over all the show of the garden is gone. Similar is the way, in which I have left you and the sense of myness.
- (487) The power of discrimination and desirelessness is very great. See how difficult renunciation could be. But I have left Me and my body and the sense of possession.
- (488) The Lord said "Just as a man cuts all relations with a son who has gone far astray of moral behaviour, so, the man left all his relations.
- (489) When a fruit is ripening, it leaves the stem which has held it together from its birth. So the man left his relationship.
- (490) Similarly, he does not hold pride and the pride also becomes ashamed to go near him. This man does not touch the sense of pride about the physical body.
- (491) As the leaf of lotus remains aloof on the water, he became aloof from the pride of the body, and by following the proper procedure, he became a Sanyasi.
- (492) Other Sanyasis light a Kunda (pit of sacrifice) and declare that they have burnt their anger and desire, but actually, what is burnt? Ghee and til-seeds are turned to ashes, but the desire and anger remain as alive as ever.
- (493) In his case, the sacrifice was not of such hypocrite nature. He had burnt all the doubts and tendency to raise questions. He had given the final oblations into the fire, which were of his passion and anger together with the sense of pride.
- (494) Actually, he burned his original narrow-minded nature, accepted the three rules (Tridanda) and taking the initation from his Guru, he began to roam about freely in the world.

# स चचार महीमेतां संयतात्मेन्द्रियानिल: । भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥

- Having controlled his own organs and breath, he wandered on the face of the earth in various cities and villages, begging for food, but remained unattached. He was not taken cognizance of, though he wandered freely. (32)
- (495) He left his habit of caring about honour or dishonour. He controlled his breath on mind. He became joyful and started to wander freely.
- (496) He was self-interested and did not like any other company. How can one, who does not like attachment to his own body, allow any companion to walk with him. He roamed about alone.
- (497) Normally, he stayed in forest, but also went to village or town or a market place and received whatever grain he got.
- (498) He never told anybody his intention to go to his place of begging. He used to suddenly attend somebody's door and be content with whatever he got as alms on his palm.
- (499) He had no such rule as to beg only at five or seven houses. He had no rules made for himself because they indicate the inner ego of a man.

## तं वै पूवयसं भिक्षुमवधूतमसज्जनाः । हष्ट्वा पर्यभवन् भद्र बह्वीभिः परिभूतिभिः ॥

- O Uddhava, looking at this travelling beggar without any possessions, the wicked people ridiculed and harassed him with many insults and violence. (33)
- (500) The strange thing about this beggar was, he never cleaned his body. He dipped himself like a log of wood vertically in the river water. Naturally, his body looked like ash-coloured. So, people began to call him Avadhoota.
- (501) Travelling like this, he by chance came back to his own city of Avanti. By this time, he was old. He was nearly naked and was a Sanyasi, but people reognised him.
- (502) It has been laid down that after taking Sanyasa, a Sanyasi should once at least go to his native place to see it.
- (503) But when the people from his town saw him, they recognized him and said among themselves "Ah! This is our well-known miser Brahmin. He has become a Sanyasi because he has lost all his money."
- (504) Listening to this, wicked people gathered around him, and giving hints to each other, they started to harass him.
- (505) He was however not at all disturbed even for a moment. He did not get angry, because he had well-developed peace and courage.

- (506) I am going to tell you, how cruelly they treated him, and also how he sustained all the trouble silently. Please listen.
- (507) A person, who will look to the maxim of this story will become intelligent, and he, who will look for the meaning of the whole episode will be a good devotee and have peace.
- (508) O Uddhava, You are like a moon for the mind which is like Chakora bird! You are pure in your devotion. You are the king enjoying the glory of the peace and happiness. O Fortunate Uddhava! Please listen.
- (509) Eknath says "The Lord began to call Uddhava, and told, in order that Uddhava should attain the peace of mind, "This is the kind of peace".
- (510) Such a peace remains with a man, who does not get angry though his usual routine is disturbed or somebody insults him after promising honours. Please listen this by example.

# केचित्रित्वेणुं जगूहुरेके पात्रं कमण्डलुम् । पीठं चैंकेऽक्षसूत्रं च कन्थां चीराणि केचन ॥

- All the wicked persons took away various things from him. Some took away the three staffs, some took his pot, some his kamandalu, some took away his seat, and some took away the Mala of Rudraksha. Some tore away his cloth and some tore his clothes! (34)
- (511) Some wicked persons surrounded him and some tried to tease him by putting their heads at his feet.
- (512) Some said "This is a very old Sanyasi". Some said "How many rainy seasons have you gone through?" some asked – "what is your lineage of Sampradaya! Who was your Guru ? Why is your head shaved?"
- (513) "Some said "Ask him about his own town" Some said "Ask him how much money he has stored away!"
- (514) Some asked "Sir! What is your original village? What is your name? Are you a trader or merchant? In which town do you reside?"
- (515) Some said "He must be having some amount of money". But another man remarked No! He has no money with him now!" Some said "Let us not give him any trouble! He seems to be a completely desireless monk!"
- (516) Though those people were teasing him in various ways the Sanyasi never felt any insult. He did not utter a single word and kept complete silence.
- (517) Some one said "He has three staffs. This is because he was previously very rich! He must have carved hollow these sticks and kept his money in them.

- (518) Some said "Just see the quill he is having, with thousands of threads! He must have kept his money in the quill!"
- (519) Some said "Why are you looking at him with so much interest? He is a fraud! While they were harassing him, one man whisked away his staff.
- (520) One took away his Kamandalu, another stole his seat, another robbed him of his Rudraksha garland, while one took away his cotton gown!
- (521) One said "He owes me money! Luckily I have caught him" So saying he started to take away his quill and took away that quill as well as the piece of cloth the man was wearing around his waist!
- (522) Though these wicked persons were harassing him, his mind did not get disturbed. He was full of forgiveness and courage.
- (523) He said to himself "If a thing goes or it stops with me is dependent upon the divine destiny". So, instead of requesting them to give him his belongings, he simply left the place.
- (524) Seeing him going away, the most cunning from the crowd began to bow down at his feet and outwardly started to say some soothing words of request.
- (525) They said O God! O God! What a sin is committed by us! These wicked people never think what is wrong and what is right!"
- (526) "O Swamiji! Please do not have anger in your mind. Please take back your clothes!" They said so and gave him his clothes, but they wanted to harass him much more!

# पूदाय च पुनस्तानि दर्शितान्याददुर्मुने: । अन्नं च भैक्ष्यसम्पन्नं भुञ्जानस्य सरित्तटे ॥

- They gave him his clothes but it was only a show of kindness, because they again took the clothes of the Muni away and his food which he had begged for and was eating it on the bank of the river. (35)
- (527) They wanted to tease him further and brought him back with respect and kept his staff and his kamandalu near him, but some others began to whisk away those articles.
- (528) Some said "This Sanyasi is very old. Give him his clothes back!" but some said "If we give him a good beating we will earn a great merit".
- (529) Finally they insulted him and nobody gave him his clothes. So, the Sanyasi silently went away from that place! Seeing this however, some brought him back and gave him his garments and told him to go away.

- (530) Suddenly one wicked person came running and hit the Sanyasi on his head with a long stick! He again took away his clothes! Some said – "Give him his clothes! Why are you harassing this old man?
- (531) Then that Sanyasi himself threw away his clothes and went away, took a bath, and went ahead to beg for alms.

# मूतूयन्ति च पापिष्ठा: ष्ठीवन्त्यस्य च मूर्धनि । यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत् ॥

Meaning of the Verse:

Some urinated, some sinners spat on him. They beat him but he remained silent. (36)

- (532) He took some food and following the procedure of offering food to gods etc, began with dividing the food into parts and offering the parts to Gods, demons, atithi (guest) etc and began to eat the food! But again those wicked persons came near him.
- (533) They said "He is not real Sanyasi. He is the notorious miser Brahmin in our city. But he does not say anything about it. This is nothing but his deceiving mentality.
- (534) So, one who will not punish him will be considered his son born of a low class woman!" So all of them again came near him.
- (535) One said "I will break his vow of silence in a moment! I know the means to make him cry aloud.
- (536) So saying this wicked man passed urine on the head of that Sanyasi while he was eating his humble food. But the Sanyasi did not get angry. He quietly remained blissful in his self-knowledge.
- (537) If anger becomes evident in the mind the man loses his quality of peace. If he does not utter angry words openly, it is because he is afraid of people or is afraid that he will not get any food to eat.
- (538) But this sanyasi was not afraid. He had washed away all his shame! The Atmic peace is of such a nature that anger does not even touch the mind.
- (539) When inner condition is different and the man adopts a peaceful attitude, that amounts to deception and cunning. But this Sanyasi was not like that. He was clever inwardly and outwardly also rich in his being.
- (540) The mischievous people said "O! He is not at all talking! So, they spat on his face and began to use bad words! They harassed him further.
- (541) Some kicked him, some hit him on his head and some said "If he does not speak, do not at all leave him but harass him!"

# तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः । बध्ननित रज्ज्वा तं केचिद् बध्यतां बध्यतामिति ॥

- Some used very arrogant words and harassed him saying that he is a robber and some said "Let us tie him". And tied him with a rope! (37)
- (542) Some others pricked him as if by the arrows of their harsh words saying "We have known why he is trying to hide his real nature by the attire of a mendicant.
- (543) The secret of his monk's dress is that he is the most dangerous rascal; he is really a false monk. Actually he is a spy wandering as a beggar. Catch him now only.
- (544) They began to shout against him collectively blaming him profusely. Some came forward and shouting –" Tie him up! Tie him up!" they began to tie him by a rope!

### क्षिपन्त्येकेऽवजानन्त एष धर्मध्वज: शठ: । क्षीणवित्त इमां वृत्तिमगूहीत् स्वजनोज्झित: ॥

Meaning of the Verse:

- They called him a hypocrite posing as a religious man but that he is not a real Sanyasi and said that he has lost all his money and he is turned out by his relatives. So he has become a beggar! (38)
- (545) Those who knew his earlier behaviour of a greedy miser person, began to insult him and call bad names for him. "He was notorious previously as Kadaryu a miser person and now he is showing off here as a monk!"
- (546) He piled up money by hook or crook but it was all lost due to his misbehavior! So, his relatives turned him out of his house and he became pauper!
- (547) In order to get food, he has taken the garb of a monk. We wonder how he is not ashamed to show us false beggar clothes!
- (548) He was already a cunning rascal and his Sanyasa is also a trick to deceive others! He thinks us to be fools and wants to deceive us! His silence is really a pose!
- (549) He is taking the false appearance of a monk just like a trickster who does various dances and entertains people. If we beat him, it will not be a bad deed or sin on our part!

# अहो एष महासारो धृतिमान् गिरिराडिव । मौनेन साधयत्यर्थं बकवद् दढनिश्चय: ॥

- Sir! He is very staunch and courageous as a mountain! He is using his silence as a means to earn, just as a crane stands still in water to catch a fish! (39)
- (550) Some one said "He is very sincere in his deceptive attire which is all a sham. He maintains his false act very nicely and though we give him trouble he does not get disturbed

as a mountain in a tempest.

- (551) His entire fictitious role is only to get some food. Keeping his eye on the selfish gain he is feigning all courage and silence like a crane for a fish.
- (552) A crane stands still in shallow water as if meditating but all his attention is to catch a fish This man is like the crane. He will deceive simple people.
- (553) For money he is now not minding all the troubles he took earlier and being habituated to disregard any harassment he is behaving like this.
- (554) Some said "Ah! What a great courage!" and began to kick him. Some
- (555) put small sticks in his ears. They started to ridicule him in many ways but he was so peaceful that his mind was not disturbed by all this.
- (556) The more they saw him peaceful the more they became arrogant and increased their harassment of him.

# इत्येके विहसन्त्येनमेके दुर्वातियन्ति च । तं बबन्धुर्निरुरुधुर्यथा क्रीडनकं द्विजम् ॥

- Some laughed at him, some passed wind on his body. They tied him, prevented him from moving, and played with him like a bird tied down for play. (40)
- (557) Some remarked teasingly "Lo! This miser has really achieved peace. Some applied chunam (calcium) to his nose. Some applied black to his face.
- (558) Some were very mischievous. They passed wind on his body, but he was not annoyed.
- (559) Inspite of all the efforts done by them, he being in the state of Atman was not disturbed at all. Only such a man is the real Sanyasi.
- (560) When they found that his mind was not disturbed, they put a chain around his neck, and pulled him to the city square.
- (561) They should "O People! Somebody may please recognize this man. He was a rascal previously and we have now caught him. He is a hypocrite and very cunning!
- (562) As a monkey is tied down by the Madari, they tied him from all sides and they started to pull him towards all the four sides.
- (563) Some pulled him to the west and some to the east. The Sanyasi was also laughing within himself because they were enjoying.
- (564) The body is suffering its karma. What relation has it got with me? So thinking, he remained

contented and he did not retaliate anybody. He never hurt anybody's mind.

- (565) He who suffers all insults from his own relatives who were formerly giving him respects;
- (566) He is the man, O Uddhava, with whom the true peace remains happily and peace does not remain with the man who is ashamed because of his former social prestige!
- (567) Though they harassed him so much, his mind did not get disturbed. Just see his forbearance". So, the God is further explaining his state of mind as follows –

# एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् । भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥

Meaning of the Verse:

- Suffering his physical pain and destiny's working, he said to himself "I am surely enjoying what is presented to me from time to time by my old karma. (41)
- (568) The beggar said that all the people are bound by three types of karma "the past, the part earmarked for this lifetime and the karma which they are actually doing. So this has to be suffered. Neither the king nor the poor is able to escape it.
- (569) The troubles which are caused by Elements are physical, those caused by gods are called Divine and the troubles which are originated in the body are called our own bodily troubles.
- (570) The three types of suffering which are caused by three factors, are caused by our predetermined destiny and he who thinks these pains etc are to be hated, is a stupid person.
- (571) These sufferings which come to our lot cannot be avoided even if the Lord Shankara or the Lord Shri Krishna may intervene!". Knowing this well, that Kadaryu, the monk had become very forgiving by nature.
- (572) Though the Lord Shri Krishna was helping the Pandavas, they had to suffer many calamities. So, even if the Lord Shankara and the Lord Vishnu may come to help, the persons have to suffer the destiny.

### परिभूत इमां गाथामगायत नराधमै: । पातयद्भि: स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥

- Thus totally defeated by destiny he said to himself, being courageously steady in his own peace, keeping his piety in tact, though the evil and wicked persons were harassing him in many ways. (42)
- (573) Though wicked persons harassed him, the monk did not lose his courage and peace. He was steady in his own nature.

- (574) I shall tell you the song sung by that monk. O Uddhava, please listen to that song with a peaceful and attentive mind.
- (575) This is such a teaching which gives peace of the Atman, and the Unity of Sayujjyata comes down to him because the Unity in diversity is actually experienced.
- (576) Uddhava, whose mind was made very peaceful by the Lord, was really the luckiest man in the world. The Lord said "Please listen to what that Monk said –

# द्विज उवाच — नायं जनो मे सुखदुःखहेतुर्न देवताऽऽत्मा गूहकर्मकाला: ।

#### मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद् यत् ॥

- "The Brahmin said "These people are not the cause of my happiness or misery, nor are gods or planets or karma or kala (the time), but only the mind is called the cause of everything, the mind which turns the wheel of life incessantly. (43)
- (577) The monk said People who are eighther pious or biased or simple are not the cause of my happiness or sorrow.
- (578) People are made of the five elements and my body is also of the same five elements. So there is unity in the case of bodies. Pleasure or pain arises in the mind only.
- (579) Deities and Gods are also the ideas of mind. So my happiness or sorrow is not depending on the deities.
- (580) By deities our mind is only expressed and they are concepts of our mind. So when we say that some God has given me pain, the main cause of that pain is mind only.
- (581) The deities become manifest and pleased according to the faith of our mind and where there is no faith in our mind, the God, though present cannot be seen by us.
- (582) Finally all Gods are created by mind. So if any pain or pleasure is said to be caused by Gods it is because of the mind only.
- (583) If we say that Atman causes pain or pleasure, it is not true because in Atman there is no duality.
- (584) It is the mind and not the good or bad planets that create an idea that "I am the giver or experiencer of pain or pleasure." It is not in the Atman.
- (585) It we say that the planets in the peculiar position at the time of our birth cause difficulties etc., they are all the mind only and our mind causes births and deaths.

- (586) The planetary influence is prevalent upto the time of death but mind has a very long duration. It causes pain or pleasure in many lives.
- (587) The bad planet creates difficulty only for a short period but the mind gives trouble for many lives. The bad planet leaves us alone when his period is over but mind does not leave us any time.
- (588) If mind has no pride about the body which gives value to planetary position, mind is the biggest planet. So it is the mind which gives us pain and pleasure.
- (589) If we say that our karma gives us pain or pleasure, it is wrong because through karma one becomes free. How can it be the cause of pain?
- (590) Karma itself is pure and natural. But mind makes it polluted with desire and it causes rebirth and suffering.
- (591) When the mind has no pre-thought or intention towards any karma, it is karma only which destroys itself, however painful or pleasurable may its results be.
- (592) Body as such does not know what pain is. Atman also does not know what pain is.. When the mind comes in between, it causes a man to suffer or to enjoy.
- (593) Here, only mind is the causative agent for pain or pleasure and people become slave to the mind and continue the cycle of pain and pleasure.
- (594) If we say that time causes pain or pleasure, that is also not fully correct,
- (595) because mind decides whether the time is good or bad, and, therefore, people think that death as time, is eating everything, though we are having no old age or death.
- (596) Let's take an example. A man, while going to sleep, kept a big needle by mistake in his bed. In the sleep, that needle pricked his back. He thought that a serpent had bitten him and he died because of that fear.
- (597) He was not bitten by a serpent. From where did the poison come? It was nothing but his wrong concept. Similarly, people think of death.
- (598) Let's take another example. Another man was actually bitten by serpent. The serpent ran away. The man asked his companion "What pricked my back?" The companion innocently said "There was a small stick. I threw it away". This man never knew that there was serpent. So, he treated everything as trifle and went to sleep.
- (599) As he did not imagine about serpent or poison, he next day did his normal work.
- (600) After some days, the companion told him "Now I, remember, it was a small serpent. I threw it away. The man immediately understood that he was poisoned by snake bite and died, only because of the doubt.

- (601) Similarly, a man who has no doubt suddenly feels some doubt. At the same time, death touches him.
- (602) But when my mind says without doubt that 'I am immortal.' The man remains immortal and so, if his idea is that death is definite, that idea causes him to face death.
- (603) Time never approaches a man who has no doubts because that man has nothing perishable in his consciousness. So, how can time enter anywhere?
- (604) So, please understand that it is not time which is the cause of pain or pleasure. Mind is the cause. This is definite.
- (605) Please also understand that the worldly life is a concept of mind, and the cycle of birth and death is also the creation of mind.
- (606) Some say that all these six factors cause pain or pleasure. But that is not so because again consider that mind is the only cause of both pain and pleasure.
- (607) See the wonderful power of mind. It creates the sense of I, attaches itself to body and imposes the state of Jeeva on the Atman, and compels the Atman to undergo all that rigmarole which is described now.
- (608) A very small foreign body (a speck of dust) in the eye creates great trouble. Similarly, a small desire causes the mind to suffer everything.
- (609) You may say that ignorance creates pain and pleasure, but ignorance is similar to Brahman! So, without the factor of mind coming in between, pain or pleasure cannot enter.
- (610) Avidya is also Brahman. Mind is in deep sleep. There is no sensation there. There is nothing to be enjoyed and nobody to enjoy.
- (611) Another thing, when the mind is not attentive to the body, even then we are not aware of the pain or pleasure of the body.
- (612) We should experience this in our own body. Finally, it is concluded that pain or pleasure is caused only by the mind, and this mind creates birth and death and compels the Jeeva to take the rounds, which are not merry-go-rounds.
- (613) How the mind does take us round and round in this world? The monk is explaining this further.

## मनो गुणान् वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।

#### शुक्लानि कृष्णान्यथ लोहितानि तेभ्य: सवर्णा: सृतयो भवन्ति ॥

- The mind creates the three Gunas and from them many strange actions ensue. Such is the power of mind. The actions are either good or bad or mixed from which many beings of various characters come into being. (44)
- (614) The mind creates various ideas and attitudes which further develop into fixed Gunas or qualities and they are three peculiar divisions according to which attitudes of man are changed.
- (615) From these three, the creatures like gods, men animals and birds are created and all of them freely live in the home, which is called sansara.
- (616) The power of mind is very strange. It creates great complex structures and the next moment, it destroys them. The mind deceives even Brahma, what of others?
- (617) The influence of mind is such that what is beyond Gunas is suddenly bound by the strings of Gunas. It creates within them, the sense that they are alive as Jeevas and turns them round and round in the whirlpool of worldly life.
- (618) If we think basically, the mind is inanimate, ignorant and only a matter, how can it come into being? The Lord is telling the same thing now.

# अनीह आत्मा मनसा समीहता हिरण्मयो मत्सख उद्धिचष्टे ।

# मन: स्वलिङ्गं परिगृह्य कामान् जुषन् निबद्धो गुणसङ्गतोऽसौ ॥

- Co-existing with the thinking mind, yet attached to its operations, and full of wisdom, God who is a friend of mine (the Jeeva) merely looks on with his clear vision. Accepting as its own self, the mind which enformed the universe within itself, and enjoying objects with the three Gunas, the Jeeva gets bound. (45)
- (619) Atman is of the nature of knowledge and is complete in itself. It is without attachment, without Vikaras; and without Gunas. It never gets bound by the worldly life.
- (620) This Atman is self luminant. It shines with its own glory. It is full and complete. So, no action is possible at that state.
- (621) If we think for ourselves, mind seems to be only matter. So, this mundane life is not for the mind. So, if neither Atman nor mind is bound, please listen about the factor which becomes bound.
- (622) The skill of the mind is such that it creates the sense of 'I' in the Atman; it imposes the state of Jeevatma on Brahman and itself brings Brahman to a state full of Gunas and qualifications.

- (623) It is so powerful that what is pure Brahman is turned into ignorance by it. It weaves the garland of three Gunas, and creates a network of sansara.
- (624) Just as water in a pot creates an appearance of the independent moon as reflected in it, so, only by the concept of mind, Atman which is total wisdom is tuned into an ignorant element.
- (625) If the water in the pot is moved, the reflection of the moon is also moved. Similarly, because of the mind the pure Brahman has to undergo birth and death and suffer pain and pleasure.
- (626) Atman is self-luminant and knowledge itself, while mind is matter belonging to the region of idea, but Jeevatma thinks that he is the mind, and suffers from sin or merit as the idea of mind.
- (627) The nearest relative and friend and well-wisher in only the Paramatman. That Paramatman controls the mind and the Jeeva, and still he is a spectator, a witness only seeing.
- (628) For me, the Jeevatma, which clearly becomes reflected due to ignorance, is my friend and alas! He being confused by the mind becomes involved in the pains and pleasures produced by the mind.
- (629) The capacity of the mind to be united with something is really wonderful. It becomes united with Jeeva in such a way that though Jeeva is without karma, it unnecessarily, commits action or inaction and suffers.
- (630) Actually, if we see, it is the Jeeva, which is the controller of mind. But foolishly, it becomes united with the mind, and the pains and pleasures which are not actual for him, hold himself responsible for the pain and pleasures and holds them on his head.
- (631) Just as the chief-minister of a king rules over the mind of the king with the peculiar relationship of love and relativity and the king merely becomes subject to the whims of his relative minister and whatever the chief-minister makes the king undergoes troubles and meekly suffers them,
- (632) Similarly, the Jeeva has adopted foolishly and the mind has made it the responsible person to suffer from worldly life, so that birth and death, and pain and pleasure become the lot of the poor Jeeva.
- (633) If the mind is not pulled and controlled, the suffering of Jeeva will never be avoided and if one dances to the tune of the mind, all efforts for spiritual progress become useless.

#### दानं स्वधर्मो नियमो यमश्च श्रुतं च कर्माणि च सद्धतानि ।

#### सर्वे मनोनिगूहलक्षणान्ता: परो हि योगो मनस: समाधि: ॥

- Liberality to the poor, devotion to one's allotted duty, observance of the five Niyamas and the five Yamas, all find their culmination in control of the mind, because the subjugation of the mind alone constitutes the highest Yoga (wisdom) (46)
- (634) Without considering the factor of control of mind, if you give all your property in charity, there is the danger of being proud and you will feel to be the most generous man. Thus in that charity, the mind becomes arrogant by pride.
- (635) Or by neglecting the essence of mind-control, you follow the code of conduct laid down for your particular caste or position. What happens? Your mind becomes strong by joy and you begin to think that your own duty is the greatest duty of all. This is also pride.
- (636) Then the mind becomes very turbulent with the thought that you are the only person with good behaviour, you are the only person, who cooks his own food or some other actions which you do, and, therefore, there is a sense of greatness attached by you to your normal behaviour.
- (637) If there is no control of mind in the intellect, the very observance of personal and social rules becomes another cause of conflict, because as the mind is always boating "I am the only seeker worth the name".
- (638) The pride proliferates greatly if one listens to Vedas and sciences. In the sense of being a scholar, great self-respect is born. How can the control of mind become possible there?
- (639) Suppose, one attaches oneself to his own rituals and that ritual is a difficult thing. The man becomes proud of having such difficult rituals daily and is by that pride, deluded .How can mind be controlled there?
- (640) Karma is within the field of the body. Atman is beyond the body, but only stupid people, who are attached to ritual, say that the Atman becomes bound by karma.
- (641) Many people, who observe vows, desire that because they are doing all that difficult routine should get money or grains. That desire kills the control of mind. Similarly, many appreciable good actions become of no importance, because man desires money.
- (642) Observance of vows, generosity, observance of our own duty etc., should become the means of control of mind. If that is not achieved all these actions become weak and fruitless for the seekers.
- (643) The question here is the seven good actions like charity are within the field of knowledge, then how can they be called useless?
- (644) The answer to this is that the actions like charity, normally give some fruit in this or other world. But that desire kills the purity of these actions, and creates the new chain of births and deaths.
- (645) If the seeker is really wise, he will drop the desire of fruit and perform these good actions

naturally, and then that will be the cause of his mental purity.

- (646) But first the blessing of God is necessary to have the purity of mind. If action as such, it helps man to attain Freedom.
- (647) Having told this, the Lord said "The most important is my devotion, and specially singing of my glory. This makes the mind pure and the seeker becomes united with me".
- (648) O Uddhava, greater than the Name, there is no other means, and my name only releases the bondage.
- (649) When the mind becomes still in me, the spiritual practice has no further purpose. It becomes shy, and charity etc., become null and void.

#### समाहितं यस्य मन: प्रशान्तं दानदिभि: किं वद तस्य कृत्यम् ।

# असंयतं यस्य मनो विनश्यद् दानादिभिश्चेदपरं किमेभि: ॥

- To a man whose mind is silent, please tell me what business is there with charity etc and to a man whose mind is not under control what can the charity and other means do? (47)
- (650) When the mind of a man enters into his natural state of equilibrium, what is the purpose of such means like knowledge?
- (651) When a man who is completely satisfied by taking rich food, does not even look at it if it is offered to him. Similarly when all the vices of the mind are destroyed, all spiritual drills are of no use!
- (652) A man, seeing that the Ganges is in spate prepares a TARAFA of wooden logs to go beyond, but if the spate subsides he simply keeps aside his TARAFA and travels by a simple boat!
- (653) When the mind of a man is free of desires and angers, greed, covetousness etc vices from his character, it is not useful for him to continue charity etc because his mind has became still in the doubtless state.
- (654) Just as lamps or torches do not make any useful work when the sun arises and there is light every where, similarly when clear doubtlessness is the permanent state of any man's mind, crores of methods of spiritual nature become useless and out of place.
- (655) When the mind is so calm, he has nothing to do like charity etc because all ideas have left his mind.
- (656) The man who does not follow any rules or disciplines, and his mnd is stupid and ever devoid of sane thought, and is tremendously attached to sense-objects, is also unfit to do any

spiritual drill.

- (657) Just as when a group of wildest elephants are on a stampede, the army runs here and there due to fear, similarly spiritual efforts fight shy even to touch his mind.
- (658) A man indulgent in sense-objects never performs any spiritual actions and even if he starts something, all the thoughts in mind are pulled towards sensual pleasures.
- (659) While doing any penance, the mind runs away and becomes enticed to other objects. At that time, the man gets those fruits only, and naturally his decision to give in charity is destroyed at the root.
- (660) Just as a wild horse throws off his back a novice rider and never allows him to ride any distance.
- (661) Similarly a man, whose mind is already under the influence of lust and anger, finds his thought drowning.
- (662) Who will do spiritual practices then! If at all he practices, it is only through confusion and lust. Tamas increases, and mind is not controlled.
- (663) If he begins to listen to God's stories the mind is not concentrated because hearing etc sense organs are under the guidance of mind!

#### मनोवशेऽन्ये ह्यभवन् रम देवा मनश्च नान्यस्य वशं समेति ।

#### भीष्मो हि देव: सहस: सहीयान् युञ्ज्याद् वशे तं स हि देवदेव: ॥

- Even other Gods like Brahma are under the control of the mind. But the mind is not easily to be controlled by any one else. He who is able to bring under control it is adorable even to Gods. (48)
- (664) The mind has controlled everybody but nobody can control the mind. The mind has brought troubles even to Devas! How can poor sense-organs control it!
- (665) Moon is said to be the controller of the mind, but it was the mind which compelled moon to have immoral relationship and he suffers from tuberculosis.
- (666) Brahma is the controller of the intellect, but it was the mind which affected his intellect and he was attracted to his own daughter.
- (667) In Chitta, Wasudev is sitting but mind deluded and compelled him to go after Vrunda even in a cemetery!

- (668) Rudra is the controller of anger. But even he was deluded by mind. When he had amorous intentions about the wife of a sage, the sage got angry and made the Rudra's testicles fall!
- (669) Who will control the mind which is beyond the power of Gods? You may say that organs will control the mind, but it is an evident fact that organs obey the orders of the mind.
- (670) When mind is exclusively attending to one object of one organ, it neglects other organs which cannot do anything.
- (671) If organs do come into contact with their objects but if at that time mind's attention and interest is elsewhere, that organ cannot enjoy that object on its own strength, because there is no inspiration behind that organ to go in for enjoyment.
- (672) So, you must observe that when mind's nature itself is not attracted, organs cannot wish anything. This is because the whole group of organs is a servant of the mind. So organs never control the mind!
- (673) Mind is the king of organs. Without mind's power, organs cannot function. Mind even entices the Atman through Ego.
- (674) Mind is the strongest of all the strong elements. Why talk of organs? Greatest Beings cannot subjugate the mind!
- (675) Time eats and ends everything by its own power, but it cannot move even a hair of the body of the mind. Even in the matter of creation, maintenance and destruction, the mind's speed is beyond time.
- (676) Mind cannot be cut by any weapon. Water cannot dissolve mind. Fire cannot burn it, and the sky cannot turn it into emptiness or void!
- (677) Physical sickness cannot affect the mind. There is no ailment by which mind will be wizened. No occult power is there which is able to keep the mind under control.
- (678) Mind is able to bring into existence millions of Brahmadevas, produce Universes, and annihilate them. By imagination the mind makes the three worlds dance!
- (679) Mind harasses the death. It swallows the final cosmic fire. It is the strongest of all. There is nobody who can control the mind.
- (680) More powerful than Gods, it is more dangerous than all the dangerous things in the world. Mind has control over Hari and Hara! Who will confront the mind!
- (681) It is very difficult to sustain the shock which the mind gives. No God, No Demon, or human being is there who can subjugate the mind.
- (682) Nobody in the world can challenge the mind. It can control time and death and the Rudra the god of total destruction!

- (683) The greatness of mind is such that it is called as Dev. As the most dangerous people are afraid of mind, it is also called 'Bheeshma'.
- (684) So, the condition of mind is beyond control. The trick to control it and its secret will be told to you. Please attend carefully.
- (685) As diamond is cut by the diamond only, the mind should be controlled by mind only. But this is possible only when the Guru gives his blessings.
- (686) Mind is a kind of house-maid given to serve the Guru. The mind, therefore, fears the Guru. When the mind is kept at the feet of Guru, then only the mind gives satisfaction to the seekers.
- (687) One of the best virtues of mind is that if it turns itself to spiritual path, it gives us all the four liberations as maid servants, and makes realisation of Brahman possible.
- (688) It is the mind, which illumines itself. It is the mind, which is the aspirant of the mind, and it is the mind, which is the enemy of the mind.
- (689) As the function between two bamboos creates fire which burns the whole group of bamboo trees, which is grown earlier by itself.
- (690) Similarly, mind may think that it should die and by thinking it provokes you to surrender yourself to Guru, and it makes you to worship Guru by faith.
- (691) When there is complete blessing of Guru, the mind gives its indication; and itself becomes pleased with itself,
- (692) When mind is pleased like this, there is no ego. So, it so happens that the mind itself gives the seekers the satisfaction in themselves.
- (693) When the seeker is having interest in the blessing of Guru, the mind hoists the flag of mindcontrol, and gives it directly in the hand of the seeker.
- (694) The mind thus gains its own victory for the seeker, and it is the mind, which becomes Atman and is united with the wisdom of the Satguru.
- (695) Just as a little salt dissolves itself in the sea and becomes the vast sea,
- (696) So, as soon as the seeker becomes free of pride, he loses the sense of duality and becomes complete Brahman.
- (697) Then in his Atmic vision, he sees himself, permeating everything in the world, the three factors of duality are gone and pain and pleasure never pursue the person.
- (698) Then where is pleasure and where is sorrow? What is bondage and what is freedom? Who is a scholar and who is a foolish person? Everywhere only Brahman exists.

- (699) What is the God and what is devotee there? Who is peaceful and who
- (700) is not? The duality and unity disappear and only Absolute Brahman remains in its blissful state. There action and karma never remain. Dharma and Adharma both dissolve. Who is there as inferior, Mediocre or best. Only complete Brahma reigns everywhere.
- (701) Where is science and what place has Veda there? What is talent and what understands? The division itself disappears and Brahman as Anand remains.
- (702) Just see how by control of mind, the state of Jeeva goes to such heights of Brahman. As the Lord has said this there is no doubt about it.
- (703) Oh! See how control of mind is not possible to even Gods like Brahma. Then he who by his efforts attains that state, must be reckoned as the god of all gods because of his self knowledge!
- (704) He who achieves victory over his mind and here in this world only becomes indivisible one with Janardana, is glorious in all the three worlds.
- (705) It is he who has released his ancestors from bondage; it is he who has emancipated all his family and his race! He who has conquered his own mind should be considered to have achieved unity with Reality.
- (706) Peace reins fully with those who have attained the power over their minds. Because they have self-knowledge, the whirlpools and the ups and downs do not at all touch them which generally give pain or pleasure to ordinary man.
- (707) All this talk of the monk was narrated to Uddhava and in the same tone the Lord said " Victory over our mind is the greatest achievement".
- (708) How can I describe the greatness of such a man in so many words? He has as if purchased me and made me his slave!
- (709) My nature of bliss is due to his joy. Though I am always satisfied, he makes me much more satisfied. I being beyond measure adopt a small form and reside with him! I am powerful because of his strength!
- (710) He is beyond the language and I and you. If I deeply think about myself, I and he seem to be one and not two separate entities.
- (711) The control of mind gives such a high authority. The monk is now describing the futile pride of those who instead of conquering their mind, get satisfaction in controlling the enemies in this mundane world.

# तं दुर्जयं शतुमसहावेगमरून्तुदं तन्न विजित्य केचित् ।

# कुर्वन्त्यसदिग्रहमत् मर्त्यैर्मित्राण्युदासीनरिपून् विमूढा: ॥

- Unable to conquer that enemy in the guise of the mind, who is of irrestible tempo which is so difficult to conquer (otherwise by the God's grace) and which torments the very vitals, some deluded persons often make friends, neutrals and enemies of men and wage a wicked warfare in the world. (49)
- (712) In this world many great enemies confront us, but there are means to win them over by friendliness offering some territory or money or in the end fighting with them and conquer them
- (713) But mind cannot be tackled by such means If some middle man is close to turn the mind towards unintended trend, the mind does not listen to anybody.
- (714) If the mind is given what objects of enjoyments it wants, it is never satisfied and it becomes more troublesome! Who can control it?
- (715) Shama and Dama cannot be useful there. So if we decide to kill the mind itself no weapon can slay the mind, nor do we think of killing it.
- (716) This enemy which is mind, being unconquerable has become very arrogant and with the force of pain and pleasure, it is puffed up.
- (717) If other enemies become difficult to defeat, we can at least run away from them, such as running to a mountain and make ourselves secure in a fort there.
- (718) But we cannot surpass the mind. It is faster than we imagine. Even in very narrow fastness of a mountain, we find mind already to welcome us!
- (719) The desire and anger etc are great warriors and brave Generals of the mind and their attack is very severe so much as in one strike day they destroy so many great people.
- (720) The enemies in this world are not near the precincts of our city. They are far away and perhaps they take some time to attack our city but the enemy in the form of our mind is all the time nearest to us.
- (721) While you are sitting or dining or alone meditating or repeating the name of God the mind with its branches of projections suddenly attacks and it defeats us in a moment.
- (722) The suffering which may come to us by the attack of worldly enemy is temporary and not so great but this mind harasses us extremely and creates whirlpools of births and deaths and compels us to suffer through them.
- (723) The worldly enemies are themselves subject to death but mind never dies. It goes beyond

death. If we do not conquer this enemy which is mind we will not able to avoid the great sorrow.

- (724) The speed of mind cannot be controlled or checked even by Gods or great men and however great people may put in efforts; they cannot defeat mind and, therefore, the mind is called unconquerable.
- (725) Without defeating this mind many people get victorious over the outward enemies and boast of their bravery but they are totally foolish.
- (726) I have already told you that it is by the mind itself that the mind can be conquered, and I repeat that this is the only way, the only means which we have, to defeat the functions of mind.
- (727) In short if we cannot conquer the mind by treating it as our foe we can make friends with the mind and keep it contented.
- (728) In friendship generally it is understood that if one obliges his friend that friend is expected to return the obligations in one way or other but that friendship is related to worldly affairs. Many a time the friends go to each other's house on proper occasions.
- (729) But the friendship of mind is not like that. It obliges any person who may not be able to oblige and when it wishes to help really, it gives great happiness by removing all the causes of sorrow.
- (730) Supposing we tell to our friend how we are in great difficulties, he listens but he cannot give much help. He says, "This is beyond my power. I cannot help you"
- (731) The friendship of mind is not such. If we tell our mind calmly and truly what our suffering is the mind even goes to the extreme level of freeing us from birth and death.
- (732) Even if there is fear of death in our mind, we have attraction towards money and woman. Women ridicule you but you are slaves to them.
- (733) When once you are habituated to covet other's woman, other's money, hatred of others and criticism of others, these tendencies never allow a moment's respite from them and as a result they lead to very dangerous suffering in the hell.
- (734) When you are really hungry you cannot wait for food even for a moment. The pains of opposite sensations attack incessantly. The tendency of organs to enjoy is really uncontrollable, but if you point out this weakness of organs to the mind.,
- (735) The mind suddenly turns away from objects, becomes very dejected towards all pleasures and using this "capital" of the sense of discretion, becomes ready to destroy the very root of sorrow.
- (736) When a confirmed robber is given the charge of all family valuables and told to protect it

even at the cost of his death, he does his job so sincerely that he defeats any other robber from stealing anything. Similarly if you make a friend of your mind, the mind does away with our own vices.

- (737) If we are about to commit any misdeed, the mind prevents that attitude and the mind admonishes our speech "Never talk lie!"
- (738) See how the friendship becomes a great help! Then the mind begins to remember the name of the Lord Hari in order to do away the burden of good or bad karma and tries to achieve purity of its own accord!
- (739) The two letters RAMA in the Mantra of Shri Rama, Jai Rama, are uttered and the greatest sins are destroyed. So this mind never stops taking the name of Rama. It continuously remembers the name of Hari.
- (740) That mind at that time cuts the throat of lie, fleeces away the group of wrong actions, breaks the feet of imaginary projections and cuts the hankering of hope or desire.
- (741) It demolishes the house of doubts, breaks the teeth of worldly life, it destroys into pieces the structure of non-belief and at last that mind hoists the flag of Faith in God.
- (742) With such maturity of mind it surrenders itself, its mind, money and body to the Guru, and has faith in the advice of the Guru!
- (743) The sign of this faith is that as soon as the Guru's advice is listened, the mind immediately gets transformed as iron is turned into gold by the touch of the magic stone!
- (744) When the Guru gives advice, the words cease to be uttered but thinking over the advice continues in the mind and as the fly turns itself into a potter-fly by constant apprehensive meditation, the mind gets transformed into the inner meaning in the mind of the Guru.
- (745) Then the mind ceases to give any special value to beauty or ugliness and money or poverty. The vices of blaming others, hatred, jealousy, honour, or dishonour are killed out by the mind itself.
- (746) Great is this friendship with our own mind! With total faith in its immortality it wipes out the chain of birth and death and turns the soul young and immortal!
- (747) When we have such friendship with the mind it obliges very generously and it takes hold of Jeeva and jumps with it in the ocean of self-bliss.
- (748) Then the mind loses its nature itself, Jeeva also loses its self-concept of limited existence, the mutual race of bondage and freedom comes to an end and the fear of worldly life is totally wiped out.
- (749) Such is the mind which is our friend. In that friendship it slays itself with its all productions and in order to help us, it dies itself. Mind is having such friendship without cunning.

- (750) When such a good friendly mind is so near, people try to develop poor friendship with fickle minded ordinary people.
- (751) Either the seeker should treat his mind as enemy and kill it with all its vices, or he should make friends with the mind and convert it towards our goal. If either of these methods you cannot adopt, the best way is to totally abandon the mind!
- (752) Do not do what the mind suggests! Do not hold it dear to yourself and do not at all touch it by your soul!
- (753) Leave that thing which mind tells you that it is desirable, and leave also that which the mind says to be full of agony.
- (754) Then the extraordinary peace reigns.
- (755) He who will not thus destroy, win over or neglect his mind and hold on to the pride of his body will never be able to escape the wheel of life and death!

## देहं मनोमातूमिमं गृहीत्वा ममाहमित्यन्धधियो मनुष्या: ।

# एषोऽहमन्योऽयमिति भूमेण दुरन्तपारे तमसि भूमन्ति ॥

- Taking their body of their own and certain of their mind alone, and as their very self and the body of their son, wife etc as theirs, the man of clouded judgment, labouring under the mistake that 'this is my self and he is another, revolves in this world of ignorance, the end of which is difficult to reach. (50)
- (756) Atman is beyond body and of the nature of total knowledge. This is a fact but the mind thinks that it has the body as itself and together with that body the sense of "I am somebody and I possess something " is created and then one has to suffer birth and death and the ups and downs of pleasure and pain.
- (757) Again I repeat that Atman is free always and without body but because it identifies itself with the mind it calls itself to be bearer of the body and consequently thinks that he is the body.
- (758) It is the mind which thinks that it is the body which illusion creates the pride about the body and that Atman, by mistake, functions as body and falls in the rut of I and My ness.
- (759) The Atman forgets that it is Sat-Chit-Ananda and complete in itself, and takes the position of being a merchant, a servant, a warrior or a Brahmin; or sometimes thinks that he is fool or totally knowledgeable.
- (760) The Atman conceives that it is thin. It is bare headed, or hunchback or he is having squint in

the eye or it thinks that it is very brave and very clever etc .Thus the qualities of body which are themselves false are adopted by Atman and it behaves as a human being.

- (761) A certain monk dreams that he is born in the race of Shoodra and thinking like that, he fears to touch a Brahmin. Similar is the illusion which the Jeeva experiences.
- (762) Though Paramatman is indivisible, it believes that it has its wife and says that this is my son, this is my money, these are my friends, these are my enemies, and these are not known to me and believes that all the relations are real.
- (763) When Atman thinks that he is body all differences appear to be true and the Jeeva forgets its freedom. One should consider then that the Jeeva is blind.
- (764) Just as dream sequences are all false, similarly the Sansara imagined by the mind is false but if it is taken to be real, the pride of the body increases.
- (765) When the pride increases the Jeeva has to undergo the chain of births and deaths by his illusion.
- (766) To take an example of the fire; it does not get any beating but if it is associated with iron it has to suffer heavy beating by the iron smith.
- (767) Similarly Atman which is full and eternally free has to suffer births and deaths if it adopts a pride about body and thinks that he is a Jeeva.
- (768) Just as a bullock with its eyes covered, takes many rounds in the oil mill, so also man is bound by Ego, and takes rounds of births and deaths.
- (769) Though he suffers greatly during these rounds, he never leaves his labour and pride which at the end takes him down to the dark regions of hell.
- (770) This worldly life which contains great troubles and which is difficult to go beyond, and which makes us suffer a lot is all only an idea of the mind.
- (771) In the eight verses, the monk himself said that mind is the only cause of pain or pleasure. Now, he says that people are not the cause of our pain or pleasure.

# जनस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनश्चात् ह भौमयोस्तत् ।

# जिह्नां क्वचित् संदर्शति स्वदद्भिस्तद्वेदनायां कतमाय कुप्येत् ॥

Meaning of the Verse:

If a man is held to be the cause of the suffering, the soul which is beyond the body need not be annoyed. If one's tongue is bitten by one's own teeth whom is one to get angry with? (51)

- (772) The person who is born from the womb of a woman is called (Jana). These persons are not at all cause of my pain or pleasure (I am Atman)
- (773) People give pain to other people. What relationship has it with Atman? Atman is different from body, and is very pure. It has no effect of bodily pain or pleasure.
- (774) If we say that the body gives pain to the body, then essentially all bodies are made of five elements. So, they are one. So, pain or pleasure is not in their field.
- (775) If water is poured into water, it has no pain or if one flame is joined to another flame, the fire does not suffer.
- (776) Similarly, if body touches body, the body does not experience pain or pleasure and Atman is different from body and, therefore, Atman does not suffer.
- (777) Now, you may say that Jeeva is proud of the body and it is that Jeeva, who suffers, because if we try to find out any other agent, who suffers, we don't find anybody.
- (778) If our tongue is snapped between our teeth, we get angry, but with whom can we get angry?
- (779) In that anger, does a man break his tooth or cut his tongue? Nothing! If we see similar unity in the whole world, there is no scope to get angry.
- (780) If a man falls by being pushed by another, he gets angry but if he falls himself, he does not get angry with anybody, but walks ahead.
- (781) Now, every being is myself, the sufferer is myself. The giver of pain is myself. If this is a fact, who will get angry with whom?
- (782) So, people are not cause of my suffering. Now, you may say that the gods may be the cause of our suffering. But that is also not right thinking.

## दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत् विकारयोस्तत् ।

## यदङ्गङ्गेन निहन्यते ववचित् क्रूध्येत कस्मै पुरुष: स्वदेहे ॥

- If any god presiding over one of our organs his held responsible to out pain or pleasure, let it be so! Even then what does it matter to the soul which is Free? Gods themselves are attached to the organ suffer or give pain and it does not reach the soul. If one limb hurts other limb, with whom should we get angry? (52)
- (783) Now, according to others there is another cause, and that is deities cause suffering, but actually, deities have these places in our bodies, and Atman is without body.

- (784) The deities control the well-being or otherwise of organs in the body, but Atman is always without any ailment. So, he is aloof from pain and pleasure.
- (785) When a wall is constructed on the earth, the earth has no concern. They are one. Similarly, Brahman is eternal and without defect. Only the deities, who do the work of controlling in the world are being modified.
- (786) When the wall falls on the ground, it is united with the ground. Similarly, all the deities which do controlling work in the manifest world enter into Brahman, and become united.
- (787) Gods which control limbs in our body and other bodies are the same. That is why the pain or pleasure at the level of organs is felt clearly by the gods presiding there.
- (788) If hand hits the cheek, Indra and Agni are the controlling deities there. It means that Indra is beating Agni. Atman is undisturbed, is aloof from both.
- (789) Or if the mouth bites the hand it will mean that Agni has bitten the Indra. Atman is not disturbed because Atman is different from them.
- (790) Some other spits on our mouth, at both the mouths Agni presides. With whom are we to get angry? There is no duality in the Atman.
- (791) It may be a spit or may be urine; both are products of the body. If they fall on the body, who is to get angry and with whom?
- (792) If one mouth kisses other's mouth what has happened? Fire at both places has touched each other. Who is going to enjoy that kiss? Because, in the Atman, there is no one else.
- (793) If our body embraces the body of other, there is only the air between the two. Who will feel joy, except itself? There is nobody else there!
- (794) Thus the group of deities is not the cause of pain or pleasure, because all deities go into Atman and get dissolved there.
- (795) Those who think that the man bearing his body will suffer if his body is harassed by gods, are wrong, because it does not happen like that.
- (796) 'Pur' means body. The Purusha who resides in that Pur is one and the same in all bodies. So who will feel that he is sorry?
- (797) When suddenly our own hand is hit by another hand, we ourselves become angry, but with whom?
- (798) When we see our own unity everywhere, who will be sorry? Who will be angry? Because I alone am oneself in everything.
- (799) I am the universal Atman, I am all the deities and I am the people! Who gives pain to whom?

Whom should I get angry with?

- (800) So, when we think properly, gods and deities are not the cause of our pain or pleasure!
- (801) If you think that Atman is the cause of our troubles, I myself do not agree with you; because there is not cause and effect in Atman nor there is pain or pleasure in the Atman!

# आत्मा यदि स्यात् सुखदुः खहेतुः किमन्यतस्तत् निजस्वभावः ।

#### न ह्यात्मनोऽन्यद् यदि तन्मूषा स्यात् क्रूध्येत कस्मान्न सुखं न दुःखम् ॥

- If the Atman should be responsible for our joys and sorrows even then who other is to be blamed as our own intrinsic nature is responsible and there is no other entity than the Atman. There is no happiness or sorrow in Atman, so with whom should we get angry? (53)
- (802) Atman is only one total entity. There is no other; so where is there pleasure or pain? Those who say that Atman gives happiness or sorrow are not very thoughtful.
- (803) For example when ghee is liquid it has no colour or shape but when it is cold it seems white.
- (804) The particles of that ghee may come together but they do not get pain. Similarly Atman is one, it takes various forms.
- (805) When waves upon waves play on the surface of water there is no pain either to them or to the water because everything is water. Similarly in all the creation Paramatman is one.
- (806) Though Paramatman is one it appears to be different in different bodies. There is no duality. Where is pain or pleasure?
- (807) Atman is full of bliss and all-pervading. The separateness which appears is illusory and imaginative. As it is unreal it is like a dream.
- (808) In the mirage there appears water but the whole land is dry. Similarly you see this world as real but it is all false.
- (809) Where differences appear they are illusory there is in fact only one Paramatman. So pain and pleasure and anger have no place.
- (810) So, Uddhava, please remember that where there is only one wholeness everywhere and Unity, the pain or pleasure which are the products of duality are not there and as you are alone there anger has no place.
- (811) When Atman knows itself, duality disappears, friction is no more and you cannot get angry

with anybody.

- (812) Without knowing this all pervasive nature of Atman those who think that pain and pleasure are real are, though well-versed in Vedas and scriptures, carried away by anger.
- (813) Again I say how can one suffer pain or get angry with another when he finds that Atman is everywhere?
- (814) So, Atman does not give pain or pleasure. It is obvious that even a fool will not give himself any pain.
- (815) Some people think that planets give pain or pleasure, but that also is not correct. How is it? I shall explain.

## गूहा निमित्तं सुखदुःखयोश्चेत् किमात्मनोऽजस्य जनस्य ते वै ।

## गृहैर्गृहस्यैव वदन्ति पीडां क्रुध्येत कस्मै पुरुषस्ततोऽन्य: ॥

- If the stars are considered responsible for giving pain or pleasure, what responsibility attaches to the soul, which is beyond birth? Stars influence only a body, which is subject to birth and death. The astrologers declare that evil or good influence by the stars as falling directly on another star, which is to be at the ascendant at the birth of a man and only indirectly on the personality born at that particular time, because of the deity presiding over that star, identifying itself with the said personality. At whom then should the soul, which is other than the star as well as separate from the body born under its influence and get angry. (54) (The soul is beyond the stars, and therefore they cannot affect him)
- (816) The man is born at a particular time. At that time, the sun is in a peculiar position in the constellation. Planets are counted as moving from that time onwards.
- (817) The good or bad planets which are relatively either at the 12<sup>th</sup>, 8<sup>th</sup> or such other places in sequence indicate the bad or good condition of the person, but Atman is also aloof from all these movements of stars and planets. How can it suffer from them?
- (818) Atman has no birth. How can planets affect him? If the field has no crop what can the rats eat?
- (819) If the house is not built, how can the staircase burn? Similarly, when Atman has no birth, the good or bad results of planets cannot affect him.
- (820) The influence of planets is related to body and Atman is beyond body. So just as a crow cannot climb up to Kailasa, the planets do not affect Atman.
- (821) Just as a fly cannot taste the fire or a bird cannot jump on the moon, the planets cannot affect

the Atman.

- (822) Atman is one throughout the Universe as also in the planets. So, if you say that the planets can hurt Atman, it is like saying that planets are hurting themselves.
- (823) Body is inert, ignorant and material. It has no knowledge of pain or pleasure, and if you say that planets hurt Atman, and not the body, it will be like the planets hurting themselves.
- (824) It is a fact that one cannot hurt oneself intentionally, and thus planets cannot hurt the Atman.
- (825) There is always enmity between two planets. Planets trouble the other planets. Please listen to this.
- (826) According to astrology Saturn is the enemy of Mars and the Sun. The Jupiter and Venus are mutually enemies. Mercury and Moon are also enemies.
- (827) Some planets move fast. Some are slow. Some are coming back, and some penetrate the area of another planet, and come together.
- (828) If in one rashi, the planets who are enemies come together in one chakra of one Nakshastra, then it is said that Rahu eclipses the Sun, and the Moon is affected by Sun creating Amavasya.
- (829) The planets, thus, give trouble to each other but I am Atman and quite different from them. So, how can there be any pain or pleasure from them?
- (830) If we beat the ornaments and make a chip of the Gold, the gold does not feel beating. Similarly if planets are against each other what trouble is there for me as I am Atman?
- (831) In war lot of people kill each other but the Earth is not affected. Similarly as I am Atman I am aloof from all planetary influence.
- (832) A woman in menses may walk on the Earth but the Earth is not desacrated by her feet. Similarly the planets may harass each other, I am aloof from them.
- (833) In short whatever pain or pleasure is produced by planets is at the level of physical body. It is not related to me. So who is to get angry and with whom?
- (834) When there is no pain or pleasure there is no anger. Therefore I am not angry because of the planets.
- (835) Some say that Karma causes pain or pleasure. People are perplexed. Actually Atman is without Karma. So how can the Karma which belongs to matter trouble me?

# कर्मास्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तद्धि जडाजडत्वे ।

# देहरूवचित् पुरुषोऽयं सुपर्ण: क्रुध्येत कस्मै न हि कर्ममूलम् ॥

- If karma is held to be the cause of pain and pleasure, what has it to do binding itself to matter, when Atman is spirit The body is not chetan (spiritual) while Purusha is like the Eagle! Who will get angry? Karma is not the root cause of pain or pleasure. (55)
- (836) Karma being inanimate and of material nature, is totally bound while Atman being Chit (spirit) is completely pure and free. So, karma cannot create bondage to the Atman at all!
- (837) If the sun can hide himself in the darkness, if wild fire can be bound by hay, or a flea can kiss the fire by its mouth.
- (838) If a small amount of husk can stop a hurricane, if water full of mud in a pond can smear the face of the moon in the heaven, then only karma can bind Atman, by pain or pleasure!
- (839) Atman destroys both the Action and the non-action and burns both the pain and pleasure. Only foolish persons may say that Atman receives pleasures or suffer pain!
- (840) If children born to man in his dream can come to meet him in his waking state than only pains or pleasures produced by karma can affect the Atman.
- (841) Just as an ant cannot walk on fire so Atman is not affected by the results of karma. Just as no weapon can pierce and hurt the sky, Atman also does not get affected by the result of karma.
- (842) All karma is due to ignorance while Atman is beyond both the ignorance or knowledge related to any object and is really very pure. Only fools say that Atman suffers, but they say such things because they are thinking from their attachment to their bodies.
- (843) Karma is fully material, and Atman is completely spiritual. Karma has its own limits while Atman is limitless. Karma, bound by its procedures etc is totally bound, while Atman is spiritual and blissful.
- (844) Karma is born of Maya and it is therefore false, while Atman is eternally beyond Maya. Karma does not know what Brahman is and therefore it cannot reach Brahman.
- (845) If you imagine a serpent on a rope, the serpent is not having the qualities of the serpent. How can its poison affect you? Similarly when karma is unreal by its very nature, how can it affect the Atman?
- (846) Just to imagine that a barren old woman has a pampered grandson and imagine that he rules the world-can it be real? Similarly only persons attached to karma may discuss about the pain or pleasures produced by karma.
- (847) When karma is itself unreal, how can it produce pain etc? When this fact is understood

properly who is to be angry with whom?

(848) Thus karma is not at all the cause of pain or pleasure! But some say Time is the cause of our pain or pleasure, but that is also not true.

# कालस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तत् तदात्मकोऽसौ ।

## नाग्नेर्हि तापो न हिमस्य तत् स्यात् क्रूध्येत कस्मै न परस्य द्वन्द्वम् ॥

- If however, Time is believed to be responsible for one's joy or sorrow, in that case, what responsibility attaches to the soul? The soul is only a fragment of Brahman and is the same as kala (or time) which is also known as Brahman. No suffering can come from part to the whole; any more that the heat of fire can scorch the individual flame or the coldness of ice could benumb the whole ice! So the soul, or Atman is the supreme and there can be no pair of opposites (such as pain and pleasures) to the Supreme. So, at whom should one be angry? (56)
- (849) Time affects us in three ways. It is cold in cold season, hot in summer and produces heavy rain in rainy season, even destroying three-storey buildings.
- (850) Sometimes, the rain continues for seven days, and we cannot peep out. Every being is put into great trouble, and there is wet famine.
- (851) For want of food, all beings become tormented. All people are suffering. So, time in that situation is painful.
- (852) Extreme heat or cold or tempests are used by time to destroy life and material and, therefore, the world trembles by fear.
- (853) Even gods are afraid of the great power of time and even Brahma, the Creator is inwardly afraid of time.
- (854) Either through great showers or famine, the time gives lots of troubles to people or finally, there is a deluge. So, the time is the factor, which is considered to have the power to trouble people.
- (855) No doubt, great thinkers talk like that but that is not a wise conclusion, because time is the God, and God essentially does not hurt anybody.
- (856) The man, who thinks that God and time are different is ignorant. Time and God are allpervading and really very kind.
- (857) When it rains at proper time, people are happy and the land becomes worthy of sowing new seeds.

- (858) If at that time, the weather is not cool, the sown seeds will burn. At that time, there is mist by which the earth remains humid, and people can get a good crop.
- (859) The crop is not dry enough to be stored. So, time creates summer, and hot season, so that the seeds become dry and durable.
- (860) In this way, it is for the welfare of animals that the time creates cold season, hot season and rainy season periodically, but men superficially think about their own body and find all these things painful.
- (861) Mad people call this time their enemy though his action is like taking away old torn clothes, and give suitable beautiful attire to all.
- (862) Similarly, the body which is emaciated and useless in old-age is destroyed by the time, and gives the man a new body in a new birth. So, time is very kind.
- (863) But people who are attached to their present bodies consider such benevolent time as a wrong-doer.
- (864) The time gives every person that body for which that person has great desire.
- (865) Just as a father takes from his child, the soiled cloth and gives him new one, so the time gives new clothes to the whole world at the time of final deluge and actually, he glorifies them.
- (866) So, at the time of final dissolution, time takes away the old clothes (bodies) of each and every being, and very kindly glorifies them by giving them new bodies.
- (867) Thus time is kind. Foolish people think him to be enemy. Time is the Atman of the entire world. He never harasses anybody.
- (868) See, people really love their bodies. Therefore, time fulfills their desires by giving them bodies after bodies, and because of this the whole problem of birth and death arises.
- (869) But in the case of those who want to be free of body-attachment, he destroys their ego, makes them happy with self-joy and finishes for them the very basis of birth and death.
- (870) Actually, time gives to each according to his wish, but people who are blinded by their temporary physical pleasures do not know this kindness.
- (871) In the case of a man of self-knowledge, when he knows that time is his Atman, he does not suffer from anything, because there is nothing and nobody else.
- (872) There is no such thing in his case that he is one, who gives pain and there is another one who suffers. This duality is not there, because he knows that Atman is one as time.
- (873) He knows that his Atman and time are one, so who will give pleasure or sorrow to whom?

Thus there is no pain of duality.

- (874) Mirage is only a name. There is no drop of water there. Similarly, the expanse of the whole world is only a mental concept. It is not real.
- (875) Atman is one total thing. There is no division. The same is time. Jeeva being its part, pure in the sense of knowledge, and, therefore, the Jeeva does not suffer by changes in time.
- (876) Does fire burn itself? Does summer trouble the sun? Do waves trouble the sea? Or drown it? Has ointment given black colour to darkness?
- (877) Does Himalaya shiver by cold? Does ghee creates indigestion in itself? If all these are possible, then only time will affect Atman.
- (878) Nobody brings difficulty to himself. Similarly, time cannot bring any calamity to Atman.
- (879) Where there is such unity, time does not effect. As unity has no two parts, which part can get angry with other?
- (880) So the wise man says "I am Jeeva, I am Shiv, I am Atman and I am time. Unreal is the pain and pleasure complex. So, with whom should I get angry?
- (881) Thus with proper thought one comes to the conclusion that time is not the factor of giving pain or pleasure.
- (882) Finally, the six causes considered earlier do not give any trouble to Atman.
- (883) Nor any one of the three Gunas has capacity to give any pain or pleasure, because except Atman there is nothing in the world.
- (884) Atman is never troubled by anything. Only pride and identification are the causes of suffering of man. The monk further says –

#### न केनचित् क्वापि कथञ्चनास्य द्वन्द्रोपराग: परत: परस्य ।

## यथाहमः संसृतिरूपिणः स्यादेवं पूबुद्धो न बिभेति भूतैः ॥

- Through none and at no place or time, and on no account can there be any connection of the self with the pairs of opposites, as there is in the case of ego, which reveals the world though it is unreal. Hence he who has understood this truth has no fear from anybody. (57)
- (885) Atman is beyond Gunas. He is pure. He is beyond Maya. He is of the nature of bliss complete without division.

- (886) Nobody can ever act or do anything, which may create a division in the temple of Atman.
- (887) Unity has no scope for duality. Self-bliss has no relation with sorrow. What is full has no enemy and the great bliss is alone.
- (888) There is a doubt. On one side Atman has no duality, and on the other side body being material, has no sense of two-ness. Then who suffers from this famous pain and pleasure?
- (889) The answer is mainly, the pride about body, is the cause for births and deaths, and suffering, but that pride is also a strange thing.
- (890) Suppose a wife has some affair with another man. She becomes pregnant from that man. The husband does not know this. Nor she can tell what happened. So, in practice, the child born is supposed to be of the husband.
- (891) Similarly, this pride is strange. It joins knowledge, creates an illusory status of Jeeva, and by its own desires, suffers everything.
- (892) For example, a cunning minister of a king, by using his power harasses the subjects in many ways. Similarly, this pride plays havoc, while residing in the body.
- (893) Another example is of the iron, which when cold, can be taken in hand, but when it is heated by fire, you cannot touch it.
- (894) Similarly, this pride identified with knowledge becomes attached to physical body, increases its power, and suffers birth and death, pain and pleasure and nobody can control it.
- (895) The body in the dream state is simply Maya. That body has mind, similarly, you should know that this body in the waking state is a product of the mind and the pride has turned itself into heavy material thing.
- (896) Please understand that this world full of cause and effect relationship is nothing but ego, pride of the mind and it suffers everything by its own desire.
- (897) He suffers pain, while repeatedly having the same so called pleasures but does not drop his identification and suffers more and more.
- (898) Even at the final deluge, this pride does not end.
- (899) What is the nature of Jeeva in this pride? A crystal is kept on a red flower. The crystal also appears red. But the crystal is not red.
- (900) In Atman, there is no pain or pleasure. But it actually appears in the body, which is as we imagine and it is attractive due to ignorance.
- (901) The Jeeva thinks that the body belongs to him. He accepts that burden and suffers through birth and death.

- (902) When wise people think of this, they attain wisdom through the advice of Guru, and wherever they may live they have so such pride.
- (903) The peaceful state of such men of self-knowledge is not disturbed though the other Beings because of their destiny may give them any trouble.
- (904) They do not feel any hatred about all beings, nor are they angry at all. They have the vast feeling that everything seemingly different in all the three worlds is Me alone and thus they have no sense of duality in their mind.
- (905) Such a man does not feel afraid of any calamity and he does not consider anybody unknown or other. As for him everything is Atman, he is easy with everybody like a good relative.
- (906) The man of wisdom is completely without a sense of separateness. He has no partiality and divisive attitude. He is not afraid of anybody and laments about nobody. He is always happy and enjoying Atmic bliss.
- (907) If there are false allegations addressed to him or anybody harasses him, he is not upset but sustaining everything quietly, he lives in his own happy state of mind. This is the main sign of a Siddha, or adept or man made perfect. This is what the seekers are expected to attain.

# एतां स आस्थाय परात्मनिष्ठामध्यासितां पूर्वतमैर्महर्षिभि: ।

## अहं तरिष्यामि दुरन्तपारं तमो मुकुन्दाङ्घिनिषेवरौव ॥

- He determines that he will study about the great gain in the higher self which was practised by great ancient sages and having taken the resort at the feet of the Lord Mukunda, definitely go beyond this darkness of ignorance which seems to be far from possible to pass through! (58)
- (908) He says Due to my great past fortune, I am having a faith in the oneness of everything and by being beyond divisions due to that faith I am sustaining all kinds of so-called calamities.
- (909) This quality of forbearance is the sign, natural for a Siddha and this is what is my aim and practice! I know that by this forbearance only, the mind can be controlled.
- (910) He says "This is the greatest means to attain spirituality, which was the faith of many great sages. This is the real worship of Lord Vishnu, and this leads to real faith in the Atman.
- (911) This enables me to disregard the pain caused by dualities of life. I know that this discrimination about the Atman is going to help us out of this world.
- (912) No doubt, the sea of this mundane existence is very difficult to go beyond, but discrimination is his best boat, in which Satguru is at helm who takes us beyond this Maya.

- (913) How can I attain this discrimination? Even I need not worry about it. I must mentally unite myself with God and surrender myself to him.
- (914) I must banish fear of public opinion and I must throw the burden of pride away immediately. Then this discrimination of what is Atman and what is not, arises in my mind.
- (915) Just as a small child is totally surrendered to its mother, I should surrender myself to God with that finality.
- (916) When one takes refuge with Hari, then the birth and death do not show their faces! Since the Lord Hari Himself is there to protect His devotees, how can dualities harass there?
- (917) Shri Hari is the only and the only one who gives Freedom from bondage. How should I approach him? Though he has uncountable forms, actually, He is formless. Who can reach there?
- (918) But though He is beyond form and qualities I can meditate with love on this beautiful image and by that also, all the sufferings due to dualities will disappear. This should be my faith and understanding.
- (919) If I may not be able to hold the whole image of Shri Hari at once, I will only concentrate on His beautiful feet. This will cause the birth-and-death chain to be snapped! Even the sense of disparity and differences will run away!
- (920) If I cannot concentrate even on those feet, I can memorize his sacred name and repeat it with love. By that, the Time and the God of Death begin to tremble with fear.
- (921) When the name of Hari is sung loudly by many devotees at one time, the death itself dies! Birth cannot show its shameful face and so, becoming shy, rebirth runs away!
- (922) What power has the suffering due to divisive approach when the name of Rama is sung loudly in chorus? The fear of Sansara flies away!
- (923) Shri Hari comes to reside on the tongue of the devotee who is constantly saying Hari's name. Riddhi and Siddhi serve him and the Liberation becomes his house-maid.
- (924) Having no doubt in our mind whatever we do such as Saguna Dhyana (worship of image) Nirguna Dhyana (meditation on the abstract) or remembering God's name the God kindly accepts that worship provided there is pure devotion.
- (925) Only that devotion should be taken as real worship where there is total faith and then only Shri Hari is pleased and gives the piece of eternal Atman to the seekers.
- (926) In that peace suffering of millions of contradictions is destroyed, the entire Universe seems to be fully blissful and the eye does not see any difference between me and you.
- (927) When I say that I will be free myself by worshiping the feet of Shri Hari with the sense of

Unity.

- (928) "The word will free myself" denotes that there will be some time-lapse, but it is not so. The freedom is immediate. The devotee of God immediately becomes free of this worldly life.
- (929) The Lord Shri Krishna liked all this repenting song of the Bhikshu and in that mood he patted the head of Uddhava.
- (930) With an intention to let Uddhava enjoy the peace of the Atman which was described by the Bhikshu He said to Uddhava.

#### भीभगवानुवाच - निर्विद्य नष्टद्रविणो गतक्लम: प्रवुज्य गां पर्यटमान इत्थम् ।

### निराकृतोऽसद्भिरपि स्वधर्मादकम्पितोऽमू मुनिराह गाथाम् ॥

- Lord said The Muni told this story without being disturbed in his original peaceful nature even though he was insulted by evil people and having lost all his money together with all his anxieties, he then being completely desireless wandered on the face of the Earth without feeling any sorrow. (59)
- (931) The Lord Shri Krishna, who is famous because Vedas came into existence from his own breath, and the Ganga started from his foot and his name releases a man from bondage, was giving important knowledge to Uddhava.
- (932) Therefore, we must say that Uddhava was really lucky because Shri Krishna was pleased with him and was showing him the temple of eternal peace.
- (933) The Lord said "Uddhava, please listen to with proper attention When a greedy person loses all his money the very loss itself obliges that miser; just as in this case, the Bhikshu was wise and desireless.
- (934) That miser was not taking full meal, being crazy about saving money. Nobody bothered to utter his name. But he became great Bairagi. I always tell his story as an example.
- (935) I remembered his name. I described how he changed his behaviour, and the man, who is wise and selective on this path is very dear to me.
- (936) The greatest good-luck in the whole world, is freedom from desire. O Uddhava, the man, who is discriminative and free from desires, is dear to me from my heart and soul.
- (937) A man, who is accomplished with these virtues, should be considered to have entered me, obedient to my words and as if sold out to me.
- (938) Though person loses his money, his pride and together with pride, the tremendous sorrow

which duality brings is also gone.

- (939) When he lost money, he became ascetic and became a Sanyasi. When he walked from place to place for food, the evil persons ridiculed him.
- (940) Though he was harassed in various ways, he did not get disturbed and with the courage of following his own religion, he was made very strong, and he had a sense of unity.
- (941) The real sanyasi thinks that he is like Narayana quite separate from his body, and because of the self-knowledge he is undisturbed from his Atmic state.
- (942) Just as a man does not suffer if his shadow is beaten so the man who is without ego does not get harassed if any evil persons beat his body.
- (943) Bhikshu told the story of his being in the state beyond the physical body in face of all calamities and I have narrated it to you now.
- (944) The Lord further said, I am going to tell you how the illusion in ourselves is the cause of suffering etc of our life.

#### सुखदुःखपूदो नान्यः पुरुषस्यात्मविभूमः । मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥

Meaning of the Verse:

- Our own confusion is the cause of pain or pleasure and not of anybody else Through the ignorance of mind we think that someone is our friend, another is our enemy or somebody is indifferent to us. (60)
- (945) The ignorance about our own condition brings about consciousness as a mind and that mind creates variations and causes pleasure or pain.
- (946) Atman is without any division but mind divides people into friend, foe, or indifferent person and it is the mind which plays all these roles.
- (947) The main sign of the ignorance of man is this entanglement into various divisions and this causes the worldly life being very painful to that confused man.
- (948) The mind is the cause of this and remember that life in the outer world is imagined by mind. I am telling you how to control this mind.

## तस्मात् सर्वात्मना तात निगृहाण मनो धिया । मय्यावेशितया युक्त एतावान् योगसंग्रह: ||

Meaning of the Verse:

The final essence of Yoga is that you should control you mind by your sane intellect and keep

yourself merged into me by entering your mind-intellect in me. (61)

- (949) One who wants to destroy the pain and suffering in this world, should of course control his mind, because there is none else than the mind which gives utmost suffering.
- (950) The mind is very fickle. It is never easily stilled. So, one should train the mind to think freely in which there is no partiality and this should be done day and night.
- (951) The mind may deceive discrimination and therefore the mind and that thought of control must be kept tied together.
- (952) Whenever the mind gets waylaid by doubts, the thought of discretion should always stand by its side to destroy that doubt, and wherever mind is likely to tune to irreligious state of the philosophy, the discrimination runs there in order to throw away that bad thought.
- (953) Whenever mind takes shelter near desire and anger, the discrimination, the thought of pure peace, pulls its hair and pulls it back. When the mind turns to gossip, the discrimination pulls its back and gives it much trashing.
- (954) When mind says "Let me turn towards", the discrimination gives it a beating on the head, by desirelessness and when it tries to run away after some idea, the discrimination suddenly prevents it.
- (955) When mind wants to grab other's money or covets other's wife, this discriminations jumps there and starts a fierce fight.
- (956) In this way mind and the discrimination are fighting between them and the quarrel is brought to Satguru for justice. In order to consider their conflict, the Satguru put them in the house of Non-duality.
- (957) As soon as the mind looks at that house, its nature undergoes change and dropping its pride about the body, it develops friendship with the discrimination.
- (958) The mind loses its nature and the discrimination gives up its work of bifurcation and comparison etc.; Jeeva loses its separate identity and in the state of unity everything becomes Brahman.
- (959) Suppose a serpent is made of gold with all its features, even then it is not a real serpent but only the gold and gold itself has not idea that it is serpent!
- (960) Jeeva also forgets its separation and the mind forgets its character totally but for others the world is as it is.
- (961) With this tact of applying the analytical acumen the mind enters My nature (the nature of God). When mind loses all its urges as a mind, that is called the real mind-control.
- (962) O the gem of a clever consciousness! O the Supreme Emperor of all kinds of things of

discrimination! O the crown jewel of devotees! O Uddhava, you should try to control the mind.

- (963) [By this time the Lord was full of his love for Uddhava, He further said to Uddhava. "My dear, Be a man of complete control of mind here and now.
- (964) Peace does not leave the man who really sincerely controls his mind. It is like mother never leaving her dear child.
- (965) When self-peace reigns in the mind, the man is never disturbed by any differences and disparities in the outer or mental world! This is called the real performance of Yoga by great Yogis.
- (966) Leaving aside the Attraction to worldly life, when the mind turns to the spirit itself, and the seeming difference between Jeeva and Shiva disappear, that state is the state of successful attainment of Yoga.
- (967) When this state is attained, then only the seekers do not care about any dualities and differences. But I will stop here. In short I would say that he who understands the significance of Bhikshu Geeta (or song of the monk) will be free from dualities.

### य एतां भिक्षुणा गीतां बूह्मनिष्ठां समाहित: । धारयञ्छ्रावयञ्छण्वन् द्वन्द्वैर्नेवाभिभूयते ॥

- He, who holds to heart this Bhikshu Geeta with faith in the state of Brahman and who listens to it as also narrates it, is never troubled by any dualities. (62)
- (968) Even if we try crores of practices of penance in order to achieve peace, they are not successful, but if the real message of this Bhikshu-Geeta is held to our heart and act accordingly, the seekers will easily become peaceful.
- (969) This Bhikshu-Geeta contains the philosophy of Yoga and the knowledge of the self, Brahman and peace serve him who meditates on it.
- (970) He who sees the implied meaning of this Geeta is not troubled by the opposites and he becomes peaceful due to self-knowledge.
- (971) What wonder is there to expect self-knowledge through Bhikshu-Geeta; but he who may just listen to it faithfully will be free from the trouble of the opposites.
- (972) A wife reads the letter written to her by her husband who has gone at a long distance. You know her eagerness! Similarly we should read this Bhikshu-Geeta.
- (973) A mother feels very anxious when she learns that her son has left his house and he is lost. She laments.

- (974) The women with her also feel the pity and anxiety but their feeling is not as acute as the mother's.
- (975) Similarly those who feel empathy while listening to Bhikshu-Geeta and who are full of Sattwik attitude do not suffer from ups and downs in their lives.
- (976) When Bhikshu-Geeta is recited regularly the reader becomes peaceful and dualities do not even touch his mind.
- (977) Just as even very heavy and powerful elephants run away as soon as they get the smell of a fierce lion, so, reading of this Bhikshu-Geeta banishes all the divisive thoughts from the mind.
- (978) The man who is without any greedy thoughts and who sits in the company of saints and there explains the meaning of Bhikshu-Geeta will also be free of any contradictions in his mind.
- (979) This Bhikshu Geeta has such a virtue that reading it and thinking about the great message it contains, does away all doubts and the man becomes free. The Lord, who already knew this effect, told it to Uddhava for his liberation.
- (980) How can I sufficiently appreciate the great fortune of the Bhikshu who is thus being praised by the Lord Himself? Blessed is that Bhikshu! only one in the three worlds.
- (981) He who contains the great quality of discrimination and desirelessness and sustains all the ups and downs of life with peaceful mind becomes very dear to the Lord and this fact was very kindly taught by Him to Uddhava.
- (982) Thus Uddhava has obliged the entire world because making him the listener; the Lord opened the secret store of his divine wisdom through the song of the monk.
- (983) Had Uddhava not asked Him how a man can achieve the undisturbed peace, He would not have told him anything. But Uddhava was very dear to the Lord and that is why He gave valuable advice to him in various ways.
- (984) Thus this became the path of liberation open for all, even the ordinary persons. It is no doubt that while teaching Uddhava, the Lord the very life-core of the world, opened this path for the whole world.
- (985) The essence of this Bhikshu-Geeta contains the final message of Vedas, the essential teaching of Upanishads, and the hidden meaning of Wartik verses.
- (986) In this Bhikshu-Geeta, Jeeva and Shiva automatically become wedded to each other! And the Lord spoke about this to Uddhava to bless all the devotees.
- (987) Bhikshu-Geeta is such where Vedas and scriptures fall short in putting into words the wisdom of God, but I, Eknath an ordinary person could explain it for all!

- (988) Bhikshu-Geeta is such where Vedas and scriptures fall short in putting into words the wisdom of God, but I, Eknath and ordinary person could explain it for all!
- (989) The stones which sink in the sea were able to float on water by the divine peace of the Lord similarly only by the blessing of Guru Janardana, I, a layman, could do this gygantean work of teaching the wisdom of the self.
- (990) Ahilya who was a sinner became emancipated by the divine touch of the feet of Rama. Now her name has become sacred and included in the list of pure women!
- (991) Similarly, all this success is due to the grace of my Satguru, by which grace, my stolid ignorant speech was made worthy of listening by the saints.
- (992) When a man is blessed by the goddess Saraswati he talks Vedic knowledge though he might be dumb! Similarly the grace of Guru Janardana has made me narrate this song of the monk in the ordinary Marathi language.
- (993) A man, who has the authentic seal of the king which he can use, is always respected by all in the common walk of life. Similarly, my language has been modified by the Guru by his seal.
- (994) Listening to the inarticulate words of the child, the mother feels happy. Similarly the saints may like my ordinary language.
- (995) Who should take the responsibility of my worthy or uncultured language on his head? Because myself is deleted and Guru Janardana is telling all this commentary.
- (996) In Bhagawat which is a great book of spiritual teaching this 11<sup>th</sup> division is full of hidden hints of spiritual truth, and in that also this Bhikshu Geeta is full of knowledge which destroys all dualities and doubts.
- (997) Eknath alone has not done all this, because Guru has taken over and it is he who has done this wonderful work.
- (998) The Guru has removed the very concept of one or two or many! That is why I think, equality is established and the listeners are appreciating this commentary.
- (999) Eknath has surrendered himself to the Guru and they are now one, and have completed this story of the song of the monk.
- (1000) The Guru of all Gurus is the Lord Dattatreya and He is satisfied with this Bhikshu Geeta.
- (1001) In that blissful happy mood, He gave me reassurance and blessed me with his benevolent palm. He nodded with happiness!
- (1002) Eka is merged into Janardana and now let all the listeners be attentive. In the next chapter the Lord shall tell the differences between Purusha and Prakruti.

- (1003) As I am thinking about that I am free from gladness or sorrow and I am united with the one Atman by virtue of the self knowledge.
- (1004) I prostrate before all the saints. I also prostrate before all the listeners. Janardana, through Eknath is requesting all to listen to the very interesting story further.

Here ends the Marathi Commentary by the saint Eknath on the 23<sup>rd</sup> chapter,

of the eleventh Skandha of the Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

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# Chapter 24

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

Om! I bow to you! You are beyond the qualities. My salutations to you!

- (1) You are unmanifest. O! The unmanifest alone! There is no trace of duality in you. You are the resident of oneness.
- (2) Oneness is your own house. There are no Gods or Goddesses there. There is no rising or setting because the Sun and the Moon have no place in you.
- (3) Here Veda is dissolved together with the word and intellect found that knowledge is itself unreality. Here there is absolutely no division. There is now only the bliss in the aloneness.
- (4) In such a state only ignorant people may tell the story of Prakruti and Purusha with their selfstyled cleverness and affected knowledge.
- (5) I say this because, how can there be any place for Prakruti and Purusha where there is neither I nor You! How can there be a horoscope of that which can never be in the womb.
- (6) These people perform the after-death rites of one who is not born. When we ask about this state of men of knowledge we do not get anything.
- (7) Sirs! If somebody gives an invitation for the marriage ceremony of a barren woman only ignorant will say "Yes", but the men of knowledge will find it nothing but unreality. The case of the seeming duality of male female is similar.
- (8) Actually that which is not existing, unreal was considered as true and though variety is shown to dwell in that oneness what happens? The aloneness remains unbroken.
- (9) Thus being alone he, himself becomes his own wife and the wife becomes her own husband. This is a puzzle never solved by anybody.
- (10) Just as in the joint male-female image he who is male is also female; similarly Prakruti and Purusha live in the Unity in the Universe.
- (11) The husband and the wife love each other without being separate and neither takes one step anytime alone.
- (12) Both live together. Both are clad in one cloth. Both sit together and live together by one soul.

- (13) Both see. Both eat. Both act and both speak together as one unit.
- (14) See how extra-ordinary is their love. They will not take poison or water separately; without each other, they are blind.
- (15) The wife is having strange power. She gives the Purusha the maleness, who is actually not a male. She makes him male, and the male always lives under her power.
- (16) Then he sees by her eyes, speaks by her mouth, suffers or enjoys because of her power, and is bound or free because of her.
- (17) When he says "I am Brahman" it is because of her. Because of her power, he acts or does not act, and because of her he is born or dies according to the good or bad deeds.
- (18) He commits sins. He earns merit. He becomes important or falls down due to her power.
- (19) To this high level, the male has supported the female and Prakruti, the female has also made him her obedient companion by total love.
- (20) Their relationship is strange. They were brother and sister. The male is the father and she is his daughter. If we think deeper, he becomes her son.
- (21) In this way, they had unlawful relationship. And without creating any son or daughter they have created the whole universe.
- (22) In this way, by strange relationship, they have expanded this Universe. This is not understood by gods like Shankara even.
- (23) The male uses his own power, which is Prakruti and enjoys the status of Shiva and if he does not by chance see her even for a moment, he gives up his status of Shiva.
- (24) He has no town, no place, no shape, no name, no life-period, no particular time, but Prakruti by her own qualities, made him strong.
- (25) Prakruti has by her qualities given her husband various types of glories such as beautiful colour, personality, handsome shape, and great name.
- (26) Then Shiv surrendered his status of Shiva, and allowed her to grow on his body. This Prakruti is faithful wife and worships Shiv by meditation and his name and form.
- (27) The whole universe is their product, but there is not third object, and if we try to show varieties of objects, their unity is not broken.
- (28) Throughout the Universe, there is nothing third. These two have created and enjoyed the whole world most beautifully.
- (29) They love each other so intensely, that even in the tiny space of an item, they reside as one.

- (30) In the absence of the husband, the wife disappears and the husband is non-entity without her. By being nothing, he is her husband.
- (31) Shiva is supposed to be unattached, non-active, but by the thread of love, the wife wins him over and makes him enjoy or suffer.
- (32) Thus Prakruti has involved her husband in family-life and slowly began to rule over him.
- (33) Prakruti is faithful. She never betrays her husband. She works hard, but gives all the fruit of pain or pleasure to him.
- (34) What further wonder should I tell? Whatever the wife brings, the husband eats only that thing, because nobody cares for him or gives him even a pie without her.
- (35) This Prakruti is the greatest among faithful wives. She has won over her husband only through her Gunas and day and night she makes him eat vermicelli of subtle desires compulsorily.
- (36) When under the influence of Prakruti the Purusha begins to play water games in the ocean of the worldly life, at times she drowns him and sometimes the Purusha also drowns the Prakruti.
- (37) Because of the attachment with Prakruti the five elements trouble that Male and in that process, he becomes manifest and then he continues to drown himself in the birth-death sea.
- (38) By becoming crazy about her, Purusha has become mad and that poor male has forgotten his original power and has become very lenient to Prakruti.
- (39) In this way he forgets his oneness and imagines that he is Jeeva and Shiva and consequently he suffers from his division. To bring him to his own nature and glory the only person capable enough is the Guru.
- (40) O Uddhava, just see the wonder! By only one word of the Guru the Jeeva loses its separate identity and rises to his original status of Shiva. Such is the power of Guru.
- (41) When one listens to the advice of the Guru with faith and devotion, the ego of the Jeeva is lost, the chain of birth and death is cut and the fear of the worldly life is not even in sight.
- (42) By one glimpse of the Guru, the Jeeva and Shiva, the concept of duality is destroyed, Maya is nullified and the store house of completeness of Shiva is opened.
- (43) What happens when Shiva forgets his own nature and goes astray? He approaches the Guru with the purpose of resuming his originality; he re-attains his status of Shiva.
- (44) O Uddhava, such is the greatness of Guru which is beyond the power of my words to describe but it is my own Guru who puts words in my mouth.
- (45) How can I become proud that I have the power to praise my Guru properly? Because Guru has taken my ego away. So how can I say that I am the actor?

- (46) If at all I become proud about my power of description etc, it is a fact that within that pride the Guru is residing himself. No space is empty. Guru is everywhere. So the pride is also Guru.
- (47) The sense of myself which is within me is occupied by Guru himself. So we are one and our names are separate and so (Eknath says) Eka and Janardana are one.
- (48) Actually Janardana is all pervading, everywhere alone and he has taken surname of Eknath and has given us the meaning of the Bhagawat into Marathi by the name of Eknath!
- (49) At the end of 23<sup>rd</sup> chapter the Lord said to Uddhava that whatever sufferings come to us we should quietly sustain them.
- (50) He had further said that those who have peace well established in their Being can even win him over! Only such a man is really a spiritual seeker.
- (51) At this, the mind of Uddhava was afraid. He thought that the task is very difficult for him. How can I do this?
- (52) The Lord may be displeased if I ask what is the means to sustain the opposites or ups and downs. So he sat silent.
- (53) Guessing what must be the question of Uddhava, the Lord began to tell the way or method of total forbearance thoroughly.
- (54) He said that the opposites are not able to trouble that seeker if he has an utter conviction that Purusha, he himself is alone and completely separate from Prakruti (which the latter contains opposites)
- (55) The Lord began to explain about the Prakruti and Purusha, without being asked by Uddhava.
- (56) The Lord knows what the inner thoughts of His devotee are and is therefore their inner Atman! He is telling all this for final liberation of His Devotees.
- (57) Knowing the urge of His Devotees to know, He is kindly telling for their benefit.
- (58) Uddhava was very lucky in the whole world. The Lord of the three worlds was showering His kindness and was telling the strange nature of Prakruti and Purusha.
- (59) Uddhava did not explicitly asked, but surmising the possible question the Lord kindly began to explain.
- (60) The man whom the Lord promises to liberate should be taken as already free of these worries and what the Lord now spoke was rather for the benefit of the whole world.
- (61) The cow gives milk to her offspring out of natural love but everybody in the house also gets share of that milk. Thus the Lord told for all the welfare of the World.

# भ्रीभगवानुवाच - अथ ते संपूवक्ष्यामि सांख्यं पूर्वेर्विनिश्चितम् ।

## यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भूमम् ॥

Meaning of the Verse:

- Now I shall tell you what the Saankhya philosophers have proved earlier, knowing which, the seeker will immediately drop his illusions and doubts. (1)
- (62) The Lord Krishna was the king among Yogis; the monarch among men of knowledge and was the moon for the chakora birds i.e his devotees and was the greatest king like Indra, among the Yadavas.
- (63) He is different from both the Prakruti and the Purusha. He, the Lord Shri Krishna said My dear, I am going to tell you the secret method of being impervious to the opposites in our life.
- (64) Please listen to the secret tact by knowing which, immediately the mind becomes convinced that we are absolutely different from the pleasures or pains of the body.
- (65) Taking the birth as the sage Kapila I gave this knowledge in ancient times to my mother Devahooti. I am going to tell you that knowledge.
- (66) Having listened to that story a man earns the knowledge that Prakruti is separate from Purusha and pain and pleasure belong to the Prakruti.
- (67) He who is convinced that pains or pleasures are purely of the Maya and therefore unreal, drops the heavy fierce burden of the worldly life, immediately
- (68) A man sees a pearl necklace and thinks that it is perhaps a serpent but when he observes properly that it is a garland of pearls, the fear goes away and he safely dons the garland around his neck.
- (69) I shall tell you simply the knowledge of Shiva and Shakti, listening to which you will experience that all opposites, doubts, contradictions are gone away from your mind.
- (70) Please consider that Brahman is alone one single everywhere. Then how do the Prakruti and Purusha which are the progenitors of dualities and opposites come into existence in the one and only one Brahman!
- (71) The Lord is telling how the beginning of the division of Purusha and Prakruti is the cause of all the opposites like cold and heat, pain and pleasure, etc.

# आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् । यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥

- During the period of total dissolution before the Yugas began to run their course at the beginning of creation in the very first Satya Yuga and whenever there are men shrewd of judgement, the subjective consciousness as the observer as well as the entire objective existence, was only one Brahman, there was no differentiation. (2)
- (72) Just as the shadow of a sleeping man disappears beneath his own body, so Brahman remains single alone by swallowing the Maya with its modifications.
- (73) Brahman is alone and complete. But who is there as the different entity to say this fact? Brahman actually has no name, no form, no shape, and no individuality and there is no emergence of any thought in that complete Brahman.
- (74) In that, Yugas are not countable, Time and any particular events are not there, neither is there day, ghatka or palas (minutes and seconds) as it is total non existence of any shape. It is a big zero but there is no circumference to show that it is a zero. Thus Brahma is itself full without a second.
- (75) What is Maya? In that Brahman suddenly there is an emrgence of the thought that "I am Brahman". That is the beginning of Maya and the birth place of Purusha and Prakruti.
- (76) Just as the husk holds the grain within it and grows on its support, similarly, Maya grows on the base of Purusha.
- (77) In the jack-fruit, there is sweetness inside, but the thorns on the outer skin grow on that support. Similarly, on the strength of Purusha, Prakruti grows.
- (78) Just as the water in the skin of the eye, itself becomes hard, and creates blindness; Prakruti creates cover on the pure Brahman.
- (79) So, Maya of the Purusha has such an influence on him that he becomes slave to her.
- (80) In such a way, any action comes into being without the direct or indirect cause of a doer that is Kritayoga, named easily by Veda.
- (81) Just as there are three sprouts to a seed, when it grows, Veda with the three syllables came into existence by Purusha and Maya. These three sprouts are (A, U, M) which is 'OM'.
- (82) The essence of Veda is that Brahman is the truth and the Maya is unreal, and when we discard division or duality we become Brahman. Only thoughtful and discerning people know this.
- (83) Those who become Yogis by following this thought of Veda become real Yogi and they may be living either in Kruta Yuga or in any other Yuga their behaviour is always not bound or related to the circumstances in any Yuga because they are not concerned with any conditioning of the Yuga.
- (84) Those chains of Yugas such as Kruta, Treta, Dwapara and Kali as also all the different manifestations, entities, individuals, things etc which are seen are created only by Prakruti.

The Lord Shri Krishna is now telling about the beginning of this Prakruti.

### तन्मायाफलरूपेण केवलं निर्विकल्पितम् । वाङ्गनोऽगोचरं सत्यं द्विधा समभवद् बृहत् ॥

- That absolute reality, Brahman, which is beyond the ken of speech and the mind become dual in the shape of Maya (objective existence) and that which is reflected in it viz the Jeeva or the seer. (3)
- (85) The Brahman is absolute and all pervading. There is not particular form and name in it. It cannot be understood by mind or caught by intellect. It is not reachable by any organs.
- (86) It is without Sattwa etc modifications, and it has no particular shape. It is the only Reality, the only truth. It is beyond even the minutest inarticulate speech and it has not modifications in its Real Being.
- (87) Even there, in the Brahman, what miracles are made by Maya are beyond imagination. It creates two fictitious factors in the Brahman. One is the onlooker and the other is the object of looking. It itself becomes the Male (Purusha) and Female (Prakruti) and through this dual factors creates the inanimate as well as the living beings in the world.
- (88) As soon as a solid form comes into existence, its shadow also comes there. Similar is the life of Maya related to Brahman. It has created Shiva as Male and Shakti as his female counterpart which is the primary duality.
- (89) That, which is God in the Universe, becomes on a smaller scale the Jeeva in a Body (Pinda). This Maya has created the duality of Purusha and Prakruti.
- (90) Veda declares that Brahman is not divisible. How was it torn or cut into two pieces? It is like our face seen in a mirror by ourself.
- (91) If we face the east, the image of ourself is not facing the east. It looks at us, and thus looks at west. This is the magic of Maya.
- (92) If we say that the reflection is in front of us, it is not facing east as we are, but it faces to our opposite direction. The man is looking at East, but the reflection faces west.
- (93) Similarly the Atman is always facing swaroop i.e. the Reality and Jeeva is looking at the outward world. That is why Jeeva cannot turn its face towards the Reality. Jeeva is looking at the opposite direction.
- (94) Similarly the original pulsation in the Brahman is the Root Maya. There we face the God in our own self, because we are directly in front of Him.
- (95) In the pure Reality of Brahman, the apparent Maya is a false thing, but that Maya has created

two-ness in the one-ness and created Shiv and Shakti (Purusha and Prakruti)

## तयोरेकतरो ह्यर्थ: पूकृति: सोभयात्मिका । ज्ञानं त्वन्यतमो भाव: पुरुष: सोऽभिधीयते ॥

Meaning of the Verse:

- One part is Prakruti which is having both Purusha and Prakruti as her nature, but knowledge is another thing, which is called Purusha. (4)
- (96) Between the two, the Prakruti contains modifications, and Purusha is non-modified.
- (97) The Purusha becomes his wife and as wife she again becomes her husband. In this way there is duality in unity showing Purusha and Prakruti as separate.
- (98) In our body, though it is one, there are two sides as left and right. Similarly the two parts as Purusha and Prakruti are illusory and conceptual.
- (99) In the idol of Male-Female jointly made, Purusha and Prakruti are one. They are of one body and have one Atman. This is the condition of Purusha and Prakruti in Nature.
- (100) When Prakruti hides the male part of the Universe, it dances according to her sweet will and when it hides the female (Prakruti then the male principle becomes clearly evident).
- (101) When it destroys the separateness between the two, there is neither the Male nor the female divisions. Then only Reality is evident, the self, the Brahman is realized. In short this duality of Purusha and Prakruti is fictitious.
- (102) Thus Prakruti is a myth, an unreality but it still creates Sattwa etc Gunas and from the interaction of Gunas the world appears. Thus spoke the Lord.

## तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः । मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥

- It is by my will by the consent of Me who am Purusha, the three Gunas of the Maya viz, Sattwa, Rajas and Tamas were born in the Prakruti. (5)
- (103) Prakruti is full of Gunas when the Purusha wills and looks, the gunas become evident the Lord continued.
- (104) Just as the rays of the Sun reach the bud of the lotus, it blooms with all the petals, which are actually within that bud.
- (105) Similarly Prakruti by will of the Purusha bears the three Guans Sattwa, Rajas and Tamas, within her womb and then makes them manifest.

- (106) For example, a seed in water breaks open and gives out a sprout of three little leaves between the two parts.
- (107) Similarly, I, Paramatman have distributed the Prakruti and have made the three Gunas evident.
- (108) By the rays of the Sun, fire becomes evident through the magnifying glass. Similarly the Prakruti by contact with Purusha produces the three Gunas.

#### तेभ्यः समभवत् सूत्रं महान् सूत्रेण संयुतः । ततो विकुर्वतो जातो योऽहङ्कारो विमोहनः॥

Meaning of the Verse:

- From the three Gunas comes the most powerful thread of a kind of Force from which the Ego, the Aham, the pride, by disturbances came into existence which is the source of great confusion and delusion. (6)
- (109) These three Gunas (or modes of manifestation, functions etc) are separate but they are having a unity in their growth and function That is the Thread called Pradhana (main principle) and Kriya Shakti (Power to Act)
- (110) In the Kriya Shakti, there is no movement originally, but when knowledge with consciousness emerges in it, it is called the Mahat –principle. This is the reason why it has been given a separate name.
- (111) In fact, this Mahat Principle and Pradhan (main) are the same in nature, but these two names have came to be used because action and knowledge are two things born in it.
- (112) Pride is awakened, when knowledge with action appears, and at the same place, this pride is full of three Gunas
- (113) When this pride is tremendously increased, Shiv forgets his state and he thinks that he is body and being attracted and deluded, Shiv has to undergo births and deaths.
- (114) The attractive power of the worldly life provokes that Aham or pride to indulge into various binding actions. (The Lord Krishna is now explaining this further).

#### वैकारिकास्तैजसश्च तामसश्चेत्यहं त्रिवृत् । तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मय: ॥

Meaning of the Verse:

The ego, the pride has three parts. It is Sattwa, Rajas and Tamas in its three - fold manifestation. The cause of mind, organs and their objects is both material and spiritual. (7)

(115) The pride is a very hard thing to control. It has three ways of expression. They are Sattwa,

Rajas and Tamas. These three ways or Gunas and the pride is the sum total of what we call this world.

- (116) First of all, this pride is of Sattwik nature, and is as if a light of consciousness. Because of this Guna, mind projects various deities. That is why it is called a modification.
- (117) That mode which is Rajas is the conscious part attached to the organs of sense and the organs of action. As this mode likes the enjoyments full of glorious and grand nature, it is called Taijas (belonging to light).
- (118) The Tamas mode is the main cause of crude and subtle forms both types of matter. Therefore, it is called the origin of Beings, which are inanimate.
- (119) This ego turns the spirit into matter as if they are husband and wife, and knot of knowledge and ignorance is tightened by it and marries this bride.
- (120) In short, Jeeva is of the nature of knowledge and pride entices that Jeeva to marry the body, which is normally inanimate unless Jeeva dwells in it. We can say that pride is the priest who marries them with the opening mantras 'OM Punyaham' (Auspicious day).
- (121) Jeeva is pure in nature and knowledge, but pride turns it into a mad man caught in the shackles and fetters of bones etc. Such is the activity of ego.
- (122) This pride creates this entire world through its three ways of expression viz. Sattwa etc

## अर्थस्तन्मात्रिकाञ्जज्ञे तामसादिन्द्रियाणि च । तैजसाद् देवता आसन्नेकादश च वैकृतात् ॥

- From the Tamas ego, the totality of elements without differentiation, first came into existence, and organs also were created and their objects from the Taijas pride (Rajas Pride), the Devas were created, and from Sattwa the eleven inner aspects of consciousness came into being. (8)
- (123) What is called as 'object'! It is noting but the Great Element, like earth, water etc. These five elements are created separately without making them collectively. They are born of the basic Tanmatras, which I am going to tell you now.
- (124) Akash is born of Shabda; Vayu is born from the element of touch. Tejas is born of Roopa, and water is born of the element of Rasa, the liquidity.
- (125) Earth is born from smell, in the Element of water. Thus though these are seen a separate, their mutual relationship of Unity never breaks.
- (126) That sequence is like this; From Absolute Brahman which is soundless, the word, the sound

came into existence and word created the ether (the sky). In the sky a subtle sense of touch was born and that touch created the Vayu.

- (127) In this Vayu, both the word (sound) and sense of touch are present. That Vayu created form and that form created light, the Teja.
- (128) In that light, the elements of sound, touch and Form are existing. From Roopa, the element of Rasa was created and Rasa created water.
- (129) In this water the four elements of sound, touch, Roopa and Rasa are existing. In this way the objects were merged into each other.
- (130) In the water, smell came into existence and from the subtle smell the Earth came into existence. This earth has all the five qualities of sound, touch, roop, rasa and smell.
- (131) All these five main elements are first born in a very very subtle form and they afterwards become more hard and come in the state where our organs of knowledge can experience them, and we call them 'The Five Bhootas or elements'.
- (132) From Rajas sense of Aham, are created five sense organs, five organs of action, and thus, ten organs of sense and action, such as ears, nose, mouth, skin, eyes, and organs of action i.e. two hands, two feet, mouth to speak, the anus and the sex are formed.
- (133) From Sattwik aspect of pride, mind, intellect, consciousness I-ness is born. Eleven deities like Prajapati, Indra, and etc assure governance over all the organs.
- (134) Elements in themselves are inanimate. Organs are the activators of them. Antahkarana (Inner Organ) is the mover. Deities are illuminators of Actions.
- (135) Thus three types of Pride become disturbed by Gunas and become the inspirers of action. Thus the Universe came into existence.

#### मया सञ्चोदिता भावा: सर्वे संहत्यकारिण: । अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥

- All the elements are friendly with each other, by my will (though they can destroy each other) and thus created the divine Brahmand in which I reside. (9)
- (136) The elements are against each other. Water tries to merge the earth; Fire evaporates the water
- (137) The wind gulps the fire, extinguishes it and wind is subsided in the sky. Thus elements have no cordiality among themselves.
- (138) I enter them and bring about coordination among them by my will, and maintain their limits.

- (139) As I have marked down the limit of water, it cannot merge the earth and fire also cannot destroy the whole water.
- (140) Vayu also does not destroy the fire and the sky tolerates all the movements of wind, even hurricanes!
- (141) These elements formed themselves into the Divine Egg (Brahmanda) which is my place of residence.
- (142) This Brahmand is of the shape of the egg of the peacock, and has seven sheaths or coverings.

#### तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ । मम नाभ्यामभूत् पद्मं विश्वाख्यं तत्र चात्मभू: ॥

Meaning of the Verse:

- The egg was within the root cause which was cosmic water. I came into existence in that egg and from my navel, there arose a lotus which is the Universe and in that Lotus Brahma was born. (10)
- (143) I, Narayana, became manifest myself as the Atman of the Universe. I have my body held by my own will.
- (144) In the navel of that body a lotus which is the basic support of this Universe arises, and "Self-Created" Brahma, the Lord of Creativity was born.
- (145) He was not born, as a child is born by way of vagina, but was emanated from Myself as Atman. He is therefore called self-born or self-created in honour!
- (146) Brahmand is called Virat body and Vigraha (Body) is its main part. So, Brahma, the Lord of Creativity was born in the lotus coming out of my navel.
- (147) In order to create the world, through the Rajas Guna, thus Brahma Himself came into being in the navel –lotus of Narayana.

### सोऽसृजत्तपसा युक्तो रजसा मदनुगूहात् । लोकान् सपालान् विश्वात्मा भूर्भुव: स्वरिति त्रिधा ॥

Meaning of the Verse:

He by using the Rajas Guna, by my grace, created in the capacity of Atman of the Universe, all the planes, Lokas, Lokapalas, and the three worlds as Bhoo, Bhuvah and Swaha (Mortal world-earth, the astral, other world and the higher heaven world. (11)

(148) The God Brahma, the Rajasik God, manifested Himself and was seated in the divine Lotus,

but He could not see Me, Narayana, from whom He came into Being.

- (149) As He was seated in the Lotus, the stem and root of that Lotus could not be seen by Him. He was under the influence of Rajas and therefore he saw only water everywhere.
- (150) He jumped in that water in order to see the root of the Lotus and though he searched for a long time, he could not find what the root of the Lotus was.
- (151) Then he was afraid of that limitless water, came out and again got Himself in the Lotus and began to think, but he could not think of anything at all.
- (152) Then he prayed O Achyut, come! Hasten to remove my blindness of mind regarding what to do. There is nobody else who can help me.
- (153) Brahma is my little young one. He was confused and he held tight to the Lotus. So, I had pity for Him.
- (154) Though He was my own son, he became stunned by lack of thinking power. So, I gave Him advice that, He was capable of penance!
- (155) Before the beginning of Maha-Kalpa (The Longer Universal Period of manifestations) I gave by cosmic sound two words to Him "Penance! Penance!" as my advice.
- (156) When he practised penance as advised by me for some time, Sattwa Guna in Him grew and I became visible as Narayana to him due to that Sattwa.
- (157) In four verses, I gave him the essence of spiritual wisdom, meaning of which was You are the Atman of the Universe, never affected by the past, the present and the future.
- (158) By this teaching He got his mental balance and his mind remained clear though Kalpas after Kalpas elapsed.
- (159) Thus at the beginning of the Kalpa Brahmadeva went into meditation when his intelligence was sharpened and then only he could start the work of creation.
- (160) He created Gods, demons, human beings, serpents, the three worlds, seven patalas and seven Gopuras.
- (161) Patala is below the Earth. Bhuvar means the second plane of nature and Swah means heaven world. These three worlds are called Tribhuvana.
- (162) Now the Lord is giving details of fourteen worlds and the regents (Lokpalas) of all those worlds.

## देवानामोक आसीत् स्वर्भूतानां च भुव: पदम् । मर्त्यादीनां च भूर्लोक: सिद्धानां त्रितयात् परम् ॥

# अधोऽसुराणां नागानां भूमेरोकोऽसृजत् प्रभुः । त्रिलोक्यां गतय: सर्वा: कर्मणां त्रिगुणात्मनाम् ॥

- Of these three worlds Swargaloka (Paradise) is the home of Gods; Bhuvar Loka, of spirits and Bhur-Loka of men and other beings such as animals, birds, reptiles, insects etc while the region extending beyond the three worlds is the home of the Siddhas like Bhrugu. (12)
- Brahma created a home for the demons and the serpents below the Earth which are called Atala, Patala etc In the three worlds mentioned above destinies, of those who are prompted by three Gunas are worked out. (13)
- (163) In the last part of earlier verse, the Lord has clearly mentioned the three worlds.
- (164) There is mention of Patala Loka, about which, please listen to how it is considered equal to Mrutyu Loka or this world.
- (165) For Indra and other gods, heaven is the natural place of abode. Antariksha or the etheric world is the natural habitat of Yakshas, demons, dead human beings as ghosts and Gandharvas (Angels)
- (166) The earth with seven Patalas is a place from where a man can reach Absolute Freedom, and very fortunate people can live here.
- (167) Siddhas reside beyond the three worlds Siddha-Sthan is their residence.
- (168) Atala, Vitala, Sutala, Rasatala, Mahatala, Talatala and Patala are all the planes of nature, below the earth.
- (169) Who are the rulers of these Patalas? In Atala, Bala, the son of Mayasura resides. He is very powerful. A great army of demons is in his command.
- (170) Hatakeshwar is the king of Vitala. He is Shiva, the spouse of Uma and is fair looking as camphor. Hataka is the river in the flow of which profuse gold is found.
- (171) Bali, the powerful king rules Sutala. Here the Lord Narayana stands guard at his door, and Pralhad also resides here.
- (172) After slaying Tripura demon, the Lord Shankara gave Rasatala to Mayasura He is an expert in magic and a brave warrior also. He resides there with his family.
- (173) The serpents of severe poison and sharp teeth who are sons of Kadru reside in the Mahatala.
- (174) Danavas who are called Nivat Kavacha and who are the sons of Sanrhad, brother of Pralhad reside in Talatala. The king by name Naga is respected by them. The scenery of Talatala is

strangely captivating.

- (175) In the seventh Patala Nagas live and lakhs of Cobras are serving these
- (176) great Nagas including Vasuki. There are many Apsaras, in that Loka as there are Rambha, Urvashi etc in the Heaven. The beauty of these Apsaras in the Patala is very famous everywhere.
- (177) Three Hundred Yojana down, the Shesha Naga of one thousand mouths lives. On the body of this Naga, I Narayana recline.
- (178) Much below this place there are many hells like Andha, Tamisra etc. The great divine tortoise is below that. The cosmic waters are below that.
- (179) People who merit enjoying heavenly pleasures come to end and only the experiences of Patalas and below them are yet to be enjoyed, go to take birth in those lowest region.
- (180) Those who have only sin in their store suffer in many kinds of hell. These three worlds are created by Brahma only.
- (181) Those who are not free from desire and have never dreamt what is ascetic state can never go beyond the three worlds.
- (182) Those who do not worship me; do not listen to my fame, those who do not utter the name of Rama which cuts down the bondage of this unreal world,
- (183) Have to repeat the experiences of heaven and hell and go to be born in low worlds to have more suffering.
- (184) Those who are caught in the three Gunas and always work most selfishly, are not allowed by their nature full of the three Gunas, to go beyond the three worlds.
- (185) Thus I have told you about the regions of Patalas. Now I shall tell you about heaven and other worlds also. Please listen.
- (186) The earth has relativity so far as the rays of sun and moon reach, but Beings are living in planes right from the lowest Patala to the highest heaven world.
- (187) "Bhoo" is the world where beings walking on foot dwell. From that to the Sun, it is Bhuvar Loka.. Yakshas, Rakshasas and Gandharvas reside there.
- (188) Swarga Loka is far more extended beyond it. Please remember that the world of Sun is at a far distance, say lakhs of Yojanas.
- (189) Time moves this Sun, the moon and the stars, as if fitted on the periphery of the wheel.
- (190) But even this Time is under my Rule. By fear of mine, Time works accurately to a Nimisha!

- (191) Strange is the movement of this Time Wheel. Once in one month, the Sun and moon come in one line and we see them. When the moon moves round one time in apposition to back drop of a star, after 2 days moon comes in the way of our looking at the Sun.
- (192) Between the duration of time between dark night and the dawn of the next day, the distance of moon from galactic 12 regions in straight line is equal to similar distance of the Sun from that constellation. Because of the sharp light of the Sun, we on earth do not see the moon separately.
- (193) Then astrologer declares to the lay men that the moon is dead and people believe it.
- (194) The Sun and the moon are far away from each other at a distance of millions of Yojanas and it is not possible that they will come actually near each other. But at the day of dark night, they come in one line related to the movement level of planets.
- (195) The planet which is against the disc of the Sun and cannot be seen is said by the astrologer to have set, and they worship only that planet which is visible.
- (196) The rule that what is seen is only true is applicable in Astrology also.
- (197) The eclipse cannot be seen by people at a particular place if there are clouds in the sky there but it is visible from some other place where the sky is clear, and people call that time auspicious, but at a place somewhere on the face of the earth, the eclipse is not in sight and people do not observe any auspicious time. So visible eclipse is only considered valid.
- (198) Rahu and Ketu (Shadow areas) are nearer to us than Sun and the Moon. When these shadows cover the Sun or the Moon, people call it the eating by Rahu or Ketu.
- (199) Had Ketu as an entity tried to swallow the Sun, he would have burnt himself. The scientific fact is one planetary body comes across another planet or Sun.
- (200) Actually the Sun is unaffected and ruling with full power, but Astrologers make a hue and cry about the Sun being swallowed and stupid people are afraid.
- (201) When a Sun-eclipse is about to take place, all the ignorant people are very much afraid, but actually Rahu never touches Sun. Both never meet.
- (202) Planets are seen by us to be passing from East to West but they do not travel like that. They are within their fixed orbits, (from west to east also). Though they are not going from East to West they seem so.
- (203) The Moon world is far away, at a distance of lakhs of Yojanas, from the Solar world, and still further at a great distance are the stars.
- (204) Mercury is two lakhs Yojanas away from the stars and the world of Venus is two lakhs Yojanas away from the mercury world.

- (205) All demons come together and bow before the Venus who is the Guru of all Demons.
- (206) Guru Jupiter who is the Teacher of Gods is two lakhs Yojanas away from the world of Mars which the latter is two lakhs Yojanas away from the world of Venus.
- (207) This is Brihaspati world. He is worshipped by Indra, Moon, Varuna, Sun and other Gods.
- (208) Beyond Guru, the world of Saturn is two lakhs Yojanas away and one lakh Yojanas away from Saturn is the place of Seven sages.
- (209) The seven great sages live there and Arundhati also resides with them. Beyond that, Amaravati the divine city of God Indra is situated.
- (210) Indra lives there. Airawata, the great Elephant is his vehicle. Marutas also reside there. Devas are his military force.
- (211) Uchhaishrwa is his horse. There is a beautiful garden of Kalpataru. Many Divine Gurus are there and the divine Garden Nandanvan is also there.
- (212) The steps in this heaven garden are made of Chintamani stones. There are courtesans like Rambha and Urvashi. Eight beautiful danseuses are there playfully dancing.
- (213) Amaravati is thus very great and Indra is the king there. This is the limit of heaven. This whole is the area of Tribhuvanas.
- (214) One lakh Yojanas away from this Three world group the God has created the field of Dhruva.
- (215) Even at the time of total dissolution of the three worlds, Dhruva is not at all touched. He is eternally fixed. That is why they say that the state of Dhruva is not moving, it is fixed.
- (216) Maharloka is one crore Yojanas away from the earth. Please note this well. People residing there have a lifetime of one kalpa.
- (217) Jana Loka is further at a distance of one crore of Yojanas. Sanaka and other Mahayogis who have complete control over their organs live there.
- (218) Tapas Loka is at a distance of two crores of Yojanas further, Vairaj Gods live there.
- (219) Satya Loka is further four crores of Yojanas from Tapas Loka. Brahmadeva is the Ruler there.
- (220) All the four Vedas are present there in individual body. All famous Religions are personally present there. Celibacy is there in person. Penance is also present there in person.
- (221) Gayatri is also present there in person. Speech, compassion and Yoga are personally present near Brahma.

- (222) Fire, which appears in three forms as Dakshinagni, Garhapatya Agni, and Aahavaniya Agni, is also present as a person. In this Loka, Truth is present and untruth has no place there at all.
- (223) I shall now tell you who are the residents there. Those who chant the Gayatri Mantra, those who respect the Brahmins so much that they receive the water touched by Brahmin's foot, with faith, and those who perform sacrificial rituals without selfish desires all these live there.
- (224) Those who died in the cause of Brahmins, or for protecting the cows from death; those who helped others so much that they themselves became poor all these pious people reside in Satya Loka.
- (225) Those who unselfishly served the Brahmins went up to reside in Satya Loka. Those who worshipped Brahmins and gave them food without any expectation, reside in Satya Loka.
- (226) Those who pitied the poor with compassion, who helped people to cut the bondage to this world, those who are pious and speak the truth reside in this Satya Loka.
- (227) Those who never criticize others, are not attracted to other's wife and who abhors money of others, reside in Satya Loka.
- (228) O Uddhava, these are the conditions of life in Satya Loka, where the Lord Brahma rules. Beyond Satya Loka, Brahmadeva has neither world nor any authority.
- (229) The Lord Shankara has created quite a different world from this Universe for Himself. It is Kailasa and the Lord Vishnu has similarly created the Vaikuntha world. These worlds are brought into existence by their own power.
- (230) Though the world has any disturbance these two worlds are not affected. Only the devotees of Vishnu and Shankara know the joy of living there.
- (231) Kala, the Time has no entry there. Karma does not bind man there. There are no birth and death there. Only the most fortunnate devotees can go there.
- (232) When we try to describe the glorious nature of Vaikuntha and Kailasa, mind is boggled. It cannot keep its critical and capable observation and description power! But, O Uddhava, I am now telling the virtuous lives of people in these two worlds.
- (233) Out of the three worlds but in the limits of cosmic Maya, the two Gods have created these worlds.
- (234) The Lord Shankara lives in Kailasa. He is careful and kindly helpful to all Jeevas. He is the Chief of all Yogi. He is their God, and with Him lives Goddess Paravati, His wife.
- (235) He has long hair tied beautifully on his head. He bears the Ganga on his head. His bow is called Pinaka. He has five faces. He is as fair looking as camphor or the milk of cow. He always protects his Devotees and gives them the boons necessary.

- (236) He is beyond OM, He is the eyes of three worlds, He kills the three cities symbolized to show the trinity of the seer, the seeing and the seen etc. He removes the three kinds of our sufferings. He makes all the Beings in the three worlds, happy.
- (237) His beauty is enhanced by the serpent he wears as an ornament. He wears Rudrakshas and on His head there is beautiful Moon. He wears garlands of skulls. His neck is as blue as Neelam, and he has ashes applied on His whole body. His body appears like smoke.
- (238) He has Trishula (three pointed Lance) and Damaru in His hands. He has three eyes. He wears the tiger skin. He repeats the name of Rama, on the Rosary in his hand.
- (239) His devotees, viz the thousand armed Banasur, the son of the Mighty Bali, then Shringi, Bhrungi, Chandi are with him and sixty thousand strong Rudras with Trishul etc in their hands are his Army.
- (240) Ganapati, Kartik Swami, (five faced, Six faced) Nandi and Veerbhadra who had punished the Prajapati Daksha
- (241) Ghosts, Pretas, Pishachhas, and many Gods are in His Army. All these obey His orders. They are always shouting loudly His name. (Namah Shivaya)
- (242) His names are Shambhu, Shiva, Shoolin, Shankar, Umakant, Karpoorgaura, Bhava, Bharga, Bhavanipati, Kapardi, Ishwara and Mahadeva.
- (243) When Hara! Hara! is loudly recited, death runs away. The mount Kailasa is always echoing with the sound of the name Shiva! Shankara rules at that place.
- (244) When every being utters the name of Shiva, by devotion, the Lord happily lives near him. This god is very kind to His real Devotees and is pleased with real simple minded devotees.
- (245) He wears Trishul to destroy the three Gunas (Sattwa, Rajas and Tamas) which are the real enemies of His devotees. By the sound of His Damaru, he destroys the sins of His devotees.
- (246) All the herbs, grass, trees, animals, birds and any person, who are in Kailasa, are obedient to the Lord Shankara. Actually in their form He lives!
- (247) Thus the Lord Shankara lives with his spouse Bhawani in this Kailasa, which is created by Him outside the three worlds.
- (248) Now I shall tell you the conditions in Vaikuntha. While listening to this, our mind is full of joy and overflowing with that grace.
- (249) People crush sugar cane, take the juice, prepare sugar from it and clever persons also prepare many food articles from it.
- (250) Similarly the Lord Vishnu by his own will, put the divine Energy in an urn and by condensing it, has created Vaikuntha!

- (251) By His own divine Art power, He became a very delicate, beautifully-formed, attractively dark, pleasant and of the nature of Dnyana (divine wisdom) body –
- (252) Conch, wheel, lotus and mace are His four Auyudhas, (weapons). When we look at the beautiful Govinda with all this glory and divine delicacy, our eyes are happily attracted uniquely to Him.
- (253) He wears an exquisite crown, ear-rings, a waist-band, yellow lower apparel, with kaustubh Gem around his neck, and a garland which is so long as to reach his feet!
- (254) Ganga river which begins its flow from His feet is so pleasing! It purifies the world, and recognizing His great benefit in holding the flow of Ganga on His head, the Lord Shankara bears its cool, fresh flow in His long and tied up hair.
- (255) Vedas kept a discrete quiet while trying to describe the beauty of Hari's feet, because the feet of Hari is a thing beyond the imagination of Vedas and scriptures the structures of human mind. Their sacredness and greatness is beyond words.
- (256) Nectar also falls short in sweetness as compared to the sweetness of the face of Shri Hari and eyes are extremely pleased when we look at it, which is blessed in itself in its extraordinary beauty.
- (257) When we look at the face of Shri Hari which is like full moon, all our struggles and sufferings due to contradictions in life disappear.
- (258) There is ever-increasing joy! He is the root or Atmic joy, being the Atman of the entire Universe.
- (259) If His beautiful eyebrow is slightly moved by Him, hundreds of worlds immediately come into existence. Actually, in root of every hair on His body, there are hundreds of worlds.
- (260) As soon as His graceful glimpse falls on us, the knot of Pride in our mind breaks up. He makes such an effect that we do not see any other thing in the world! This Shri Hari resides in Vaikuntha.
- (261) He whose name when remembered destroys birth-death chain, action and inaction is uprooted jointly, resides in Vaikuntha as the Supreme Person.
- (262) All the residents in Vaikuntha have four arms. All are dark as the new cloud of rainy season. They wear golden apparel, and all bear the four things viz. conch, lotus, wheel and the mace.
- (263) All have identical appearance. No one can be ugly near Shri Hari in Vaikuntha.
- (264) There are no physical or invisible troubles arising from deities. No distraction by Desire is there, and the wisdom of men and women is equal in this Vaikuntha.
- (265) There is no hunger or thirst, Desire or anger is absent, no suffering due to the duality of pain

and pleasure. Birth and death are also not in Vaikuntha.

- (266) All the Gods are eagerly waiting to receive one kind glance from the goddess Laxmi. This Laxmi is looking after the cleanliness of Vaikuntha so that no sin comes in the divine Vaikuntha.
- (267) In this Vaikuntha the generous and kind Lord of the World lives for uplifting his devotees.
- (268) Even if His name is remembered at the time of death the man is worthy of freedom. The Lord has done like this in case of millions of souls. He is the Lord ruling in Vaikuntha with a earnest desire to help his devotees and
- (269) He fulfills the desire which is particular to a devotee and he loves the fifth Purushartha which is Bhakti.
- (270) Thus the Lord Shri Krishna said I have told you the various worlds, universes and the conditions of Kailasa and Vaikuntha.
- (271) Now you will want to know about the people who are worthy of these various higher heavens and therefore, please listen to that also.
- (272) Eknath says the Lord is now telling Uddhava about the people who reach Mahar Loka, Jana Loka, Tapa Loka, Satya Loka and Vaikuntha.

#### योगस्य तपसश्चैव न्यासस्य गतयोऽमला: । महर्जनस्तप: सत्यं भक्तियोगस्य मद्गति: ॥

- By Yoga, Tapas, worship, Sanyasa, the people become pure and reach the higher heavens viz, Mahar, Jana, Tapa, Satya, and by Devotion my devotees come to me. (14)
- (273) First, to make our mind calm and still, one has to control and regulate the breathing, Prana and Apana movement of Vayu in our body and really one has to break through the six inner chakras of Kundalini and reach the state of Atman.
- (274) But if before achieving the highest state, one meets with death, that Yogi reaches Mahar Loka, Mano Loka etc which are very high and more subtle.
- (275) One who is a householder but bachelor and keeps himself aloof from woman even in dream and one who takes food by begging,
- (276) One who always maintains his ascetic attitude and is desireless and one who does not touch food brought by begging or serves his Guru for learning and attaining self knowledge.
- (277) And he dies before completely having self-knowledge reaches the same Lokas i.e. Mahar Loka etc.

- (278) Those who are family men, but alert in worship of fire by having an Agnihotra, those who keep their mind pure by following their own religious duty and those who give service to Brahmins and worship Gods.
- (279) Those who are religious gentlemen having pity for living beings who speak only truth and are of pious nature, those who try to have self knowledge and are very sincere in the service to their Guru.
- (280) Those who are about to actually gain the self knowledge but suddenly meet death.
- (281) Are prevented from self realisation but they also reach these higher Lokas according to the depth and intensity of their spiritual efforts and the acuteness of their desirelessness.
- (282) Those who go to the forest to live, those who are really desireless, those who are satisfied by only eating roots and light food of vegetables and strictly follow the rules of conduct meant for their Ashrama.
- (283) Those seekers who do penance by sitting in the rain in the rainy season, sitting in water in winter, sit surrounded by fire under hot sun in summer.
- (284) One who does not have any fear that his body will be weakened and in order to attain self knowledge undergoes heavy penance.
- (285) One who is desireless and intends to take Sanyasa with a view to have the knowledge of Brahman But meets his death suddenly before the aim is achieved.
- (286) Goes to higher Lokas mentioned above according to his degree of spiritual Sadhana.
- (287) One who relinquishing everything totally together with the beginning with thought has not to go after death to any other world. He becomes free where he is. But there are some sanyasis who take proper traditional oath of Sanyasa but are not yet free.
- (288) And they are desireless from the bottom of their heart, those who do not touch money, gold or silver even in their dream, those who are always occupied with following the duties of Sanyasis, and those who recite seriously the sacred word "OM".
- (289) When they accept the duty of particular Ashrama, they are never lax in their observance of those particular duties and the steady controlled meditative mind is fixed on Brahman even at the time of their death. These persons reach the Satya Loka.
- (290) Among these, those who are not interested even in the heavenly comforts and divine pleasures of Satya Loka, become free when the Lord Brahma becomes free and others who indulge in the happiness etc of the Satya Loka fall back to this Bhoo-Loka.
- (291) Those who like to enjoy the pleasure even at that high level are not really free and therefore they are pulled down! Then what to say about other ordinary seekers? The chain of birth and death does not allow them to escape.

- (292) Whenever there is attraction to sensation at any level, this going and coming, the birth and the death round is imperative, but when the very desire for any kind of pleasure or sensation is dead, all the four kinds of liberation come and serve that man.
- (293) Where, in a particular Loka the person achieves disinterest in the pleasures available there, the persons go to the higher Loka and from that Loka where attraction to sensations arises, the further progress is stopped and they are pulled down to this world.
- (294) O Uddhava, but the case of my devotees is different. They are not bound by any other states in any other Loka. My devotees surely, without mistake come to me only.
- (295) Those who have some personal aim, some selfish desire in the worship they do for me, have to remain satisfied with the fruit of their desire which is as a Law given to them by me. But those who are unselfish reach total unity with me.
- (296) I always remove the desires of my devotees by fulfilling them once for all and make them unselfish and then only I, the Supreme Person take them to my abode.
- (297) O Uddhava, it was in this way that fulfilling the sexual desires of Gopis I made them free of that bondage, the desire which binds everybody, and gave them Sayujjya Liberation.
- (298) Without verifying whether I practised debauchery with them or I killed out their very desires, ignorant people criticize my behaviour and accuse me of adultery.
- (299) If my devotees like Salokata Liberation I take them to Vaikuntha. If my devotee wants Sameepata, I have the pleasure of being their friend.
- (300) O Uddhava, as I like you because I want to talk friendly private things, sweet things in my mind with you, so, similarly I love that devotee to have any time the sweetest dialogue.
- (301) If my devotee wants Saroopata, I give him four arms and give him the lotus etc and make his as beautiful as dark cloud,
- (302) I give him crown, ear-rings, waist-band, yellow apparel with golden border, rings around ankles, Kaustubh gem.
- (303) The shape of the body, virtues with their signs, courage, valour, serenity are also given, which are similar to my ornaments, and he appears just like me in all respects.
- (304) If Laxmi, my spouse would look at us both, she would not be able to recognize me separately. My servants stop in their service because they cannot find out who is the devotee and who is the Lord -, myself.
- (305) The attendant who holds umbrella over my head is also confused if my devotee is with me, as to who is his Lord and who is the devotee. And the man who uses feathered fan (Chawri) cannot make out whom he has to serve.

- (306) Brahma and other deities come to bow before me but they also cannot identify me and this devotee.
- (307) We cannot know which is the first candle and which is the second candle lit by the flame of one candle, similarly when the devotee attains SAROOPATA (identical appearance), others cannot make out me separately.
- (308) Just as the image in the mirror being exactly similar to the object in front of it, we feel that the image is itself the object, Saroopata is such similarity!
- (309) (Though the Lord gives this Saroopata to the devotee, he does not give him the Shreevatsa sign, which is the symbol of the kick of the Brahmin Bhrugu).
- (310) The Lord Vishnu says I have no power to give that imprint of the foot of the Brahmin on my chest to others. Only Brahmins can do so. If the devotee holds with faith in the heart, the feet of the Brahmin, he will get the sign by the grace of the Brahmin.
- (311) In this Saroopata state, the only difference is "Shreevatsa" imprint. He who has this is the Lord and the other is the devotee.
- (312) Though "Saroopata" state is gained there is still the notion of duality as "This is God and That is his devotee".
- (313) So as long as this notion remains in the mind of the devotee, the term Saroopata is not yet fully applicable. So long as the consciousness does not grasp the essential unity, the devotee does not enjoy the highest bliss, the highest joy.
- (314) The wise devotee therefore does not seek only Saroopata. He prays for the final state of Sayujjyata. I know the details of this extra ordinary state and now I shall tell you about it.
- (315) This ecstasy of this state is only known by myself. O Uddhava, I shall tell you!
- (316) Though the bodies of the devotee and the God are identical with each other, there is in the mind of the devotee, a sense of "I am" and "the God is separate from me". So, wise people do not give much value to Saroopata".
- (317) My devotees do not touch duality. They become one with me and that is itself the true and highest worship of Me.
- (318) The devotees and the God are one and only one, eternally, ever perfectly united, but those who create a sense of duality, are really to be considered as without devotion and bound by Maya.
- (319) The categories of devotees are only within the field of Maya and only those who worship me being united and undivided from me, attain Sayujjyata.
- (320) Sayujjyata is for them who feel same sympathy for the king and the pauper, and do not

criticize anybody or applaud anybody, and are not proud about their body or separate consciousness.

- (321) He who considers his body as false as our own shadow, seemingly attached to the body, and is not attached to it, reaches this state.
- (322) The shadow is born together with us, and is always with us, but generally, nobody feels proud and says 'This is my shadow'. Similarly, one who is not disturbed by what happens to his physical body reaches this Sayujjyata.
- (323) O Uddhava, please understand that he, faithfully, and devotedly worships me dropping all his attachments to objects of senses.
- (324) This state can be reached only by a person, who does not see I-ness in his body, and Youness in any other Being.
- (325) O Uddhava, my consciousness and his consciousness are equally vast, and that is why he is having Sayujjyata.
- (326) He has no desire that his body should look like Lord Vishnu. He knows that the body of Lord Vishnu and his own body are unreal, and, therefore, he does not desire Saroopata.
- (327) If we ourselves think about this matter, we realize that any physical body as such is everywhere unreal. Then where is the scope for similarity of appearance between man and God? And how will any wise man pray for it?
- (328) When this state is achieved, the person does not find any place empty, where Brahman is not. The definition of Sayujjyata is to see ourselves everywhere in every creature.
- (329) Such a person looks at thousands and thousands of figures and bodies by which the world is filled, but realizes that all this is within him, and he is unbroken, continuous universal Atman.
- (330) One who feels that occupying everything in and out is himself, he is the Atman of all the living and the non-living in all creatures, finds that this highest state is living with him in his house.
- (331) Only the man, who has the concept that he is singly occupying the entire world without division can reach this state.
- (332) In short, I give my devotees everything that my devotees ask or wish for whatever they want according to their natural thinking. So, as described, my devotee attains all the four liberations.
- (333) There are other devotees also whom I love, whose power of devotional involvement is such that they are always indulgent selflessly in my worship.

- (334) These great devotees do not care about the three types of devotion, in which the devotee is in difficulty, or the devotee is inquisitive about Me or the devotee wants to achieve the human perfections. They simply, without any motive and with great love always worship me.
- (335) They do not desire the stages of liberation known as Salokata, Sameepata, Saroopata and even Sayujjyata but only selflessly worship Me and this is the real devotion.
- (336) The effect of worship is very miraculous. By love more love is created towards me and every moment the joy of love goes on increasing.
- (337) Such a devotee, in the ecstasy, gives up his whole life but his trust in me is so great that he does not care a bit, his mind is never sorry about anything given up in this way.
- (338) His confirmed faith makes him think that he himself and Me, as Atman and as God are permeating in every creature. This faith is never moved, is never spoiled though others may make efforts to create doubt distrust and disbelief in him.
- (339) He is so great in his attitude that all men and women are for him, My living images and he has so much respect for Me dwelling in all these creatures that he offers salutations most humbly even to dogs and swine.
- (340) These devotees simply discard liberation, freedom at any level in the extreme force of their emotions for me.
- (341) However great the calamity may be, they are not afraid, nor do they request others for any help because they believe that all these calamities are nothing, faced with the din of the name of Rama.
- (342) Such a devotee calmly continues to recite my name with love even if there is total catastrophe or the Earth may collapse before his eyes.
- (343) When I see such loyal one-pointed love I am won over by him and without considering his caste or status I run to his home to meet him.
- (344) Such devotees have not to go to Vaikuntha. I make their home Vaikuntha itself. Then the dawn of knowledge arises there and groups of saints begin to gather.
- (345) Upanishads make friends with them and Religion comes to stay happily with them. Further such great devotees like Narada, Sanaka etc have great love for their Lord.
- (346) Such devotees loudly proclaim the importance of repeating the name of God, sing about my fame with great love and as the name of Rama is ruling in their mind the troubles arising out of pain and pleasure do not remain there.
- (347) When there is such devotion, the Atmic bliss runs with love towards them and forgets to leave their house.

- (348) Every blemish which comes and tries to spoil their character actually becomes their virtue. This is the complete happiness in my devotion.
- (349) All the four liberations come to serve them in their life and whatever objects these devotees use or experience become part of the Sayujjyata, which is their servant.
- (350) Though all powers and all pleasures and capacities become their housemaids such devotee does not turn their attention to them, their whole faith is in the devotion only.
- (351) I also love these devotees and whenever such devotee looks I myself become the object of their sight.
- (352) I become the speech of such devotee. I live in and out of his speech in the form of the content and the meaning of their sentences.
- (353) He may play with pebbles. I become the pebbles and I release from bondage of this worldly life of the man towards whom this devotee looks with grace and kindness.
- (354) I shower happiness wherever he glances and I myself uplift and take him to the highest state that man about whom he intends to do so.
- (355) Even if such devotee is faced with slight nuisance I jump to remove that trouble. Not only this but I release from bondage those people who recite the name of that devotee.
- (356) My care about these devotees is like the love of a mother for her little child. I do not hesitate to do any work to serve them.
- (357) As the mother pampers her child I also do so in case of my devotees. I like their love for me and various offerings in the performances of worship are not so important to me.
- (358) I am the body and he is my Atman. I like a devotee who loves me and all the greatness of devotion reaches its limit in that love.
- (359) I love such devotee that I become a fortress to protect him from death.
- (360) To protect such devotees from Death and destruction, I guide them towards the path of realisation of Absolute Brahman and bring them to the state of Unity with me so that they live in the bliss of the Atman.
- (361) Then whatever he normally does in his daily life is itself my worship. Whatever he looks at, becomes seeing Me only. Whatever he speaks becomes prayer to me.
- (362) Whatever meals he takes is offering food to me, and his sleep is his trance in my meditation.
- (363) Even the closing and opening of his eyes is liked by me. His breath the inward and outward movement of his Prana is very pleasurable to me.

- (364) I, the spouse of the Goddess Laxmi become very pleased by the natural state of the body and mind of my devotee. I love these loving devotees and this love is very sincere.
- (365) Those devotees who are beyond the desires to fulfill the four aims of life and beyond the four types of liberation are very dear to me, and only they become united with me.
- (366) When the river Ganga merges into the sea it does not remain separate but becomes the sea and happily moves with the tide in the sea. Similarly such devotees merge into me and enjoy the happiness of devotion within my consciousness without being separate from me.
- (367) A fresh young lady is enjoying her youth with all her mind and every part of her physical body, entirely self-centered; similarly my devotee becomes one with me and still enjoys the bliss of devotion.
- (368) Or, the moon herself knows and enjoys the 17<sup>th</sup> facet of nectar like joy; similarly my devotees enjoy the state of devotion while merged into me only.
- (369) Water is the same everywhere but at Prayag, it is so sacred that it washes the sins of all who take bath in the river there. Similarly, by being united with me, my devotees rise to a very high level of existence.
- (370) When such devotees are thus very keenly devoted and united with me in meditation, they are able to release from worldly bondages, other men who are pious, religious and very humble!
- (371) There are treasures at many places in the earth but unless a man born with his feet first looks for it, no treasure is visible. Similarly Atman is obviously actually a fact but unless the Guru blesses, it cannot be so realized!
- (372) O Uddhava, when the devotees shun all the human achievements and all the four stages of liberations, and yearn for Devotion which is beyond these, and the fifth achievement, I love those devotees.
- (373) Such is my liking. Such devotees are dear to me. Though I am free from any desire, this one liking is in Me as an exception.
- (374) We are guests fully attached to love and we are servants of devotional emotion. I loyally serve the devotee who is solely and one-pointedly merged in me.
- (375) My name is Atmaram, one whose all desires are absent, being destroyed totally, but I have a liking for loving devotees!
- (376) I accompany such loving devotee treating him as my equal. I tenderly give him my own blissful state, because I am Love! Love is my own natural nature!
- (377) Love is more valuable than my person. I cannot be equal to his love. So, if I cannot give him my blissful state, I serve him as a very faithful servant.

- (378) Only I know and no other knows the real significance of the tenderness of love and the nature of that emotion.
- (379) What was the necessity for me, Free as I am, to be interested in the company of Gopis! But their love was the purest! O Uddhava! That is why I was happy in their company.
- (380) Was Kubja beautiful? But her love for me is beautiful and I loved her and emancipated her. Was it for sexual pleasure that I was entertaining and praying for love of Radha in the Vrindavana forest? No! It was for her divine love!
- (381) Actually Gopalas did not know the scriptural methods of my devotion. It was only pure innocent love, for which I took morsels from their plates and was very much in love with them.
- (382) Did I owe anything to the father of Pandavas? But I took all the troubles to help them! I bowed to my poor friend Sudama was I under any obligations by him? No!
- (383) Was I a hungry pauper that I was asking for food from the wives of the Brahmins performing Yadnya? I am prone to be attracted to pure devotion. That is why I went to them asking for food.
- (384) I was tied by Gopis by their ropes. At that time was I so weak as to be held by that rope? But I was bound by a very thin thread of their love, which I respected and reciprocated.
- (385) I did not owe even a farthing to anybody. I was taking care of the horses of Arjuna. I even lifted the used plates of dinner in the palace of Yuddhisthir. Thus I love those who love me.
- (386) I have so much affection to my loving devotees that it makes me forget even the social shame or manners. I so much like to serve them that it makes me forget many of my more important missions.
- (387) A mother put various ornaments on her little child and carries it out of love even on her shoulder. At that time, even if the child urinates or otherwise spoils the clothes of its mother by sputum etc she does not mind it. Similar is my love for my dear devotee.
- (388) I am the servant of my devotee because of my love and I am always at attention to guard them on all sides.
- (389) O Uddhava! No doubt, all Yadavas belong to my big family but you are the only among them fortunate to receive my tremendous love because your feeling for me is equally great.
- (390) Listening to this monologue of his Lord, Uddhava suddenly embraced His feet whereupon, Shri Krishna was also swept away by emotion and held him tight in his embrace.
- (391) The heart met heart, the body embraced the body, the mind was merged into mind and the bliss of Atman was simply overflowing.

- (392) Krishna forgot Himself and Uddhava also forgot himself. The sense of duality was gone. They merged into the self-bliss.
- (393) The sense of the Lord and the servant, the vision of duality, division was closed. With the Unity of Atman, both met on the throne of the empire of devotion.
- (394) The four sheaths of Atman were forgotten.
- (395) Then that which is full of bliss, that which has no beginning, no middle stage nor end, became manifest.
- (396) But wonderful was the power of God, the Lord Krishna. He prevented the total merger of identity of the disciple Uddhava, because he thought that he would not get any other devotee like Uddhava.
- (397) He thought "How I can get any other devotee like Uddhava? With whom can I talk at length the sweet stories hidden in my heart?".
- (398) Uddhava will keep secure with himself, the self-knowledge which I am telling him now, even after I go to my own original home". He, therefore, kept Uddhava aware of himself.
- (399) The Lord patted Uddhava on the back and then coming out of that state of unity, Uddhava remembered himself.
- (400) He said "O Lord Shri Krishna! Victory be to you. Please bless me in such a way that the happiness which you gave me should remain with me at all times".
- (401) There upon the Lord said "O Uddhava, I have given you the secret of self-knowledge because I love you. This is called the fifth life-time achievement of man".
- (402) This is beyond Vedas and scriptures and all gods. By this love and devotion, I am won over by the devotees.
- (403) To achieve this unity with me, one should have love for me in one's heart, then the illusory four types of liberations do not attract the man, and all other desires also come to an end.
- (404) As soon as the name of my devotee is heard, calamities run away. Who can divert my devotee to any other achievement than the Supreme Unity with me?
- (405) I give my grace and benediction to the devotee, who loves me with undivided attention. My devotees can never be away from me.
- (406) It is possible that Vedas may present problems about what to do etc., to other people, but they cannot stand against my devotee on whom I bestow my full grace because Veda came into being from my breath.
- (407) Those devotees, who have some desires for certain fruits, enjoy those fruits, and then

become desireless. In short, they come to me. There is no other place to go.

- (408) Duty which is laid down by scriptures actually becomes his servant. Vedas which dictate how the actions should be performed stand obediently in his yard. My devotee has no other place except me.
- (409) Actions as such become binding only to those, who have no love for me. Those who are not my devotees suffer from their actions, and go elsewhere.
- (410) Where there is true devotion, karma has no effect. That is why my devotees come to me.
- (411) As my devotees see me in every being, how can action bind them? Karma becomes dead before them. My devotees have only to come to me. And it is most natural and automatic.
- (412) One step my devotee puts forward, and thinks that it is not he, but the Lord has walked, the Lord who is responsible for all actions. Thus the devotee is not tied by the karma.
- (413) Eknath says "The Lord Himself explained in this way, how the devotees are loyal to Him".
- (414) In Bhagawat geeta, the Lord has promised Arjuna that "My devotee is never lost on the path of liberation. (Chapter -9, verse -31) That principle is true, because in a way, he does not allow his devotees to be lost".
- (415) In the case of Ambareesha, when the Lord came to know that Durvasa had uttered a curse on that Ambareesha, He hastened to protect Ambareesha, and used his Sudarshan Wheel, to punish Durvasa.
- (416) In order to avoid all the troubles of taking births again and again for Ambareesha, the Lord Himself took various incarnations. Thus he does not spare any pains in the duty of helping his devotees.
- (417) The main fact on the path of devotion is that the Lord protects his devotees in all respects. Eknath has surrendered himself to Janardana, because the deep emotional feeling of love is important on the path of devotion.
- (418) That devotion which has no real love for God is hypocrite's devotion. It always remains unboiled like a bad grain, when the grains are boiled.
- (419) Listeners may please not find fault with me on speaking so extensively on one or two words in the Sanskrit verse.
- (420) You are requested to please condone my indulgence, because the hidden meaning of those two words. मद्भत्तकस्य मद्भति: | is very strange!
- (421) Sirs, devotion is my mother. She is breast-feeding me, and she has given me so much importance, that I have not described it enough.

- (422) How can an ignorant person like me say in praise of devotion enough to cover its greatness? So, the listeners may please forgive me for my inability.
- (423) Devotion is my mother, and I am describing her greatness in my ignorant babble, that also taking the help of this great book.
- (424) Love makes one forget oneself. I sweep the memory of the memory, and here also the main purpose of commenting upon the Sanskrit verse was forgotten and the secret of devotion broke out in the words uttered by me, everything guided by the Lord.
- (425) Just as a mother teaches her child to talk, Devotion has taught me to speak. So whom should I blame?
- (426) He, who openly discusses how the mother loves, is not a wise man. So, it is better to accept my mistake here.
- (427) My mistake cannot be denied and I should not deny it. But my great Guru has not kept scope even for this.
- (428) This is because in admitting my fault, my pride that all this is my own speech, will be attracted to me. But the Guru does not tolerate pride of the disciple. He has wiped it out from my mind.
- (429) I should not feel proud though the description on the subject has been completed; I should not praise myself. The Guru has taught this well and discarded my pride.
- (430) Now I am not the speaker of even these sentences! Really I an NOT AT ALL here. My Guru knows this very well.
- (431) The listeners here said What a wonder! You have really explained very clearly the secret, the essence, and the nectar of the devotional feeling.
- (432) It is well-known that Bhagawata Purana is mainly about the path of devotion. You have made clear to us the eternal happiness of devotion, like a fruit kept on the palm of our hand.
- (433) You have really obliged all. In order that women and people of lower classes should benefit by it, you have given the most important principles of the devotional path.
- (434) As you have taught all the main principles of Devotional path, all the saints and listeners have become very happy!
- (435) The Lord Shri Krishna has kindly made you His devotee and thus you are able to sing in praise of devotion so rightly.
- (436) Every word of devotion used by you has a meaning deeper than the joy of Brahman and as it is mingled with the feeling with love, we experience the great tide of the joy of wisdom.

- (437) When you begin to speak about the devotion with the unity with Atman, even the heart overflows with love and in the flow of this description you have forgotten the text of the verses.
- (438) We have understood that you are having such deep love for God that in the eagerness of describing the importance of devotion you lose reference to the context.
- (439) The more you talk about devotion, the more you are inspired! How can one say enough?
- (440) When the listeners and the speakers are all merged in the description we feel more interested in it,
- (441) When there is unity in the ecstasy, who will say that it is enough when nectar is being served!
- (442) No doubt by your love the description of devotion has surpassed limits, but now please check your inspiration and resume speaking about the text of the book.
- (443) Upon these instructions of the saints, Eknath humbly bowed before them and said "it is good that you reminded me; otherwise this description would have been continued unabated.
- (444) I have described the easiest way of devotion by which one attains unity with the Lord while dwelling upon the terms भत्कियोगस्य मद्गति: (I am the final aim on the path of devotion)
- (445) If one does not follow this path rows and rows of Jeevas are tied by the Three Gunas and are born in this world again and again. (The Lord is now describing their plight)

मया कालात्मना धात्रा कर्मयुक्तमिदं जगत् । गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥

- This Universe which is tied with karma by me as the Ruler, as the Time, is drowned and lifted from the stream of the three gunas. (15)
- (446) I am the holder of this world. As Brahma I create it. As Vishnu I nurture it. As Rudra I withdraw it.
- (447) The three Gunas is the very nature of Kala (Time). And I am that Kala and following the three gunas I decide to create, to nurture or to withdraw this world.
- (448) The action born out of desires of the people is very strange. It is the main string by which Time controls everything. It has erected this worldly life, which is made up of and bound by three gunas.
- (449) It is by the Guna and karma that a Jeeva can raise to the heavens and it is by then only that the Jeeva goes to hell. Because of these two factors the Jeeva has to face the calamites involved in various types of births.

- (450) When he enjoys the pleasures in the heaven and slowly raises upto the Satya Loka it is called the lifting up.
- (451) When the Jeeva goes downwards taking births as animals, birds, tree, germs and even stone and finally goes down to the great hell that is called drowning.
- (452) The various births and deaths which are to the lot of Jeeva in this upward and downward movement is the function of Prakruti and Purusha and it is that force which compels the Jeeva to undergo all the troubles.

## अणुर्बृहत् कृश: स्थूलो यो यो भाव: प्रसिध्यति । सर्वोऽप्युभयसंयुक्त: प्रकृत्या पुरूषेण च ॥

Meaning of the Verse:

- Whatever may be the size of the form which a Jeeva takes, either very minute or very large, either thin or big, it is always having two factors in it one is Prakruti and the other is Purusha. (16)
- (453) The term Anu means very minute, Brihat means very big, Krusha means thin and Sthool means heavy and large.
- (454) So, whatever form is manifest with a name and form is having Prakruti and Purusha as the two factors mixed with each other.
- (455) What is called the world is formed by the admixture of two things i.e. Prakruti and Purusha only. There is no third thing.
- (456) Now, the Lord is going to tell about that Supreme thing which is beyond these two and is unbroken, without any division.

### यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन् । विकारो व्यवहारार्थो यथा तैजसपार्थिवा: ||

- That which is before the beginning of the forms, is in the state of the form and remains the same after the form comes to an end is the Reality. The modifications in the forms and categories like Tejas and Parthiva etc are useful in the worldly affairs. (17)
- (457) This world made up of Prakruti and Purusha is subject to destruction both in the formation and the state of existence, as well as at the end.
- (458) Gold which is used to make an ornament is gold before the ornament is made, it is gold while in the ornament and though the ornament is melted.

- (459) There is earth-clay before making a toy Gokul from it, and when that Gokul is broken down, it is the same earth which remains.
- (460) Though we see the form of Gokul it is clay only. Similarly, only Brahman exists before the creation of the world, in the state of existence of the world and after the end of the world.
- (461) This world which is formed with so many varieties of modifications due to the three Gunas is as unreal as a dream.
- (462) Avidya is the cause of all disturbances. If we try to prove these disturbances as true then Avidya will have to be taken as true.
- (463) But all wise people know that the very name Avidya shows that it does not exist at all, but ignorant people think that it is real.
- (464) Avidya does not exist as denoted by the name of Avidya and Brahman is Real because it is Brahman. The Lord is now telling what is the Reality.

## यदुपादाय पूर्वस्तु भावो विकुरूतेऽपरम् । आदिरन्तो यदा यस्य तत् सत्यमभिधीयते ॥

- That from which the world comes into being as a disturbance in the original state and that which is in the beginning as well as at the end of the manifest world is called the reality. (18)
- (465) When we are dreaming we experience many identities of ourselves though we are one. Similarly when you look to the creation as truth it is not reality but THAT from which this creation has appeared is the Reality. It is Brahman.
- (466) Taking another example of thread and cloth we find that cloth is nothing but threads from end to end. Similarly there is no other thing in this apparent world except one Brahman.
- (467) Similarly, from Brahman everything is seemingly coming into existence but there is nothing but Brahman. There is no second thing.
- (468) Cloth is apparent illusion, while essentially the thread is the truth. O Uddhava, Brahman is truth and Prakruti or Maya is unreal. That which is at the beginning in the middle and at the end, unmodified and pure is the truth.
- (469) Take a wooden doll. All the limbs of that doll are wooden. Similarly Brahman is not changed though we see varieties of forms in the manifest world.
- (470) Our body is one and our limbs are not different from the body though they appear different. Similarly, Brahman is only one but appears as various forms.
- (471) We see waves upon waves on the surface of water, but in them there is only water.

Similarly, by the very Nature of Brahman all the forms in the world appear as separate things.

- (472) Brahman is one eternal in the creation, the duration and at the end of the world, just as water is throughout everywhere.
- (473) In short, Brahman is reality and worldly life is false. The Lord said that in the cause and effect there is no essential difference.
- (474) If the effect is identical with the cause, how can Maya be separate? To answer this doubt the Lord said that the world is nothing but Brahman in its manifest appearance.
- (475) People say that Brahman, Maya and the movement of Time are all the three without beginning. But that statement is not logical. For this, the Lord further explains.

#### प्रकृतिर्ह्धस्योपादानमाधारः पुरूषः परः । सतोऽभिन्यञ्जकः कालो ब्रह्म तत्त्रितयं त्वहम् ॥१९॥

- The well-known material cause of this Universe viz. Prakruti, he who presides over the Prakruti, viz. the Supreme Person and the time-spirit which manifests the Universe all these three are the same as I myself, the infinite. (19)
- (476) Maya cannot be ever seen separately from Brahman. It increases the functions of Gunas only under the cover of Brahman.
- (477) The Brahman is the controller of Maya. So, Brahman is Purusha in other words. Prakruti is very dear to the Purusha.
- (478) Brahman and Purusha are one. The two names indicate only one thing.
- (479) The two names viz. Maya and Prakruti indicate only Maya. This Maya shows that its nature is of Avidya and thus the name Avidya is identical with Maya.
- (480) Please remember that Maya is the Power of Brahman not separate from it at all. It is always merged and unified totally with Brahman.
- (481) As bravery of a brave man is not different from him, so the power which is Maya is always one with Brahman.
- (482) Though it is within the Brahman the creation does not happen unless it is disturbed and it is the time spirit which disturbs the root matter which is Maya. From time and within the time people are born.
- (483) The time is also the power of Brahman which causes disturbance and shows how forms are

created and come to an end after some duration.

- (484) As only king can control the price, so only Prakruti can control the time-spirit. And if Prakruti helps, one can go beyond time.
- (485) If we see carefully, the time spirit and the Paramatman as well as Prakruti, are one unit.
- (486) Brahman, Maya and time are one but the difference between them is apparent and irrelavent.
- (487) Brahman is alone. The division of Prakruti and Purusha is caused by time. When you look at them as one unity, you see me there as Paramatman.
- (488) I am the Absolute Brahman before creation. I am the Brahman as the original cause of creation, and I am also the Brahman appearing as the world. Thus in me alone, people can see various facets.
- (489) By my own power, the creation comes to an end, and I remain as Absolute Brahman at all times.

## सर्ग: पूवर्तते तावत् पौर्वापर्येण नित्यश: । महान् गुणविसर्गार्थ: स्थित्यन्तो यावदीक्षणम् ॥

- The process of creation continues in order of succession (from father to son) for the sake of the embodied soul (that undergoes birth in various species); till the life of universe comes to a close as I will it. (20)
- (490) This worldly life is so extensive, so continuous, unbroken by way of succession that it has become very difficult to overcome.
- (491) Why has this worldly life become so hard to get rid of? The Lord said -
- (492) "The mind is caught in the desires because of attachment to objects and that desire is attached to the body, and because of that, the scope of this mundane life "grows tremendously".
- (493) When the pride of physical body becomes uncontrollable it imposes the limits of Jeeva on the Pure Shiva and increases the number of births and deaths in various categories of life.
- (494) The God Brahman has created and developed this unbelievably, unsurpassable network of worldly life, and it is going to continue as such till the life period of that God Brahma comes to an end. It will be destroyed only when whole universe will be annihilated.
- (495) This annihilation is of various kinds. One is ending at every movement, the second is ending by the end of the day. The Third is ending by volitional action by man intentionally ending

his attachment and there is another ending which is circumstancial.

- (496) But the total universal annihilation is far vaster and greater than all these types because everything in this Universe is finished and not a thing remains nor anybody is there to observe it.
- (497) Now, why is it that this Universal annihilation is followed by creation of high and low categories of life at the beginning of the new creation, which is called kalpa?
- (498) Even in this total destruction there is still remaining something. That something is the seed of desire and it is dormant for certain period within the Ignorance.
- (499) The Kalpa or new creation is begun from that seed of desire. Actually, I made myself look at that subtle cause of the origin of creation, the beginning of Time, by taking the incarnation as God Brahma. That looking is the force of overseeing of whole creation, the Divine Will.
- (500) Just as in the rainy season various kinds of grass and little herbs grow profusely, become ripe in the Sharad season, and in the summer the tiny seeds of this grass remain dormant in the soil.
- (501) Those seeds are lying under the surface of the soil but we cannot see them; similarly, the creation, the manifest universe remains invisible and dormant as seed of desire.
- (502) Just as those seeds become grass in the rainy season, and they are similar to the plants and grass of the last year's season,
- (503) Similarly the beings and inanimate things are manifest again at the time of new kalpa, similar to earlier kalpa.
- (504) As the creation, is not totally destroyed but remains Unmanifest, even at the time of Brahma's annihilation, this Sansara or existence of the world is called Ananta (endless) by the Vedas and science.
- (505) But there is total ending of Time and the Universe and that is why the
- (506) word Eekshana is used in Sanskrit. स्थित्यन्तो यावदीक्षणम् Means if there
- (507) is real blissful glance by the Guru, then the existence can be ended.
- (508) When complete knowledge of Reality (i.e. Brahman) is attained, that state indicates that for that man, there is no world existing at all. Brahman is there, even without the name as Brahman. And I and you are no more.
- (509) Then where is the scope to talk about Northern Pole star Dhruva and its peripheral starsystems? There is no Vaikuntha or Kailasa. Even there is no Reclining Vishnu!
- (510) The concept of I and You are ended. God, Devotee and devotion are no more! The image

and its imposed qualities have no place in that Supreme Brahman which alone is permanent, beyond Time.

- (511) The statement that the world had come into existence becomes a lie and there is no likelihood of its coming into existence at any future time!
- (512) This is the state of highest and ultimate annihilation. Only people endowed with the blessings of the Guru are able to understand this.
- (513) As this state is of Supreme extinguishment or Pralaya, O Uddhava, all are not able to grasp what it is.
- (514) When one loses the sense of I and the sense of "My", there are no concepts and imaginations in one's consciousness, and only he who is rich with self wisdom is able to gain this state.
- (515) To say that "this will happen when our body dies" is totally false. This is possible only while living.
- (516) Then only the seed (of desire) of this worldly life is burnt. Now I shall dwell in detail upon the Total Brahma Pralaya.
- (517) The Lord wanted Uddhava to know well that in that cosmic annihilation, only Brahman remains. Thus he speaks further.

विराण्मयाऽऽसाद्यमानो लोककल्पविकल्पक: । पञ्चत्वाय विशेषाय कल्पते भुवनै: सह ॥

- When gazed on by Me (as the time, the destroyer), the cosmic egg, in which the creation and dissolution of the worlds take place, becomes fit along with the various worlds comprised in it, for this integration into the five elements. (21)
- (518) This entire stupendous Universe, the cosmos with all the fourteen levels of life is ideation, conception and creation of the time-spirit and it is the same Time spirit which maintains it and does all the actions needed for its destruction.
- (519) You will ask "What is this Time?" My answer is that I am myself the essence of that Time and in that form or aspect I looked at the creation with an intention to destroy it. (Universe)".
- (520) It is this Time that, by his power has created the five different elements and are maintained by it only; but when I withdraw my intention to protect and look with an intention to destroy, all the five elements are totally disturbed.
- (521) Just as there is a sequence in the creation, there is a sequence even in the destruction. (The Lord is going to tell, how the elements are merged into larger elements)

## अन्ने प्रतीयते मर्त्यमन्नं धानासु लीयते । धाना भूमौ प्रतीयन्ते भूमिर्गन्धे प्रतीयते ॥

Meaning of the Verse:

- When destruction of creation starts, first the mortal body is withdrawn into the food. The food is reduced to seeds. The seeds get merged into the soil, and the soil, the earth is reduced to the subtle state of smell. (22)
- (522) The Lord said "When I look at the Universe with an intention to destroy, there is absence of rain and food is not sufficiently produced. When there is lack of food, the bodies also become weak".
- (523) When the food is not available, the bodies of beings die, with their breath stopped.
- (524) When food is not grown, the grains remain as seeds under the soil. But they also get merged into the soil for want of water.
- (525) Then there is as if the 12 suns gather together and the heat turns everything into ashes, what to say about grass!
- (526) By this extreme heat, all the nether worlds become hot, the head of the great serpent 'Shesha' is scorched and the poisonous flames are vomited by that serpent.
- (527) That fire burns everything on earth, and the earth is turned into ashes.
- (528) Then the earth is no more seen as earth, but it is merged into smell. The Lord now goes on to describe "How the smell becomes merged into water".

### अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे । लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥

- Smell gets merged into water. Water is reduced to taste. Taste gets merged into fire, and fire is withdrawn into colour (or shining) (23)
- (529) At that time, great clouds with thundering tornados collect in the sky from all the directions, and there is rain at the heaviest speed as if they are burst. This downpour continuous for hundred years. All the seven seas are united as one big body of water.
- (530) Then everywhere, there is only water, and the smell of earth also ends. This is the state of further destruction.
- (531) The clouds which are cyclonic, turn all the seas into one big ocean, and the clouds themselves through the rain come to end in that ocean.
- (532) Suddenly, a great fire rises and all the water is evaporated leaving only the principle or

element of taste in its abstract form.

- (533) That state is gutted in the fire and the whole world is only fire.
- (534) Then the fire itself ends, and is enveloped in the wind.
- (535) The great forceful wing is created and the element of fire is no more. Only the Tejas (the brilliance) remains.

## रूपं वायौ स च स्पर्शे लीयते सोऽपि चाम्बरे । अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥

Meaning of the Verse:

- The brilliance merges into wind (air), the air merges into the element of touch, and it also merges into the ether or space. The space (sky) remains as the element of sound, and that also together with the senses merges into the root or the origin of the sense organs, which is the Rajas quality. (24)
- (536) The element of brilliance is enveloped by air and the form is lost. Then at the place, where the whole world was existing, only gas or air remains. Thus the planet is invisible and only there is a vortex of air, gases in the space.
- (537) Then the air in all its subtle forms is swallowed by the space, but the element of touch remains.
- (538) That element of touch is gulped in the space and particular space is also sublimated as the principle or the element of sound. (The element of sound is Pranava or OM to be specific)
- (539) When we close all our five fingers, they form a fist. Similarly, all the ten senses and sense organs are gathered together in their origin of Rajas Guna.

## योनिर्वेकारिके सौम्य लीयते मनसीश्वरे । शब्दो भूतादिमप्येति भूतादिर्महति पूभु: ॥

- O Gentle one, the causes (the gods) of the organs are merged in their controller the mind, which is a product of Sattwik, Ahankara, (and they are ultimately merged into that Ahankara). Even sound returns to the state of Tamas Ahankara, which is the cause of the elements. All the three Gunas are merged in Mahat-Tattwa (the cosmic intelligence) (25)
- (540) The Sattwik mode (Guna) when disturbed creates the mind and the Gods presiding over various organs; this Sattwa is merged into the mind.
- (541) Mind is the king of all organs. The Jeeva and Shiva are also the concepts of mind. Therefore, in Sanskrit Verse, the mind is called the Ruler or God.

- (542) The deity of the mind enters into Sattwa which is the cause of it. The effect merges into the cause.
- (543) Now, the element of sound mentioned earlier enters the Tamas. O Uddhava, please remember the process that at the time of total withdrawal of the creation, the effect merges into the cause as a rule.
- (544) Ahankara, which is powerful because of three Gunas is the most beautiful to disintegrate.
- (545) It is the ego, the sense of pride, the Ahankara, that gives importance to Shiva, binds the Jeeva by the attachment to physical body, and misleads the whole world through the sense of I and myness. That's why it has become so powerful.
- (546) If this Ahankara is utilized for spiritual purposes and one says that, "I am the Brahman", this very pride will destroy the bondage of the worldly life!
- (547) For example, if a robber is employed as a friend and given the work of protecting our wealth, he becomes a powerful guard, who prevents other robbers. Similarly, when the pride is tuned to spirituality, there is no fear of worldly life.
- (548) O Uddhava, I have described the importance of ego, because it is very powerful
- (549) Now, the pride of all the three Gunas becomes one, and merges into Mahat, and becomes one with it.

## स लीयते महान् स्वेषु गुणेषु गुणवत्तम: । तेऽव्यक्ते संप्रलीयन्ते तत् काले लीयतेऽव्यये ॥

- The great Mahat containing the potency of knowledge, and karma is reduced to the three Gunas, which are its cause. The Gunas get dissolved into the unmanifest and the unmanifest merges into the Kala (Time-spirit), which has now ceased to operate. (26)
- (550) The Mahat principle, which is caused by the Gunas, which are in the state of equilibrium, and because of that merger, it naturally becomes absorbed in the root-Maya which is called unmanifest.
- (551) When all modifications and forms are extinguished and only the seed of creation remains invisible, that is called Avyakta (unmanifest)
- (552) There is no banyan tree, no growth, no top, no root, no leaf, no flower, only the seed is there. Similarly, the creation remains unmanifest.
- (553) As the seed of banyan tree is very small, nearly not visible to our eyes, so is the seed of creation invisible for the Jeeva.

- (554) The seeds of various types of grass are not visible in the summer season, but it is there in the Time. Similarly, the seed of the world is invisible made so by Time. It is one with Time-spirit.
- (555) This world is created by the Time-spirit and made invisible by the Time-spirit itself, and remains in its power.
- (556) Please see! This is called the Avyakta merged into the Time. O Uddhava of long arms, this Time-spirit is merged into the Purusha.

#### कालो मायामये जीवे जीव आत्मनि मय्यजे । आत्मा केवल आत्मस्थो विकल्पापायलक्षण: ||

- The Time merges into Jeeva (Purusha), and the Jeeva merges into me, the Atman which has no birth. Atman is Atman itself, where there is not Vikalpa. (Duality). (27)
- (557) When the Purusha is disturbed it becomes Time-Spirit and the creation, the existence and the dissolution of forms comes into being.
- (558) When these three are finished, the function of Time is also finished and naturally it gets merged into Jeeva.
- (559) Purusha who gives life to the lifeless and makes living beings from matter is called Jeeva.
- (560) By the power of Prakruti, the pure Brahman, or Purusha becomes Jeeva.
- (561) Prakruti is like a mirage; it appears but has no real existence.
- (562) If a man falls into the apparent water of mirage, he will not find actual water there, and he would not be drowned. Similarly, Prakruti is unreal and Jeeva also is unreal!
- (563) For example, if we look at the ocean, we feel that sky has fallen in it, but it will be foolish to think that the sky has fallen. Similarly, the form, the name, the quality, the Karma are all illusions within Maya.
- (564) O Uddhava, even if Prakruti is supposed to exist, the Jeeva-hood is false. I shall tell you the facts.
- (565) When we look into the mirror, we see ourselves as reflection, but we are aware that, we exist ourselves quite separate from the image.
- (566) O Uddhava, similarly, though I appear to be within the created universe, i.e. Prakruti while the process of creation etc is going on, you should remember that I am different from Prakruti.

- (567) The sky is seen as reflected in the water, but it does not get wet. Similarly, though I work using Prakruti, I am not affected in any way.
- (568) When we consider on these lines, the facts, we come to the conclusion or realization that Prakruti or Maya does not exist at all, the two names viz Jeeva and Shiva are false, because what is known as Jeeva is really the Paramatman.
- (569) When the existence of Jeeva is negated, its counterpart Shiv is also finished, and what remains is Atman, one complete non-duality.
- (570) When the Jeeva remembers that it is not Jeeva, but Atman, at that moment, Jeeva becomes Absolute Reality, the Paramatman, which is having no birth, no destruction, no division, and is endless.
- (571) When in the Brahman, there is no awareness that itself is Brahman, where is the scope to say I or You, and who will say it? O Uddhava, at that stage, there is only the highest bliss!
- (572) You may ask what that highest bliss is. My answer is I am the highest bliss, which is without births or deaths. I Shri Krishna is that endless eternity. It has no other place than myself.
- (573) O Uddhava! You are also the same bliss, because there is no duality of You and I. Only the greatest original cause of everything the Brahman exists.
- (574) I am the soul of your soul. There is no difference between You and Me! Thus I have told you The sign of my secret nature.
- (575) I, Shri Krishna am the Atman of all the world and you, Uddhava, are the Atman of myself Listening to this statement made by Shri Krishna, Uddhava was confused.
- (576) He thought 'No doubt, the Lord says that I am his Atman, but I am ignorant of his greatness. Strange is the miracle of this Supreme Person. How can we, ordinary men know it?
- (577) Identity as Uddhava is no doubt understood to be false. When I considered what the Lord says, I do not see myself separately.
- (578) But if I attain the consciousness, where my identity is lost, the Lord seeing me as enlightened, will go to his permanent abode, leaving me to suffer the pangs of estrangement, which I will not be able to contain, to sustain.
- (579) This state of Uddhava's mind was guessed by the Lord and he is going to tell something further about what he was already describing.

## एवमन्वीक्षमाणस्य कथं वैकल्पिको भूम: । मनसो हृदि तिष्ठेत व्योम्नीवार्कोदये तम: ॥

- How could there arise any misconception created by the notion of difference, in the mind of one investing into the spirit as mentioned above; and how could that persist any more than darkness on the appearance of the Sun in the sky? (28)
- (580) I have told you the state of unity in the three stages of creation, existence and end. Then why are you considering all the three as different?
- (581) Brahman is there before the creation of the world. It is the cause of the creation and the visible en-formed world is nothing else than Brahman. This is also shown by me.
- (582) I have also convinced you about the fact that after the annihilation of the world, only Brahman is!
- (583) Purusha is different from Prakruti. Prakruti, looked upon independently is unreal. He who knows this becomes free from the concept of I and You.
- (584) When there is no division of I and You, where is the scope of doubt or alternate thinking? He who by deep thought realizes that before and after the end of creation, there is only Brahman,
- (585) He who understands this Purusha and the unreality of Prakruti, and is always aware of this fact has no doubt in his mind at any time.
- (586) When the Sun of this thought has arisen in his mind, where is the scope for the darkness of doubts there?
- (587) The mind of such a man forgets doubts completely. The Sun of knowledge arises by ending the night of ignorance.
- (588) Where ignorance ends, doubts have no place. This way of thinking by Sankhya philosophy is very useful for seekers.
- (589) O Uddhava, Sankhya philosophy is really the nucleus of essential spiritual thought and is the ocean in which the jewels of great thoughts are abundant.

#### एष सांख्यविधि: प्रोक्त: संशयगून्थिभेदन: । प्रतिलोमानुलोमाभ्यां परावरदशा मया ॥

- This is the process of separating the spirit from matter. This process cuts the knot of doubt and which has been set-forth by me the knower of the cause and the effect from the stand point of evolution and involution. (29)
- (590) I am the thought of the thought (Discriminating Power). I am the Sun of the Sun (by my energy the Sun shines). I am the crown of jewel of the knowledge of the men of wisdom. Sankhya Philosophy is my completeness.

- (591) I am the beginning of all Vedas. I am the foremost and the Supreme Teaching of all teachings. If the Atman has joy, I am the bliss of that Atman. The knowledge being taught by me is the Sankhya philosophy.
- (592) I Shri Krishna, being Omniscient have explained to you the self- knowledge and also shown to you the indestructible Brahman.
- (593) The Absolute Brahman is clearly seen by you by means of Sankhya Philosophy as if a small fruit kept on your palm.
- (594) The key of this knowledge which I have given to you is that one, who tries to see Paramatman by his eyes, does not limit himself to the eyes of the body, but he totally sees himself as Brahman.
- (595) If this yoga of Sankhyas is studied with pros and cons, one comes to understand the nonduality i.e. Brahman.
- (596) The seeker knows through Sankhya Philosophy the permanency of Brahman in the beginning the middle and the end of everything.
- (597) Those who are earnest to have knowledge of Brahman find their wish fulfilled in this philosophy. This philosophy approves the heavy causal body.
- (598) Casual body is a very tenacious thing, but by this philosophy it burns like grass in fire.
- (599) Casual body is a mountain of salt and Sankhya philosophy is the great sea which is turbulent in the tempest. This ocean dissolves that salt-mountain immediately.
- (600) O Uddhava, when this sea of knowledge is turbulent doubt has no place.
- (601) You must realize that the knowledge of Saankhya Philosophy is the only thing which removes all doubts and breaks the causal body.
- (602) You will find that the synthetical approach and the analytical approach are clumsy and difficult to apply for self-knowledge, but I will tell you the trick by which the doctrine which is essential will be known by you without going though all that trouble.
- (603) If you see your way of discarding the various differences amongst all the beings and forms, and understand with a great feeling of respect that it is God alone who is filling every form, you will understand that this is Sankhya Philosophy.
- (604) In the alternative let all actions take place, let everything happen as happens, but do not presume that you are the author, the doer! If you do this you become the complete Absolute Reality.
- (605) I do not find any other easy way. O Uddhava, I have told you all this for your good.

- (606) You must meditate on my teaching as given to you just now and act upon it.
- (607) Eknath says, "When the Lord said like this, Uddhava had a sweet upsurge of emotion about the Lord and said to himself- Lo! If I just drop my pride, I am Brahman automatically!
- (608) If we consider Sankhya Philosophy we know that it is pride, the Ego which binds all the worlds. Birth and Death and great sorrow are companions of this great pride.
- (609) This Pride the sense of 'I' is difficult to drop. We cannot separate ourselves from this pride, but we also do not know why this whole net-work of worldly existence is created by this pride.
- (610) If I try to open this subject with the Lord again, He has already explained it. So my confusion still remains. (How it remains is a riddle)
- (611) Eknath says "For this Lord Shri Krishna will in the 25<sup>th</sup> chapter describe the differences between the concrete and abstract aspects of God.
- (612) That part of the story is very sweet and interesting. The teacher is the Lord himself and the Listener is of the caliber of Uddhava. Naturally, the whole narration will be very attractive.
- (613) The Lord is capable of describing the sweetness of that subject and Uddhava, as listener is enjoying the charm, as clever as he his.
- (614) Vedas and scriptures cannot give this experience. One will not get experience by reading any number of books.
- (615) By real love for god only that joy will be had because the Lord tells from his heart everything to his loving devotee only.
- (616) God loves only the love the deep feeling of devotion. Ignorant are they who have no such love.
- (617) God becomes manifest even for the children.
- (618) Upamanyu got the whole ocean of milk through his love for God, while he wanted only a pot.
- (619) In short, a loving devotee is liked by God and God serves him. Without love God will not meet anybody.
- (620) Where there is this love there is happiness. Where there is this love there is all the spiritual progress.
- (621) If this love becomes very intense we can reach even the formless, cosmic God. The Lord is going to tell you this in the next chapter.

- (622) The Lord will tell such good things that they will surpass nectar in sweetness.
- (623) That story will fall in the mouth of the ears of the listeners, as the sweetest thing and Janardana, as Eknath will also joyfully tell it in Marathi.
- (624) The Bhagawata Mahapurana has with all respect offered us the Present of extensive story of the Lord Shri Krishna and that Present is decorated by ornaments of spiritual life.
- (625) I will create great regard for the listening of this story in the hearts of the saints and thus honour them. This is possible because of the blessing and grace of Guru Janardana (on me Eknath)
- (626) But it is not that I honour only the saints and neglect others. Whoever will listen to Bhagawat will be a glorious person of spiritual height.
- (627) Now, love for God is all the honour! Eknath is also having this knowledge of this fact because Eknath and Janardana are one! I surrender myself to that Janardana and thus get myself glorified and honoured.

Here ends the Marathi commentary by Saint Shri Eknath on the

24<sup>th</sup> Chapter of the 11<sup>th</sup> Skandha of the Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

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# Chapter 25

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to you, the Om! You are Nirguna! But unless we decide and define Gunas, how can we come to know what is without Gunas or Abstract? This is the problem when I try to salute you.
- (2) Thus there is no possibility of your being formless and quality-less, but you do not allow yourself to be with form and qualities. Thus you do not allow both the facets either with qualities or without qualities. You, therefore, remain divested of both the definitions.
- (3) Similarly, you are with such qualities that have nothing to do with the cosmic abstract existence, but you destroy all the three Gunas, viz, Sattwa, Rajas and Tamas. Therefore, I say that there is only one Janardana who can free us from the bondages of the five elements viz, animate and inanimate creation.
- (4) One may ask "How can Janardana be kind, when he is the cause of destroying evil persons, when he is the cause of destruction of the causal body, when he destroys the limitations of Jeeva by himself working as another Jeeva?
- (5) Yes, this is a right question, but the kindness of Janardana is not known by people, because people do not give up their pride about physical body.
- (6) The Sanskrit name 'Jana' for human beings is indicative of birth from their mother, and Janardana means one who destroys the birth, the necessity of taking birth of the people.
- (7) The kindness of Janardana is such that he increases the life-period of his disciple by destroying the death, makes it possible for the disciple to live, free of the notion that he is a separate soul or Jeeva, and makes it possible for him to live unattached to the body, though bearing the body.
- (8) When Janardana who is always kind to the destitute sees any devotee who is alone and in a pitiable condition, he immediately blesses him.
- (9) But the Guru Janardana helps everybody to achieve what he desires. However he destroys the attachment and pride about the body in the case of the devotee, who is aspiring really for contentment.
- (10) That is all-right, but I may ask "When did pride ever confront Guru Janardana? If at all pride can stand before the Guru Janardana, then only the Guru may take a weapon to destroy it.
- (11) Just as by the light of the Sun, the night and the darkness automatically become absent, so the

pride becomes absent, when Guru becomes kind.

- (12) When the pride hears the din of the name of Guru, the pride dissolves itself. So, how can this worldly life, which is full of sorrow ever stand before him?
- (13) The name of the Guru destroys the bund-wall of worldly life, and breaks down the bondage of the sense of Jeeva-hood. That name is so sweet that even the complete liberation cannot compare itself with it.
- (14) How can I sufficiently describe the kindness of the Guru, whose name raises the disciple to the stage higher than liberation?
- (15) Now, how can we know the greatness of the Satguru, who himself is beyond the power of his name? How can simile be used for him, who has no equal anywhere?
- (16) Further, the greatness of Guru is unimaginable. His virtues are innumerable. How can we touch him, who is beyond all qualities, name and form?
- (17) If we try to approach him, it is not possible, because he has no particular place or town. Nothing but only faith can help us realize him.
- (18) If, with faith we remember his name, he immediately becomes present before us, as if the sea rushes to the salt.
- (19) And just as the salt dissolves with the touch of the sea, the sense of duality dissolves as soon as we bow before the feet of the Guru.
- (20) When there is complete grace bestowed by Guru, the difference between other people and Janardana is finished, and whether there are people around us, or we are in a jungle or we are alone, it makes no difference.
- (21) So, people are Janardana and Janardana is people. This is the essence of Upanishads and this is the real character and nature of Guru Janardana.
- (22) With this non-duality the Lord has here taught Sankhya philosophy i.e. He convinced Uddhava that Brahman is the same, unaffected in the creation, the maintenance and the destruction of the world.
- (23) Listening to this maxim of Sankhya philosophy, Uddhava began to think of Pride of oneself as the cause of all the physical bondage and that we must totally give up this Ego, this pride!
- (24) But pride is so adherent with the mind that whatever efforts we may do, it is not discarded, it never goes away! The Lord has told me about Sankhya because he wants to emphasize the need to cut off our pride!
- (25) The Lord has told me the key to attainment of the highest, through this teaching, by definitely giving up of this identification of myself with unreal things and our body also.

- (26) I observe that pride does not die by my own personal efforts! But how many times should I audaciously ask the Lord about the same problem!
- (27) The Lord guessed what difficulty Uddhava was facing and as he is very compassionate about his devotees, he began to tell him what tact he has to use to be free of pride!
- (28) Uddhava is now on the pinnacle of happiness and good luck. In the whole world Uddhava was the luckiest person. The Lord was so pleased with him that before he ventured to put the question, the Lord Himself began to reveal the secret!
- (29) Does the little child tell his mother that it is hungry and then only the mother feeds it at her breast? No! She feels the compassion herself and feeds the child of her own accord.
- (30) The Lord's love for Uddhava was much greater than the mother's feeling because his heart always throbbed by thinking about the one-pointed love and devotion which he had for Him.
- (31) The child has no anxiety about anything; it is its mother who cares. Similarly, the Lord himself had great concern about the welfare of Uddhava!
- (32) The Lord was ready to remove all the lacunae in the character of Uddhava. He gave him the teaching about His nature which is beyond the three "Gunas".
- (33) In this 25<sup>th</sup> chapter the Lord will instruct Uddhava how to be successful in controlling the three "Gunas" and show him how He Himself is without the Gunas. In this teaching there comes the subject of Loyalty and one-pointed faith.
- (34) Though one intellectually understands both the creation and the Purusha, it is a fact that unless the seeker is completely victorious over the Sattwa, Rajas and Tamas (the Gunas) the pain-pleasure chain and the sense of identification, attachment and pride would thrive!
- (35) As our body is formed by three Gunas, we cannot defeat them through our physical efforts, because nobody can destroy his own roots!
- (36) The axe-handle is made of wood but it takes the help of the iron blade of the axe and then cuts the trees. Similarly, Sattwa Guna has to take the help of Viveka (discriminative thought).
- (37) Then both of them can uproot all the powerful Gunas and thus what remains is the state beyond the Gunas. So, intentionally to achieve this state by destroying the Gunas by our own effort is also within field of Unreality that is Maya.
- (38) The three Gunas are themselves only mental concepts to measure what appears as play of the illusory phenomenon! The state of our being beyond these distortions is the Truth, the Reality. (Now the Lord is going to explain all this in this chapter.

भूभिगवानुवाच — गुणानामसमिभ्राणां पुमान् येन यथा भवेत् । तन्मे पुरुषवर्येदमुपधारय शंसत: ॥

- O, the worthy person Uddhava! Listen from me how a man acts when these Gunas are separately active in his life, without being inter-mixed. (1)
- (39) The Lord Shri Krishna, touching whose feet, the earth becomes sacred, by whose name the three worlds become uplifted and hearing whose fame great sins are washed.
- (40) The uttering of whose soft sweet name gives great satisfaction and who is the Supreme Person, began to talk with Uddhava with affection and love.
- (41) "Please listen to what symptoms are evident by particular Guna of a person, when each Guna is separately active in his character.
- (42) When a person will listen to my speech, which I am going to give now he will himself become perfected Supreme Person, but the listening should be with full attention, and there should be no doubts in his mind.
- (43) The highest state of mind of a man is to have real love and faith about me, and if one has that faith, the man will be the Supreme Person himself.
- (44) If you will have firm belief in what I say you will, by my grace, attain this highest pristine unmodulated state of mind.
- (45) The Lord Shri Krishna called Uddhava as, "O Greatest among men", because Uddhava was really the greatest in devotion and the staunch believer in what the Lord taught.
- (46) There are many categories of Beings in the world among which man is the highest, but his body should be strong, healthy, and beautiful and without any defect.
- (47) Among them, male body which is more important and thoughtful, learned and aspirant for freedom, is preferable.
- (48) If such a man being well-versed in Veda, scriptures, religious sciences and is a man of discretion, and if over and above, he is a devotee, who is completely one-pointedly surrendered to me,
- (49) Then only such man is worthy of my blessing by which he knows about me and enjoys my devotion.
- (50) Uddhava was full of all these qualities, and that is why Lord Shri Krishna, the leader of Yadavas called him the greatest among men.
- (51) Having addressed Uddhava in this way, the Lord while beginning to describe the three Gunas and their special signs, started with the Sattwa-quality.
- (52) Eknath says "There are many signs of Sattwa quality, but the lord took up for consideration only fifteen. Please listen to them".

शमो दमस्तितिक्षेक्षा तपः सत्यं दया स्मृतिः । तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः ॥

- Control of the mind and the senses, forbearance, sound judgement, query (Penance), truthfulness, compassion, memory, contentment, self-abnegation, absence of desire, belief in God, and in life after death etc, modesty, shrinking from unrighteous acts, generosity and remaining delighted in the self. (2)
- (53) The signs are as follows (1) Shama means the withdrawal of attention from outward objects and to turn it to the Self.
- (54) Dama means the sense organs, which are running madly after pleasures are to be controlled, and to be united in a state of peace.
- (55) Titiksha means to be calm, both while having joy and pleasures as well as while suffering pain.
- (56) Eksha means to enquire about oneself such as "Who am I?" Where am I?" "What is my nature?" Am I free from Karma or bound by it? "etc.
- (57) Penance means to be eager and aware and alert for attainment of God in the waking state, the dream state and the state of sleep. In this, there is deep anguish.
- (58) Satya, Truthfulness means not to speak lie under any circumstances even at the risk of our life. This is the particular sign of Sattwa.
- (59) O Uddhava, what is compassion (तया)? Compassion means not to be cruel to any living being even in dream.
- (60) Memory means to be always mindful about the question In what is my true welfare? What am I doing now? In this, there is right awareness.
- (61) Contentment (तृष्टि) means to be self-sufficiently happy with whatever one gets without undergoing strenuous work. O the greatest devotee, Uddhava, please understand this very well.
- (62) Tyaga (Self-abnegation) means whatever we get such as food, etc., for our own living, should be spared partly for others, especially proper persons, and to be free from sense of possession about anything.
- (63) जिस्पृहता means absence of desire. Selfishness and money cause our desires to increase. We have to drop the desire from its root in our mind.
- (64) Where there is complete absence of hankering, there is real ascetic state of mind, which is the main instrument of spiritual life and leads us to the Lord.
- (65) Belief implies complete trust in the advice given by the Guru; the disciple is sold out by mind

and body to the Lord as well as Brahmins. This is faith.

- (66) From what should one shrink mentally? To act without considering the religious values, only for material gain is the activity from which one should fight shy, because these actions are shameful and deplorable.
- (67) What is compassion (दया)? Not to do towards others that thing by which we ourselves will be unhappy; not to give trouble to others but to give comfort This quality is adored by me.
- (68) This compassion in which a man never gives any pain to anybody, but always gives them comfort is spiritual virtue. That is why I have described it twice.
- (69) As compared to sugar, any other article of food of lesser taste is not welcomed. Similarly, as compared to happiness in the state of Reality any lower pleasures are shunned. This is called self-bliss.
- (70) Suppose, a beggar is lucky enough to ride in a luxurious vehicle, he throws away his torn clothes and dons fine apparel. Similarly, one discards the outward objects and is interested in Reality.
- (71) The grain grows together with husk and by its support, but eventually, that husk is to be thrown away.
- (72) Similarly, normally our body is object of pleasure, for us, and by using the same body we reach the unity with Brahman and the bliss there. While doing that we have to consider our body as of no importance just like husk.
- (73) So, O Uddhava, when a man does not feel any enjoyment in the objects, but only in Brahman, that is called Self-bliss or **Eqford** fraction.
- (74) The man, who has all these fifteen virtues, is the very image of Sattwa. Now, the Lord is explaining the meaning of the world 'etc'. (आदि)
- (75) The attitude in which there is no guile, and which feels the presence of God in every being, is the real purest Sattwa.
- (76) In this way, all these virtues are imbibed in the consciousness of a person of Sattwa-Guna. Now, the Lord, Shri Krishna is going to describe the qualities of Rajas.

काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिदा सुखम् । मदोत्साहो यश: प्रीतिर्हास्यं वीर्यं बलोद्यम: ॥

Meaning of the Verse:

Hankering after the pleasures of senses, Self-centered activity, arrogance, insatiability, inflexibility, seeking the blessings, from gods etc., differentiation between oneself and others, self-gratification, bellicosity through arrogance, love of praise, jocularity, display of valour and

exertion through might. (3)

- (77) काम Means hankering after objects of senses. Just as by wood, fire increases; so also when one tries to satisfy desire, hankering increases.
- (78) This is called काम. And what is Eeha (इडा)? Eeha is the action of desire upon the mind. And मद is the pride about the knowledge or property etc already gained.
- (79) तूच्णा (Insatiability) means persistence of desire for money though sufficient amount is at hand. This is due to increase in the attachment.
- (80) O Uddhava, when a man is unbending, very hard as a piece of wood because of pride that condition of the mind is called रतंभ (pillar).
- (81) When a man prays deities for monetary gain or for material comforts, it is called 311911 (hope).
- (82) When a person thinks himself to be separate from others, and when he is always thinking of worldly life, that is भिदा (separation).
- (83) The strange thing about happiness of Rajasik quality is that the man considers sensual pleasure as the highest happiness. This is called सुख.
- (84) महोत्साह Means great enthusiasm. This is evident in the valour which a soldier feels in war or a father feels, when he gets a son, or people feel energetic, when there is wedding ceremony in family-relations.
- (85) यश Means fame. This quality is evident, when a person is victorious in arguments or in battle, and there is fame everywhere.
- (86) O Uddhava, sometimes kings appoint persons to sing in their own praise. This is called utility or liking for fame.
- (87) हास्य Means laughter, when a king is amused when he listens to some humorous poetry or irony, that is laughter.
- (88) वीर्य Means tremendous physical stamina and power.
- (89) बतोद्यम Means to do business on the capital supplied by others and to be selfish in that business.
- (90) The man, who has these peculiarities, should be considered as of Rajasik nature.
- (91) Now, I will give you information about the sixteen signs of the nature of a man, who is Tamasik.

क्रोधो लोभोऽनृतं हिंसा याञ्चा दम्भ: क्लम: कलि: । शोकमोहौं विषादार्ती निन्दाऽऽशा भीखुद्यम: ॥

Meaning of the Verse:

- Anger, greed, lie, violence, beggar's attitude, hypocrisy, hardships, quarrels, sorrow, enticement, depression, mentally harassed state, sleeplessness, hope, fear and laziness are the signs of a Tamasik Man. (4)
- (92) Anger is the final result of desire, greed implies miserliness, lie means to behave cunningly and speak untruth; violence implies giving trouble to others.
- (93) Beggarlike attitude implies too much entreating, hypocrisy implies thinking oneself to be very great, and hardships are results of stupidity in starting big works one cannot possibly do; quarrels are caused by hatred and discord, without propriety.
- (94) Sorrow includes lamentation. Enticement is caused by delusion and when there is deep-rooted loss, there is great depression.
- (95) 31177 Means unhappiness due to lack of necessary things of life. Criticism is false accusations of others. Hope implies greed and fear is caused by danger.
- (96) Sleeplessness is due to laziness and drowsiness.
- (97) When one leaves all activities and sits still it is called अनुदाम, or lack of initiative.
- (98) These sixteen peculiar signs belong to a man of Tamas. His life is like the darkest night of the month. There is indiscretion of blindness of mental faculty.
- (99) I have separately described the three groups of signs so that you will clearly understand them. Now listen to what happens when more than one Guna are prevalent in one's life.

सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः । वृत्तयो वर्णितप्रायाः सन्निपातमथो शृणु ॥

- These are the qualities of Sattwa, Rajas and Tamas Gunas separately described in the sequence. Now listen to the complex nature. (5)
- (100) I have told you about the signs of the three Gunas. Each Guna has innumerable effects. That is why Jeeva has been bound to worldly life.
- (101) We cannot count the hair on our own head. The complexity of the three Gunas is similar. Jeeva is unable to solve their riddle.
- (102) In the case of women, the hair on their head are combed and separated by their lady friends or sister or mother and the tresses are weaved in a triple way. Three Gunas are similarly tied with each other.
- (103) Had Jeeva itself created the three Gunas, it would have chosen to remain aloof in pure

Sattwa and then gone beyond the three Gunas.

- (104) Thus Jeeva is unable to solve the entanglement of the Gunas. Those who have faith and devotion for the feet of the Guru are really lucky!
- (105) Those who are fortunate in this world because they are having the power of discrimination, have Satguru as their real mother. That Satguru takes the comb of desirelessness, and makes loose the tangle of three Gunas.
- (106) Careful that the same tangle should not recur in future, the Guru shave from the roots, all the three Gunas, and turn their disciples into monks.
- (107) Some Gurus are more peculiar in their attitude. They are very serious. They do not bother to solve the tangle at all. But shave the hair at the beginning only.
- (108) When the comb of discrimination is being pulled by the power of desirelessness through the hair, it so happens that disciples, who are of a weak will, run away.
- (109) When others look at them to be so running away, they in turn run fast towards the darkness of delusion, while some keep the tangle on their head as it is, and become caught in it.
- (110) Some are so unfortunate that they never get a chance to meet the motherly Guru. Such poor people suffer millions of hardships caused by the three Gunas.
- (111) The Lord Brahma, who has the longest duration of life is not able to analyze separately these Gunas, how can anybody else be able to do so.
- (112) I myself also cannot describe the various effects of the three Gunas. Eknath says "The Lord has used proper words to indicate this".
- (113) The Lord said "I have told you in the last three verses, the nature of three Gunas separately. Now, I am going to tell you the effects of the mixture of the Gunas."

सन्निपातस्त्वहमिति ममेत्युद्धव या मति: । न्यवहार: सन्निपातो मनोमात्रेन्द्रियासुभि: ॥

- O Uddhava, the mixture of these Gunas indicates that the person is involved in the concept of "I" and "mine". This is evident in the functions of mind, the sense organs, and the Pranas. (6)
- (114) The mixture of Gunas is indicated, when the pride which is one, becomes triple by the association with the three Gunas.
- (115) The Sattwik pride consists of doing actions, which are ordained for particular, social class and stage in personal life and to believe that oneself is Atman as of the nature of knowledge.
- (116) The same pride, when associated with Rajasik quality makes a man think that he is the only

person, who performs his duties meticulously, and eventually he is going to enjoy the heavenly pleasures.

- (117) The pride when influenced by Tamasik quality makes a man think that he is the greatest warrior, always victorious over enemies, and he is the slayer of all opponents.
- (118) Just as the pride becomes triple, so the sense of MINE also changes according to the various Gunas. (The Lord is explaining this further).
- (119) When a man says that the Lord who dwells in his own heart is the same Lord who dwells in the heart of all beings and there is unity among all beings who belong to himself '- that is the Sattwik sense of possession.
- (120) O Uddhava, when a man has the sense that all the saints and good persons belong to him, it is his Sattwik sense of possession belonging to all of them.
- (121) When this pious faith and affection is there in the heart of the disciple for the feet of the Master, it is the Sattwik sense.
- (122) It is also a Sattwik sense of belonging when a person of devotion takes initiation of Shaivas, and when he has affection for god and the religion.
- (123) To have faith in Vaishava or Shaiva initiation without selfish motive is also Sattwik sense of belonging.
- (124) Now listen to Rajasik sense of possession. Such a man believes in the earthly and practical portion of the path of Return, and he thinks that this path as such is false. He desires the fame which he may get by following this path,
- (125) To be attached to family life, to desire for public applause, to make propaganda about one's spiritual and religious routine practices, is all Rajasik sense of "MYNESS".
- (126) To consider wife and children, relatives and brothers etc as his own, to be greedy and mad after money is Rajasik sense of possession.
- (127) To like only those Gods in the devotion and worship of whom there is likelihood of popularity and social status is nothing but Rajasik sense of "MY ness".
- (128) To like rituals which have motive of selfish aims, to make friends only those who perform ceremonies with selfish motives is the Rajasik sense of "My-ness".
- (129) I have told you thus about the Rajasik quality of "My-ness". Now I shall tell you about Tamasik sense of possession.
- (130) The man who misuses, abuses and insults his own body, he who hates his forefathers, and becomes an enemy of their sons etc., is having a Tamas quality of intellect.

- (131) He who has Tamas sense of possession becomes enemy of those whose sons are likely contestants in property feud in the case of his own sons and grandsons.
- (132) He even goes to the extreme of using black magic to kill persons who are opposing him for generations. In this case, his attachment is of Tamasik quality.
- (133) He thinks that those who are practising black magic are his friends and relatives and he worships such astral deities who help such people. This is Tamasik way of thinking.
- (134) But enough of this! Each Guna has many such manners of manifest effects, and when the three Gunas affect simultaneously it is called confluence of the Gunas!
- (135) Where cough, gas and bile come together, that is the condition of confluence of the three factors. Similarly here, there is confluence of the three Gunas.
- (136) The mind which is fickle, the five objects of senses, the five Pranas (vital breaths), and all the ten organs function with amalgamated forces of the three Gunas.
- (137) Eknath says Now the Lord is describing the mixed effect of the Gunas in all these human functions.

धर्मे चार्थे च कामे च यदासौँ परिनिष्ठित: । गुणानां सन्निकर्षोऽयं भ्रद्धारतिधनावह: ॥

- When a man is keen about religious merit, material things, and gratification of his senses, it is a combined effect of the three Gunas, as Dharma, money, desire-fulfillment are the results of this combination. (7)
- (138) It is the effect of the combination of three Gunas which causes a man to desire action in one moment, religious endeavor in another moment, lustfulness in the next moment and to work for earning money in yet another hour!
- (139) The three Gunas cause religion to be of triple nature, desire to be of three types, moneyearning to be of three ways, etc. Thus his life-style changes according to the three Gunas.
- (140) Karma is not to be allowed here. The blame goes to the intellect of the person who acts. He reaps as he sows by way of concept.
- (141) Gold is valuable at it is, but if we make a dog of that gold, it is the insult of the gold. Similarly, action becomes coloured or polluted by the thought behind it.
- (142) Earth is pure. It gives crop as the seed which is sown in it. Our own duty is also pure, but by our attitude it is affected, and gives results of that nature.
- (143) Speech has no merit or demerit by itself. It becomes purified by the name of Rama, by abuse it becomes spoiled, wasted or a source of lot of pain, as the case may be.

- (144) If our duty is performed with faith it purifies us but if three Gunas act upon it, the very duty becomes a source of trouble!
- (145) If there is faith, the doer experiences temporary urge of selflessness, but by chance, in the next moment he has a desire to enjoy! Then he is caught in the clutches of sense of possession.
- (146) Desire is also similar. In one moment a man experiences freedom from desire but in the next moment he has an urge to enjoy a woman! The desire is sometimes about other man's wife!
- (147) Similar is the case about money. A man, at one moment leaves his desire for money. In the next moment, he feels attracted towards money or robs someone of his belongings.
- (148) Religion is of three types. Karma is also of three types, and there are three ways, in which a man reacts to money. People commit wrong actions by neglecting their right duty, because of this diversion of three Gunas. (Religion belongs to Sattwa Guna; desire belongs to Rajas; and money belongs to Tamas, and faith, interest in pleasures and money are their results in that sequence. When a man is attached to all the three, it should be considered as the effect of the mixture of three Gunas)
- (149) There are innumerable combinations, and permutations caused by the three Gunas, and if I try to give details, it will be a very unwieldy job.
- (150) I have, therefore, given a short account of what happens. Eknath says "The Lord is saying the same thing in the next verse".

पूर्वतितक्षणे निष्ठा पुमान् यर्हि गृहाश्रमे । स्वधर्मे चानुतिष्ठेत गुणानां समितिर्हि सा ॥

- When a man is devoted to performing rituals with selfish motive, and when he sticks to the life of a house-holder, and later on adheres to his ordained duty, such devotion etc on his part is indeed a combined effect of the three Gunas. (8)
- (151) The man is full of desires, when he lives the life of a house-holder, but the regular and occasional duties are to be performed for purification of the mind.
- (152) In the house, there is possibility of small creatures being killed in the process of grinding, pounding, kindling the fire, filling water in pots, and sweeping. This is intentional or unintentional. These actions belong to Tamas. Enjoying sex with his wife is the effect of Rajas for the house holder.
- (153) To perform daily and occasional duties and to abide by his own religion is the main function of the house-holder, and when done unselfishly, it becomes Sattwik and purifies the mind. This thing is easier for a house holder.
- (154) Thus you will find that the three Gunas together function in the life of the householder in

combination.

- (155) When a crystal, which is colourless and transparent, is put on any coloured cloth, it appears to be of that colour. Similarly, Atman begins to function, according to the various Gunas, though it is itself without any modifications.
- (156) Just as gold is tested on the stone, so also the actions of man show the grades according to the three Gunas.

पुरुषं सत्वसंयुक्तमनुमीयाच्छमादिभिः । कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥

Meaning of the Verse:

- A man of Sattwik quality can be recognized by his self-control. A man of Rajas quality can be known by his desires, and the man of Tamas- quality can be recognized by his anger. (9)
- (157) The man, who properly controls his organs and his mind, is well-controlled and peaceful should be considered as belonging to Sattwa-Guna.
- (158) A man, who always desires the results of his actions, likes to enjoy sensual pleasures and behaves cunningly to get money should be considered to be of Rajas quality.
- (159) A man, who does not like to do his proper duty, but is always interested in wrong actions, and whose mental sharpness is swallowed by anger and greed is a man of Tamas quality.
- (160) In this way, man can be judged by his actions. People who are observant and thoughtful can guess these things quickly.
- (161) I have given you the general idea of the three Gunas, but if you cannot grasp this properly, I shall give you details of their effects.

यदा भजति मां भवत्या निरपेक्ष: स्वकर्मभि: । तं सत्त्वप्रकृतिं विद्यात् पुरूषं स्त्रियमेव वा ॥

- When a man or a woman worships me without any expectation, through doing their duty, he or she should be considered as belonging to the Sattwa quality. (10)
- (162) To expect fruit while doing one's duty is itself a result of the illusion of Maya. But those who drop that expectation and are totally devoted to me, being united mentally with me;
- (163) Those who negate the hope for fruit and worship me with undivided attention may they be men or women, they should be considered as having Sattwa quality.
- (164) When we see the difference in the shape of the limbs of the body we call the person as a man or a woman, but there are no male or female Atmans. The Jeeva is the same in both the bodies.

- (165) Karma is action performed with one pointed mind and to worship Me without selfish motive is the real Dharma.
- (166) O Uddhava, Now it is the Sattwa quality of mind where my worship is done without expecting anything in return.
- (167) Here a doubt my arise in your mind that how can work done with increasing desire of fruit be a Sattwik action? The result of that action is required to be experienced. Then that will be a wrong action.
- (168) If we act, its result binds us. If we do not act, negligence of duty results in suffering in hell. Thus karma definitely becomes binding in this world.
- (169) Jeeva which is actually free, becomes bound by karma. So great and strong is the nature of karma in this world.
- (170) So, you will perhaps ask How can devotion to God be possible through our action? So, the Lord is giving answer to this possible question.
- (171) If a serpent is quickly held tight by its hood, it coils itself around our hand and if we loosen our grip it bites us, and kills us.
- (172) When the serpent charmer comes, he removes this danger of the serpent. Similar is the Satguru who removes the bondage of karma arising out of karma.
- (173) When one surrenders oneself to the Guru, he guides one how to offer the actions to Brahman. O Uddhava, this is the sign of a man who always worships me without any selfish motive.
- (174) Know that Brahman is that which illuminates all actions and naturally all actions are nothing else than the all-pervading Brahman. When a man has this feeling, his actions are automatically an offering to the Brahman.
- (175) When all our organs are inspired, guided and culminate in knowledge that is the power of Brahman. To do all our duties with this conviction is itself worship of Me the Lord through the performance of our own duty.
- (176) O Uddhava, know them as of Sattwik quality who worship Me by doing their duty naturally without selfish intention.
- (177) Stupid are those who argue that doing our duty is all useless. Our own duty when performed with simple mind removes the dirt from our consciousness and turns all karma into a releasing factor.
- (178) Knowing well the benefit of our duty, those who desire for pleasures from objects of senses are of Rajas quality. They remain caught in those pleasures like mad men.
- (179) When one desires pleasures of senses, one is compelled to be born and to bear the body,

which spells stay in hell and heaven – always some bondage.

(180) Rajasik and Tamasik qualities and tendencies become a cause of sorrow in this world. Please listen to both the tendencies now.

यदा आशिष आशास्य मां भजेत स्वकर्मभिः । तं रज:प्रकृतिं विद्याद्धिंसामाशास्य तामसम् ॥

Meaning of the Verse:

- When a man worships Me keeping a hope in his mind about fruit, by doing his duties, it is Rajasik tendency and when the duty involves hurting others, it is Tamasik tendency. (11)
- (181) He who does his ordained duties, but hopes to enjoy its results, does all actions selfishly. Know that his actions are of Rajasik nature.
- (182) When the mind of a man is full of greed, all his activities are provoked by greed only and he has always a motive to gain something through that action.
- (183) Action is pure. Our desire makes it impure. Gold is naturally only pure. When we prepare some ornament, our interest in that design and beauty makes it of lesser purity.
- (184) So also, Action according to our own status is pure but our hope for the preconceived desirable fruit makes that action selfish,
- (185) To worship Me, with a hope to get the fruit is not my worship but the worship of that fruit. This is Rajasik tendency.
- (186) Whenever these things are seen in my worship, that person is of Rajasik nature, whether it is a man or a woman. Now listen to Tamasik tendency.
- (187) When a man worships any deity with anger in his mind, and wishes to destroy someone through that worship, he is of Tamasik nature.
- (188) Hatred is residing in his heart and his anger is very extreme. He is cruel to all the Beings and he is hard-hearted.
- (189) When you see such persons, either men or women, know that they are of Tamasik quality.
- (190) The question is If Jeeva is essentially Brahman only, why does the Lord advise it to worship Him? Why Jeeva is turned into a servant? How does the Lord become one who is to be served and worshipped?
- (191) In order to answer this question, the Lord says that this servant-Master relationship has come into existence by the Maya and its peculiar Power in the Gunas!

सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे । चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥

- The three Gunas, viz Sattwa, Rajas and Tamas affect the Jeeva and not Me, They are born in the mind of all beings. Jeeva takes over the responsibility of the Gunas and it thus becomes bound. (12)
- (192) Just as the shadow of the body, though not bound by any rope etc to it is accompanying it, so, Maya is with the God who does not touch it but keeps it with Himself.
- (193) It is God who maintains Maya and destroys it. That is why He is called by Vedas as the controller of Maya.
- (194) We say that Sun destroys the darkness but actually the darkness never stands before the Sun. Similarly, the God is the controller of Maya but He never meets Maya personally!
- (195) The Lord says My seeing is the sign of Maya. Maya with its three Gunas has no place in me.
- (196) The spirit reflected in the Maya is called Jeeva, the soul. That Jeeva is bound by the three Gunas by ignorance and delusion and his pride about the physical body is increased.
- (197) Jeeva is held down by Maya when the Jeeva is attached to body and says "I am body". Please know that I, the Lord Narayana, the controller of Maya, am also the controller of Jeeva.
- (198) Jeeva being bound by its pride and identification with the body becomes the servant, and Atman being beyond the Gunas and blotless, becomes its emancipator, to be worshipped by the Jeeva.
- (199) Eknath says Sirs! See how the Lord is explaining the relationship of servant and owner, by clarifying the characteristics of each Guna!
- (200) The Lord is describing the effect of each Guna when it becomes more prevalent, though the three Gunas are equal in the Jeeva.
- (201) Brahman is without any blemish. Karma is also pure in itself, but karma becomes a binding factor only because our mind is twisted by the imbalance in the Gunas.
- (202) Karma and Brahman are pure. Impurity comes in because of our mind and its identification with body etc and the imbalance in the three Gunas make the Jeeva suffer.
- (203) I have told you about the mixture of three Gunas, and its effect. Now I am going to tell you what happens when one quality becomes predominant.
- (204) Now the Lord is explaining to Uddhava how the Purusha acts when one Guna or quality of our mind is prevalent and other Gunas are serving that Guna.

यदेतरौं जयेत् सत्त्वं भारवरं विशदं शिवम् । तदा सुखेन युज्येत धर्मज्ञानदिभि: पुमान् ॥

Meaning of the Verse:

- When the brilliant, clear and good Sattwa is victorious over the other two Gunas, that Sattwa should be used to observe religion and to attain knowledge. (13)
- (205) When a man drops all selfish desires and doubts as well as pride and performs his proper duties, Sattwa quality in him defeats the Rajas and Tamas qualities.
- (206) When the doors of the storehouse of good fortune are opened, then only he comes upon the opportunity of listening to the stories of the life of the Lord, he likes to sing in praise, about the fame of the Lord, and the pure Sattwa quality is prevalent.
- (207) Or if by chance, he comes to be in the company of saints, he is eager to listen to the virtues of the Lord, and his speech is busy describing the adventures of the Lord.
- (208) By these things the Rajas and Tamas become weaker and weaker and Sattwa increases in his character. Please listen to the effect of Sattwa quality.
- (209) Sattwa quality makes a man brilliant, clean and peacefully good-natured.
- (210) Please listen to what happens in the man having Sattwa quality powerful in his character.
- (211) He gets in the boat of the power of selective discrimination and knows the secret of desirelessness. All his organs look clean and healthy and he performs his duty to the best possible capacity.
- (212) At that stage, he does not commit any undesirable act like telling lies, doing anything with pride and hypocrisy, though people may be provoking him to do so.
- (213) Though outward circumstances are miserable, a man of Sattwik quality remains inwardly always in a happy state of mind. Even if people try to give him trouble, he is not disturbed.
- (214) He is in a permanently happy state of Atmic bliss! This is the sign of Sattwa quality at the most developed level in a man's life.
- (215) Control of mind and control of organs are the qualities which serve this man; desirelessness is down at his feet. O Uddhava, such a man is really the great reservoir of piety and kindness, viz Sattwik character.
- (216) Now listen to the nature of Rajas quality when it is dominant in human life by overpowering the Sattwa and Tamas.

यदा जयेत्तम: सत्त्वं रज: सङ्गं भिदा चलम् । तदा दु:खेन युज्येत कर्मणा यशसा श्रिया ॥

- When Rajas defeats Sattwa and Tamas and does action with attachment to body, and with a tendency to differentiate "I and You" and in his character man finds that his passion is uncontrollable. This quality causes suffering in all his actions, defamation and loss of possession. (14)
- (217) When pride about body increases in the mind of a man, it increases the Rajas quality, such a man is always searching for bad qualities in others and he has a desire to get dignified titles and prestigious position in society.
- (218) The Rajas has a strange quality of mind. Even if he is a man of knowledge, he is mad for enjoying lower kinds of pleasures. This causes further forceful lust and Rajas tendency.
- (219) This predominant Rajas quality defeats and overcomes the Sattwa quality and the inertia and dirty lazy attitude of Tamas also. Now I shall tell you the things which will make clear the characteristics of Rajas.
- (220) In the verse, there are three words viz Sangam, Bhida and Balam (attachment, separatist thought and powerful desires). It shows that by these three, Rajas increases. (The Lord will explain this now).
- (221) Attachment (रांग) means pride about physical body and all things related to it. When the separatist thinking is habitual for him, he always differentiates the Me from the others. He sees everything analytically by dividing, and बत means forceful sexual desire (in this context desire for all enjoyment)
- (222) Pain and sorrow are the results of pride of the body. Fear is born by having sense of separateness between oneself and others, and by the emphasis which he gives to physical life,he starts to commit all actions most selfishly, by his physical power.
- (223) He sponsors and also performs whatever action is likely to bring profuse property and money as well as popular prestige.
- (224) He thinks "I am the only pure man in the world, my performance of rituals and general behaviour is the most praiseworthy" and when such a concept and initiative in the actions of selfish nature are predominant, that is the state of mind which is called Rajasik.
- (225) Rajas is very forceful. Such a man thoughtlessly undertakes great projects which are not normally within his capacity and develops his business beyond limit.
- (226) Outwardly he appears to be good natured but in his mind there is the desire for sensual pleasures and greed for money. He always desires woman and pleasures from her. This is the sign of Rajas.

(227) Now I shall tell you the signs of Tamas when it defeats the Sattwa and Rajas in a man.

यदा जयेद् रज: सत्त्वं तमो मूढं लयं जडम् । युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥

Meaning of the Verse:

- When Tamas predominates over Sattwa and Rajas, the man becomes stupid, lazy and inert like a stone, and suffers from sorrow, illusions, sleepishness, violence and hope. (15)
- (228) When Tamas becomes dominant in a man, he becomes dull, stupid and stone-like inert!
- (229) When cunningly a man loots the money of others and immorally enjoys the other man's wife, consider that Tamas is very powerful in that man.
- (230) To speak openly about the bad qualities of others, to blame and ridicule saints, to hate the good people, are the signs which show that Tamas has become very dominant in the man.
- (231) Just as mist affects our vision and we cannot see the Sun clearly, Tamas covers up the quality of discrimination of the man who is under the influence of Tamas.
- (232) Sattwa gives light, Rajas gives energy to act, but Tamas overcomes these and is increased by indulgence in irreligious activities.
- (233) When Tamas is powerful by insulting the saints and blaming other gentlemen, it affects everything in our life. Please listen to what happens.
- (234) Tamas kills the inspiration. It destroys the intellect. It makes the Jeeva as senseless as a stone.
- (235) By Tamas the mind loses its discrimination of deciding what is the proper duty and what is not to be done. This blindness is the state of stupidity, of ignorance and of delusion. Now listen to the state of degeneration.
- (236) This state makes one forget what is selfishness and what is unselfish state of benevolent spirituality, what is to be done and what is prohibited.
- (237) All organs, devoid of their normal activity, lose their power, the grasping faculty of intellect is destroyed and the man becomes lazy and dull.
- (238) Being dull, the man gets sufferings, hardships and sorrow, he is enticed to bad deeds and sins are committed by him because he is thoughtless.
- (239) He sleeps at anytime during day and night, and sleep is to him equal to the blissful state of Brahman.
- (240) Such is the plight of a man when Tamas quality predominates in his life. Now the Lord is explaining the effects on body and mind of Sattwa, Rajas and Tamas.

यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृति: । देहेऽभयं मनोऽसङ्गं तत् सत्त्वं विद्धि मत्पदम् ॥

- When the mind is peaceful and cheerful, when the organs are withdrawn from objects, when there is no fear in the body and the mind is unattached, know that state of Sattwa, which is my favourite place! (16)
- (241) When Sattwa is prevalent in the consciousness, mind is always very cheerful and desire, anger and greed do not find any place!
- (242) The mind, instead of being interested in pleasures of senses, becomes pathetic towards them. Though the objects of pleasure confront him he never turns towards them.
- (243) Just as the leaf of lotus which is on the surface of water, is aloof and not wet by water; his mind is aloof though surrounded by things of sense-joys.
- (244) The body is always afraid of death but a man of Sattwa quality of mind does not fear though death is near him because such a man is devotee of mine with his mind tied to my feet by love.
- (245) Death is fearsome so far as a man goes by his belief in the difference between "You and Me" but a devotee of Sattwa quality is one with Me as well as the world, and, therefore he is not afraid of death.
- (246) The man of Sattwa is generally devotionally attached to my feet and birth and death do not affect the balanced state of his mind! Such is the nature of Sattwa quality. Now listen to the effect of Rajas on man's behaviour.

विकुर्वन् क्रियया चाधीरनिर्वृत्तिश्च चेतसाम् । गात्रास्वास्थ्यं मनो भ्रान्तं रज एतैर्निशामय ॥

- A man of Rajas quality makes mistakes in his action because he has no fixed mind, his mind does not withdraw itself inward, there is ill-heath in his body and his mind is wandering and confused. (17)
- (247) When Rajas is rampant there is tremendous anxiety and desire to get the objects of pleasures. Such a man begins many pompous activities by his hands and feet and talks about great things.
- (248) Though his body is quiet his mind is full of worries and confused. He is increasingly unhappy because of the force of selfish desires.
- (249) Though he has family, children, money, property and all sources of happiness and contentment he intentionally increases his discontent and motives of more and more possessions. His mind is never silent and withdrawn within itself peacefully, even for half a moment.
- (250) O Uddhava, a main symptom of Rajasik man is that though he has no problems he creates imaginary problems, and thinks dejectedly about them.

- (251) Just as at the time of dusk there is neither complete darkness nor frank sunlight bright enough, but there is a misty atmosphere so is the Rajas quality.
- (252) I have told you the signs of Sattwa and Rajas. Now please listen to the signs of Tamas. Inertia is its main effect on the man.

सीदच्चित्तं विलीयेत चेतसो गूहणेऽक्षमम् । मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय ॥

Meaning of the Verse:

- Please understand that when the man's mind becomes thoughtless and depressed, not capable of grasping any subject; it is in a way destroyed and there is a condition of lassitude, it is the effect of Tamas. (18)
- (253) When Tamas is predominant, the mind is deeply worried and being confused no knowledge of anything, remains steady in it.
- (254) There is no sleep but ignorance fights shy of any knowledge or in other words ignorance completely gulps down knowledge as such. This is the strange thing about Tamas quality.
- (255) Though such a man is awake he is so drowsy that he appears to be asleep. His actions are slipshod and mistaken like a blind man walking at the night of dark phase of the month.
- (256) The laziness caused by Tamas is such that the body looks like a heap of some bedding or sack lying on the ground. In this condition the consciousness has a screen of some opaque material before its eyes.
- (257) Normally, a Rajasik man has tremendous projections of intentions and plans followed by serious doubts and worries, but the same man overcome by Tamas loses all initiative.
- (258) The more surprising thing is that the mind forgets that it is a mind and it has got some power, some inspiration, some faculty. This is the effect of Tamas.
- (259) Thus when the power of Tamas increases, the mind is eaten up by ignorance, and it is in a state of stupor.
- (260) The strange thing is that the mind remains stupidly active with Tamas united with it, so that the suffering is never avoided.
- (261) O Uddhava, whatever such a mind does, it creates further misery. This is in short, the Tamasik state of mind.
- (262) Eknath says, the Lord is at present explaining the attitudes which are increased by each Guna separately. He further states –

एधमाने गुणे सत्त्वे देवानां बलमेधते । असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥

- When the power of Sattwa Guna increases, the Gods become stronger. When Rajas is on the increase the Asuras become stronger and when Tamas is on the increase, the demons (Rakshasas) become stronger. (19)
- (263) The three types of powers of the three Gunas correspond with the nature of Gods, Asuras and Rakshasas. The conditions in the cosmos correspond with the conditions in one unit on one physical body.
- (264) Gods are the organs of the great Mahapurusha in the cosmos and the same Gods live with mutual co-operation in the miniature scale in the physical body.
- (265) That is the Sattwik divine quality of mind where the man performs his own ordained duties without selfish motive, and this is the natural function of his organs.
- (266) When a man outwardly does his ordained duties but in his mind there is powerful attachment to lust, greed etc that is the quality of Rajas and the man is Asura by nature.
- (267) When greed and enticement are powerful in the mind and anger is habitual in a man, whose tendency is towards committing wrong actions, that is Tamasik attitude and is called Rakshasa quality.
- (268) When in one moment there is a retired outlook in life but in the next moment the man is under the influence of powerful passion, it is a sign of battle between the divine Sattwa and demonic Rajas.
- (269) When a man believes that actions which are not moral are moral and irreligious activities are religious actions, such a man is of Tamasik or Rakshasa attitude. It destroys both the divine and Asura attitudes.
- (270) In the mind of a man, when there is confusion whether actions should be done selfishly or unselfishly, whether he should be cruel or kind, and when he is not pleased by his own confusion, consider that all the three attitudes viz, godly, demonish and Tamasik are having a fight among themselves.
- (271) In one moment he is interested in the spiritual way of life, in the next moment he is greedy about money, one moment he is interested in another man's wife, and the next moment he has cruelty manifest in his nature!
- (272) When a man's mind is so fickle never there will be peace in his life. How can he lead a spiritual way of life?
- (273) Seekers are always asking a question "What is the state of pain and anguish in our consciousness?" I have just now explained the inner conflicts which trouble the seekers.
- (274) If only one Guna or quality is fixed in the character of a man, he will behave fully under only

one influence of that Guna. But this does not happen in our practical life! The three Gunas are always trying to act together.

- (275) There is great sorrow in a man's life because there is no one single Guna in his character and thus there is no one-pointedness in his behaviour.
- (276) Tamas provokes sinful behaviour, Rajas makes a man prone to pamper his body, and Sattwa is frustrated. It cannot be effective! How can the Jeeva be free?
- (277) Sattwa is caught between the Rajas and Tamas. It cannot develop! That Sattwa can find place to grow only by uprooting the desires and the hopes in our mind!
- (278) The wonder of all this is that we ourselves have, by our own imagination erected this house of the three Gunas! That harasses us by creating great fear and anxiety about our living the worldly life.
- (279) Sattwa gives strength to gods, Rajas gives strength to Demons and Tamas gives strength to monsters, the Rakshasas.
- (280) I have so far explained to you the three forces of the Gunas and their effects. Now I shall tell you the three states of the three Gunas.

सत्त्वाञ्जागरणं विद्याद् रजसा स्वप्नमादिशेत् । प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु सन्ततम् ॥

- When Sattwa predominates, the man is keenly awake. When Rajas is dominant he dreams a lot, and Tamas causes sleep. The fourth state is the constant, abstract state beyond these three. (20)
- (281) When Sattwa is prevalent, the man does not have dreams or deep sleep beyond the limit and the soul is very much aware all the time.
- (282) When Rajas becomes powerful, dreams are frequent and they affect the mind so much that awakened state and deep sleep are not evident. Even in the day time, he is dreaming and his mind is wandering into imaginary regions!
- (283) When Tamas is prevalent the man is always sleepy. He is not fully awake and alert and does not even dream much, either day-dreaming or while sleeping.
- (284) If such a man is sitting in a meeting he sleeps suddenly on the spot. Even while taking meals he becomes drowsy and sleeps without caring for food or other people.
- (285) When all the three Gunas are irregularly powerful at one time, the man's waking state; dreams and sleep are all very unorganized. One state overpowers other state at any time and he becomes a psychologically imbalanced person.

- (286) Now there is the fourth state of consciousness where Atman is always aware in its own state. This is beyond the three states and is called Tureeya by man of knowledge.
- (287) O Uddhava, this fourth state controls the waking state, the dream state and the sleeping state and Atman causes these states and experiences through them. This experiencer is in the fourth state.
- (288) Though this state is at the background and within the three states, it is not traceable in them and it is permanent and is not affected by Gunas at all.
- (289) As a man is called 'father' only when he has got a son, so, this state is called the fourth because the qualities of all the three states are within this state.
- (290) The three states come and go and are felt on the eternal fourth state which is also called Brahman state which is endless.
- (291) The fourth state is there all the time. Now I shall tell you further how each Guna is evident in Men of the four castes.

उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणा जना: । तमसाधोऽध आमुख्याद् रजसान्तरचारिण: ॥

- Brahmins who are rich by Sattwa Guna rise high in the heaven, by Tamas men go to lower stages in the scheme of life i.e. animals and other categories; and by Rajas men of unsteady mind are born again in the middle level of evolution after a stay in the astral world. (21)
- (292) Sattwa quality is found mainly in Brahmins. They follow their own code of conduct and it is not offered to Brahman by so much as ritual, but they,
- (293) By the nature and power of their pure karma, go up and up in the heaven and gain various regions in the divine world. Please listen.
- (294) Sattwik Brahmins go to Swarga (heaven), Mahar Loka, Janaloka, Tapa Loka, and finally Satyaloka.
- (295) When Rajas is prevalent in the life time and at the time of death, the men go to astral plane and are born again and again, at the level of lower caste human beings
- (296) Tamas makes the Jeeva compulsory to be born as animals, birds and insects, and even as trees, herbs and stone!
- (297) The Lord is now telling the effect of a particular Guna which is more dominant in the mind of a man who is dying.
- (298) The stage attained by the devotees of the Lord Krishna is also being told now in the next verse.

सत्त्वे पूर्लीनाः स्वर्यान्ति नरलोकं रजोलयाः । तमोलयास्तु निस्यं यान्ति मामेव निर्गुणाः ॥

Meaning of the Verse:

- Men dying when Sattwa is dominant in their character go to heaven, and those dying when Rajas is prevalent at the time of death come again in human kingdom after a limited stay in other subtle world, while men dying when Tamas is very powerful in their nature go to hell. But those who are free of these modes at the time of death, calm and pure, come to Me! (22)
- (299) There are three Gunas evident in this world as already told. O Uddhava, those who die while Sattwa is forceful and very much increased in character, go to heaven by a very luminant divine body.
- (300) Sattwik persons thus go to higher heaven while those who die when Rajas (of hectic activity and forceful emotions) is dominant come again to human kingdom.
- (301) When Tamas is powerful in a man's nature at the time of death he suffers in hell which is very fiercely painful.
- (302) If a man loves with devotion, Me, the Lord of the world, he has a brilliant image of Me in his heart and mind, when he dies.
- (303) He who dies while meditating on Me, with all my weapons like the conch, the disc, the mace, the lotus, and all my ornaments with my body as Shri Vishnu, he goes direct to Vaikuntha which is my eternal sacred place of residence! He becomes similar in appearance like me!
- (304) Those who have the understanding that I am in all the Beings as Atman and who offer their devotion to Me in the vast aspect, become free while they are living!
- (305) If by time, their body dies, they have no other place to go except this Vaikuntha. As they live in eternal self-bliss, death does not affect their supreme state of happiness.
- (306) My abstract existence and my divine body in Vaikuntha are only one. Saguna or Nirguna are one in Me.
- (307) The Lord is now telling about the spiritual efforts which all these worthy persons do.

मदर्पणं निष्फलं वा सात्विकं निजकर्म तत् । राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम् ॥

- That action is Sattwik which is either offered to Me or done without desire for fruit. And when action is done in a hope for fruit it is Rajas. Thus, Tamas action is that which involves violence and killing etc. (23)
- (308) With a mind purified by Sattwa quality, when the ordained duties are performed without

attachment to its fruit, it is naturally offered to Brahman!

- (309) The man performs all actions which are to be done by him according to his caste and personal age etc. but does not hope to get its fruit, and in his mind there is deep love for me, that action is Sattwik.
- (310) For him, worship of Me is the only duty, is his own Dharma, and that is his own action offered to Me and therefore it does not bind. His action becomes pious and pure, when he knows this secret!
- (311) When a man performs his ordained duty, performs Yadnyas to propitiate various gods, and expects fruit here in the form of mundane life, and heavenly pleasures, he is considered to be doing Rajasik work.
- (312) When there is actual violence in any action and that is also very shabbily done, in which there is evil motive involved is all simply a Tamasik action.
- (313) When there is outward show of performance of duty but in the mind there is neither faith nor proper attention, where saints are disrespected or envied, where people indulge in evil gossip of others that is surely Tamasik action.
- (314) Now the Lord is explaining the kinds of knowledge according to the three Gunas and the knowledge which is free of Gunas, in the next verse.

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् । प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥

- The knowledge according to Sattwa Guna is about unity and wholeness of life; Rajasik knowledge is full of doubts, knowledge of earthly objects is Tamasik by nature, while knowledge about Me is the higher type of knowledge beyond the Gunas. (24)
- (315) When man knows that though he lives in the body, he is different from the body and that the Lord is living in all the Beings, that knowledge is of the Sattwa quality.
- (316) To know that in all the separate things of separate shapes, separate categories, separate names and separate functions, there is only one Brahman, is the knowledge of Sattwik quality.
- (317) While reciting Vedas and thinking about Atman and its knowledge, a doubt arises in one's mind. That doubt belongs to Rajas quality.
- (318) Though one studies Wartika texts about the non-duality, one is not so much convinced about the state of non-duality and one logically or otherwise raises doubts about it. This kind of knowledge is Rajas.
- (319) When a man learns Vedas and the sacred philosophical scriptures but follows the life of

sexual gratification and filling his belly only, and is keen only on satisfying the demands of his organs, it is really the Rajas quality of his knowledge.

- (320) When the mind is not sure of anything and various thoughts pull it in various directions, it is the Rajas quality of his mind. Now listen to how Tamas affects the knowledge and intellect of man.
- (321) Great delusion and wrong notions envelop the pure urge of knowledge, the man thinks that he is just dead like a stone, and as a blind man; he becomes crazy about very temporary things for momentary pleasures; this condition of mind and its stupidity is of Tamas quality.
- (322) When knowledge is limited to the hunger, fear, sleep and sexual act, just like the animals, that knowledge is only Tamas. Now listen to the state which is beyond all the three Gunas.
- (323) O Uddhava, when knowledge discards the three factors of worldly way of knowledge i.e. the doer, the doing and the work done, and when it nullifies the Sattwa, Rajas and Tamas also, and remains only as pure spirit, it is abstract knowledge, called "Nirguna" knowledge.
- (324) Then the man rejects even the knowledge which is the result of the extreme urge of Sattwa quality because he is sure that he is beginningless, the eternal nature of knowledge himself.
- (325) Rivers are fundamentally caused by the water from the sea and the sea does not become proud if they meet the sea again. Similarly he does not feel proud if knowledge is born in his life.
- (326) Any desire arising out of Rajas does not disturb him because he says that he is the calm existence beyond Gunas and it is from him that the desires take form and force, so why should he be disturbed? He remains calm.
- (327) He says that as heat of the summer does not affect the sun, he is not related or affected by any actions taking place in his body, which are with a motive.
- (328) This man knows the true and exact nature of the illusion caused by Tamas and thus remains calm and beyond the effects of Tamasik nature.
- (329) Darkness prevails only where the sun is not present and it has no place in the clear sunshine. Similarly when he is sure about his Reality, i.e. Brahman, the attractions caused by delusion never cause any disturbance in his mind.
- (330) He is not disturbed though all the three Gunas attack his consciousness. O Uddhava, such is the nature of self-knowledge of pure state beyond the three modes or Gunas.
- (331) He does not desire for knowledge as a fact and does not desire a state of desirelessness when actually desire for objects exists (because he is actually beyond all qualities)
- (332) Nor is there any disturbance in his existence in the state of self-knowledge though objects of pleasure confront him! Such a man is my devotee and though surrounded by Gunas, he

remains aloof and untouched by them.

(333) Now the Lord is explaining the various places classified according the three Gunas and also places where there is conducive atmosphere for being in the state beyond Gunas.

वनं तु सात्विको वासो ग्रामो राजस उच्यते । तामसं द्यूतसदनं मन्निकेतं तु निर्गुणम् ॥

- To reside, a jungle is a Sattwik place; a town is a Rajas place, a house where dice is being played at stake is a Tamas place and My house (a temple, Gokul, or the Vaikuntha is a place beyond the three Gunas. (25)
- (334) Sacred places of pilgrimage, unique solitary place in a forest are the places, where the stay makes a man Sattwik by nature.
- (335) To stay at a place where business or works are going on or to be in a place where political activity is going on or to walk here and there in a place where Yadnya is being performed is a Rajas way of staying.
- (336) To be in the company of many women, to live in big crowded city is Rajas way of staying.
- (337) To stay in a place where our mind desires to receive popular applause or prestige, where our mind is turned towards mundane pleasures and so this disturbed place is a locality of Rajas nature.
- (338) The place where saints are ridiculed, where people criticize each other, is Tamasik place.
- (339) The place where quarrels start, where mind begins to have dirty thoughts and evil intentions, the place where prostitutes, casinos and liquor are in abundance, is the Tamasik place.
- (340) O Uddhava, when a man feels peaceful and emotional tranquility in the temple, due to devotion towards Me, that situation is beyond the three Gunas.
- (341) The house of the devotee whose mind lives in Unity is My house and resting place of Nirguna the Abstract spirit.
- (342) You may say that it is meaningless to say that Nirguna, abstract spirit has a place to reside, but note that it is the state of mind which realizes that it is Brahman, which is the place where the Abstract spirit resides.
- (343) O Uddhava, the abstract spirit shines in the mind which has no interest in any objects and which is in the inner bliss of the self.
- (344) When a man drops the knowledge and recognition of form and becomes happy in the formless, it is a place of the abstract spirit. It does not matter if he lives among people or lives alone.

(345) The doer, the actor is also changing according to three Gunas, and there is still another doer who is beyond the three Gunas. Please listen.

सात्त्विक: कारकोऽसङ्गी रागान्धो राजस: स्मृत: । तामस: स्मृतिविभूष्टो निर्गुणो मदपाभूय: ॥

Meaning of the Verse:

- The actor who is of Sattwa quality is having no attachment, the doer of Rajas quality is blinded by his passion, Tamasik doer is having loss of memory and Abstract doer is my devotee. (26)
- (346) As a thorn is removed by another thorn and the pain subsides, so the Sattwik actor removes his attachment to objects and becomes free.
- (347) The Sattwik doer is having love for the Master, becomes desireless and though mundane objects are naturally around him, he is not attached.
- (348) Rajas doer is such that his power of deciding what is good and what is bad is weakened and he is involved in his desire for fruits and he has, therefore, to suffer from many many hardships.
- (349) When mind is thoughtless, memory is banished, and understanding of the causes and effects is gone, the doer becomes Tamasik.
- (350) He who totally surrenders himself to Shri Hari and holds fast in his heart the belief that the Lord Narayana is the one who acts and has no pride that he himself is the doer that man is really the doer free of all the Gunas.
- (351) The faith is of three types according to the three Gunas and the faith in the formless is Nirguna or Abstract by nature. This is now being told by the Lord Shri Krishna.

सात्त्विक्याध्यात्मिकी भ्रद्धा कर्मभ्रद्धा तु राजसी । तामस्यधर्मे या भ्रद्धा मत्सेवायां तु निर्गुणा ॥

- The faith of Sattwa Guna is spiritual, that of Rajas quality is regarding karma, and Tamasik faith is irreligious in nature while the faith of abstract nature is regarding the devotional urge to serve Me. (27)
- (352) Faith which is Sattwik is regarding spiritual life. Such a man thinks about what is his Real essence. He considers his body, his organs, his Pranas, his power of movement, his sense of I-ness, for deciding what is his Real nature.
- (353) He says As the body is a dead thing, full of ignorance, I am not my body. Organs are of limited scope and capacity, I am not even my organs. As the mind is fickle, I am not the mind, nor I am Prana which comes and goes, and is limited. As "Aham" binds I am not that Ego also.

- (354) As worry is the nature of consciousness, I am not the consciousness, the Buddhi or talent which gives understanding is also not my Reality because it is limited in its scope. I am always eternal, without beginning or end.
- (355) In this way that wise man searches what is his own nature. This is the Sattwik faith of man, which is engaged in finding out his Reality. Men of piety have this faith.
- (356) When he inspects and examines that which is apparently, not himself, he suddenly finds that everything is too different from himself and when he concentrates on himself, he realizes that everything is himself, the all –pervading Atman.
- (357) This is Sattwik faith, belonging to the saintly persons. Now, O intelligent Uddhava, listen to the faith which is Rajasik.
- (358) This man believes that only he is alone the performer of ordained duties and becomes proud of it, thinking that he is the perfect actor of his duties and holds on to this concept.
- (359) He makes a big show of his worship and ceremonies, collects on a big scale the materials required for Yadnya. He is fussing much of cleanliness that others are harassed by his keenness about what is wrong and what is right in the rituals!
- (360) He is surrounded by heaps of fault finding attitudes and is so proud of his cleanliness that he scorns at Brahmadeva!
- (361) When a man is taking the burden of the pride of his body, and thinks that karma always binds, then that belief is of Rajas quality.
- (362) Tamasik man is he whose thinking process is all wrong, he always commits wrong actions, and what he gets in return is loss of true religion.
- (363) When a man takes liquor or other bad drinks and eats wrong food, goes to have a prohibited sex, it is due to Tamas.
- (364) So, the main sign of Tamasik nature, is that the man thinks that "what is really not religious or against it" is religious. Now listen to devotion and faith in the formless God who is beyond the three qualities.
- (365) When a person is convinced that God is in every creature and thus he worships and pays attention to every creature with respect, his devotion becomes abstract in nature and belongs to the level beyond the three Gunas.
- (366) When my devotees are so one-pointed in their devotion to me that they are ready to renounce their family, their property, their possessions, and even their lives for me, that faith is really abstract.
- (367) When persons neglect all worldly achievements and even all the four types of liberations, and realize their unity with me in their devotion, that faith becomes Nirguna or abstract.

- (368) O Uddhava, to remember and repeat my name without any motive, to sing songs in my praise in religious sermons and Keertana without greed for money, and in this way to do everything as devotion for me, becomes the really abstract devotion and faith.
- (369) Eknath says "The food also depends on each Guna. The Lord is going to tell about it and also about the food which is beyond the three Gunas, in the next verse."

पथ्यं पूतमनायस्तमाहार्यं सात्विकं स्मृतम् ।राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥

- The food which is wholesome, sacred, pure, and available without much trouble is considered as Sattwik. Rajasik food is that which is pleasing to the sense organs and Tamasik food is that which creates pain and is dirty. (28)
- (370) The food which is easy to digest, which encourages benevolent thoughts, and in obtaining which, there are no hardships involved, can be said to be Sattwik in nature.
- (371) When food is limited, it is procured by good means, and obtained without undergoing lot of trouble is Sattwik food.
- (372) When the food is too sweet, over-baked, sour, fried heavily, mixed and cut, rubbed, turned into round shapes, very bitter and pungent, tasting like alum,
- (373) When two tastes are mixed like salt and chili, sour juice of mango, crisp, too much acute with any taste, the food is Rajasik.
- (374) When a man likes many articles of food in his lunch, when he likes super-polished rice and grains and when the food of his choice is rich in sugar etc. that food is Rajasik.
- (375) People of Rajasik nature choose food to prepare which or to obtain which lot of time, energy and hard-work is involved. Now listen to Tamasik food.
- (376)` Man of Tamasik nature carelessly and thoughtlessly eats any food, which may be giving out bad smell or is stale, which creates trouble while eating, and makes the man drowsy and sleepish.
- (377) Now, the Prasad of the God, the food remaining after any saints have taken dinner is beyond three Gunas.
- (378) When the name Govind is remembered, while taking every morsel, the food becomes pure without any Guna.
- (379) When the man considers that food is Brahman, he himself is Brahman and another man, who is taking food by his side, is also Brahman Then that food, which he himself eats becomes free from all the three Gunas.

(380) Eknath says – "The happiness is depending on the Guna and the happiness which is beyond the Gunas is abstract and purest. The Lord is describing it further."

सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निर्गुणं मदपाभूयम् ॥

- The happiness of Sattwik quality is originated in Atman, the Rajasik happiness comes through outer objects, and Tamasik happiness is not happiness at all. Only suffering comes from allurement, confusion and helplessness. The happiness of abstract quality arises from taking refuge in Me. (29)
- (381) When the urge for mundane enjoyments is dropped and only the joy in the self is sought, that joy is Sattwik happiness.
- (382) Just as when the river is in spate, smaller streams are also full, so when joy in the self is there, even the organs of the body become satisfied.
- (383) When man wants varieties of pleasures for which his organs and hands and feet are extremely active, and the pleasures from objects is all that the man wants, then that is happiness of a Rajasik quality.
- (384) O Uddhava, when a man likes only prohibited pleasures which are abhorred by common people that is Tamasik happiness.
- (385) When my image is manifest in meditation, the man's desire for leading worldly life is waived and then there is certain happiness in his life which is really beyond the Gunas.
- (386) When he recognizes Me as dwelling in all creatures, he feels the unity of all and then there is happiness which is not limited to Gunas.
- (387) When one sees for himself what this happiness is, he himself becomes the embodiment of that happiness, but for this to happen; one must be completely free of one's merits and sins also.
- (388) When one becomes the image of that happiness one can enjoy it as self-bliss, and only my devotees become worthy of this bliss.
- (389) When water is everywhere at the time of final deluge, all the streams and rivers are inundated and cannot remain separate. This Atmic happiness which is beyond Gunas does not allow any mundane pleasures to remain effective.
- (390) As there is no water in the mirage so also, in this abstract kind of bliss, the worldly life cannot enter. This state is of the happiness free from all the three Gunas.
- (391) This happiness is not limited and one remains all the time happy in this pure state.

(392) The Lord thus cleared the concepts of three Gunas and the happiness which is beyond Gunas. Eknath says – Now the Lord is speaking further at the end of the chapter as follows.

द्रन्यं देश: फलं कालो ज्ञानं कर्म च कारक: । शुद्धावस्थाऽऽकृतिर्निष्ठा त्रैगुण्य: सर्व एव हि ॥

Meaning of the Verse:

- The material, the country or place, the result, the time, the knowledge, the karma, the causative agent, the faith, the state, the form, the belief-everything is made up of the three Gunas. (30)
- (393) Here, the material means three types of intake, country means either a forest or a city, result means the experience of comfort, all these are categories divided by three Gunas.
- (394) Time should be considered as time utilized for worship of God, knowledge means belief in Unity, Karma means whatever is offered to Me, the God and Causative agent, (Karak) should be taken as one who is the doer but aloof.
- (395) The word faith should be taken as spiritual base of faith, the state means the wakening dreaming etc stages, while form means all the activities of men and gods in all the worlds.
- (396) The Guna, who is prevalent at the time of death, is called the "belief".
- (397) How far can I describe all the various divisions, sub-divisions and classes of all these types? For my devotee, there is the recognition of the whole world as being made up of three Gunas.
- (398) The world is really wholly made up of three Gunas and I alone am Nirguna, beyond words. This secret is divulged by me to you, so that you will know the three Gunas.

सर्वे गुणमया भावा: पुरुषाव्यक्तधिष्ठिता: । दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥

- All these factors are products of Gunas and O Great Man, they bind by seeing, listening, remembering or by thinking. (31)
- (399) Please know that everything which is seen or heard, or thought about by mind is made up of the three Gunas of Maya.
- (400) Purusha is different from these and has the capacity to suppress and subjugate these three Gunas who is free from the three Gunas and controls the Gunas by his power.
- (401) Everything which is different from Purusha is illusory and appears due to Maya, and that is, O Uddhava, known as consisting of Gunas.
- (402) Those who do not attain the state beyond the Gunas though born as human beings are doomed!

- (403) You are not so doomed. You are already beyond as you are my devotee.
- (404) As Uddhava was great among the devotees, the Lord addresses him as the Great among men, and says that he is the really fortunate!
- (405) Now the wielder of Sharnga bow (the Lord) is going to tell how to cut the great tree of worldly life which has grown so much due to Gunas.

एता: संसृतय: पुंसो गुणकर्मनिबन्धना: । येनेमे निर्जिता: सौम्य गुणा जीवेन चित्तजा: ।

भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते ॥

- These factors bind the man by Gunas, and action, Jeeva itself has created these Gunas in his mind, but he who is my devotee offers himself to me through his faith and devotion. (32)
- (406) Sattwa and other qualities which may be done or mutually mixed bind a man to karma and reduce him to merely a man of the world.
- (407) By the three Gunas and actions done through them, the Jeeva has been tied down. It is just like the water in a pot which shows apparent bondage to a reflection by the limits of the pot.
- (408) If there is dirty water in the pot, the reflection also appears dirty and if that water is disturbed the reflection also seems disturbed.
- (409) Similarly action of the three Gunas imposes Jeeva's impurity on the pure spirit and to snap that bondage of Jeeva-hood, one has to follow the path of devotion to God.
- (410) To obtain victory over the Gunas one should consider one's Guru as God and surrender oneself to him. If one does this the higher and purer quality increases.
- (411) If there is an iron shackle around a man's ankle, the iron smith cuts it by iron only. Similarly, Guru when there is pure Sattwa quality prevalent in one's mind, cuts all gunas.
- (412) It is therefore, useful to worship Guru if a man wants to go beyond the three qualities. Then even the four liberations become servants of that man.
- (413) When a man considers the God and the Guru as equal his consciousness becomes united with Brahman and I the Almighty God also reside in his heart and stand attention to obey his orders.
- (414) In other words the man, who surrenders to Guru without any reserve, becomes easily one with absolute reality and that worship being my worship, my devotee enjoys the Brahman.
- (415) The Lord Shri Krishna called Uddhava the soft-one because Uddhava was the great devotee.

(416) Now, the Lord Shri Krishna is emphasizing the need to have devotion and worship God by having the body of a human being through great fortune.

## माद देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् । गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणा: ॥

Meaning of the Verse:

- So having obtained this human body which is the result of self-knowledge and other knowledge, the intelligent people should wash the attachment to Gunas and worship me. (33 1/2)
- (417) When this human body which is coveted about by Gods, is attained one should incessantly learn more and more about the path towards realisation.
- (418) It is not so that only having a human body one will automatically become Brahman. One has to give up the pride about that body and worship me.
- (419) By one-pointed worship of me the Sattwa quality increases and through it knowledge with the power of discrimination is earned.
- (420) When a mind is having the faculty of discrimination and knowledge of the Rajas and Tamas are easily discarded and devotion with a sense of unity grows in the presence of that pure Sattwa.
- (421) With that devotion in the state of unity the man experiences the bliss in the Atman which is called wisdom (विज्ञाज). Then the man is convinced that all the three qualities are illusions.
- (422) As having a human body enables a man to gain so much benefit, all human beings should definitely worship me.
- (423) This is the main theme of Bhagawata which is about devotion. Even women and men of lower castes are emancipated through devotion and worship of me.
- (424) That is why wise people worship me only and having victory over virtues and vices they become absolute Brahman themselves.
- (425) The Lord is further repeating the need to worship God with love, selflessly by which people can realize Brahman.

नि:सङ्गो मां भजेद् विद्वानपूमत्तो जितेन्द्रिय: । रजस्तमश्चाभिजयेत् सत्त्वसंसेवया मुनि: ॥

Meaning of the Verse:

As the controller of organs, a man should be unattached; he should be wise and humble and then be my devotee. He should be a Muni – the man who does penance, and he should defeat the Rajas and Tamas by the force of Sattwa. He should be peaceful in his mind and being without any expectation about anything in the world, he should also go beyond the Sattwa. (34-35)

- (426) The seeker should be free from desire for worldly objects and should not desire even the liberation. Then he will develop my unselfish devotion.
- (427) This results in the essential purity of the mind and the realisation that God is in every creature becomes very firm. This is the achievement of worship for the seekers.
- (428) When such devotion prevails in the life of the seeker, the forgetfulness itself dies, and all the sense-organs become very alert and sensitive.
- (429) Rajas and Tamas are destroyed and the seekers experience the bliss of Atman, through the pure Sattwa quality of their life.
- (430) In the wake of pure Sattwa quality being at its highest, the seeker considers himself to be purified and fortunate in the world.
- (431) The men of Sattwik quality think that they have attained pure self-knowledge, and the bliss of Atman is manifest in them, and, therefore, they are very happy.
- (432) But what is the way to do away this pride and this awareness of the Sattwik quality, and happiness? If I am myself happiness, who am I to experience it as a separate feeling? If I experience in duality, then that is Maya.
- (433) Does Jaggery arise in greatness by its own sweetness? It is sweet itself. Does milk taste itself, that it is milk and is sweet? Similarly, is it right for me to be proud that I am happy when I am happiness itself?
- (434) When the seeker arrives at this level the very Sattwik quality merges and dissolves itself in the Atman. Then the experiencing of happiness comes to an end, and only alone remains with its aloneness, which is called the bliss, and though it is not possible to give it any name, we can say that it is peace.
- (435) Thus when all the three Gunas are no more, only quality-less existence remains. This is being explained further by the Lord in the following verse.

सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधी: । सम्पद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम् ॥

- The Jeeva having been free from Gunas, and having dropped the idea that it is Jeeva, attains Me and thus Jeeva freed from its separateness and liberated from Gunas comes to Me.(35)
- (436) When the exhilaration caused by excessive Sattwa increases, it is destroyed by the discriminating power, which also later on merges in the Atman, with that Sattwa quality.
- (437) Then the actor, the cause of action, and the action itself together with the subtle body are no

more, and Jeeva is extinguished, being an illusion.

- (438) Then the trinity of action, acting and actor, the enjoyment, the object and the enjoyer etc is destroyed.
- (439) Thus when the sense of separate existence of the soul is no more, the division between I am Body and I am Atman has no place. Then what remains? Only completeness, alone-ness which we call Brahman remains.
- (440) So, my devotees become Brahman, which is their original state. (This is further described by the Lord in the last part of verse No. 36 as follows)

जीवो जीवविनिर्मुक्तो गुणैश्वाशयसम्भवैः । मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्वरेत् ॥

- Such a person is complete Brahman as I am and he does not move either within himself or outside. (36)
- (441) Then the statement that there was a world becomes a lie, and there will not be the world at any future time.
- (442) Just as the inner side of sugar is not separate from its outer side, so Brahman is the same inside and out, and it is flawless and full of self-bliss.
- (443) When the man becomes one with Brahman, there is no death for him and if he lives further according to destiny, he has no sense of I about his body.
- (444) He does not look at outer objects. There is no place in his mind for any thought about object. He does not look at his body as body. These are the signs of a man free in his life.
- (445) When a man looks at outer objects intentionally and has inner attraction towards the objects, that state is called ignorant state of man which binds him.
- (446) One should be sincere in his worship of Me, in order to be free from this ignorance and that is the reason why saints are loving the path of devotion with all their heart.
- (447) There is nothing higher than my devotion and if that devotion is one-pointed, then all the four liberations are his servants.
- (448) When his mind is not having any desire about any objects and he is united with me whole and soul, then I become his obedient servant.
- (449) Devotion means to hold himself to be one with my highest nature. This is the beginning and the end of my devotion, spiritual attainment and the fruitfulness of the scriptures.
- (450) When I emancipate beasts and birds through their devotion for me, it is but natural that my

devotee, who is human, will be accepted by me and taken to my own place of residence.

- (451) It is therefore advisable that keeping aside intellectual attainments, all people whether learned or otherwise should worship me so that self-bliss is easy.
- (452) By faithful devotion to me, the three Gunas become nullified and the timeless and formless state of mind comes automatically to the seeker. The Lord emphasized this truth.

Eknath says -

- (453) When the network of the three Gunas is destroyed, peace of the Atman becomes manifest. This is what the Lord Shri Krishna has taught to Uddhava in this chapter.
- (454) Thus by devotion to God, our own mind can have victory over the Gunas, and having peace, natural state of Atman is realized.
- (455) That power within the Atman is my mother. My Guru Janardana has taken me to that devotion, and Eknath is, therefore, singing the songs of praise fro the Guru Janardana, with all ecstasy.
- (456) The story of Ail and Urvashi, which is the subject of next chapter, is very interesting, by studying which even the sin of having committed the bad act of intercourse with unworthy woman is washed out.
- (457) One will attain the state of desirelessness by reading about it as described by the Lord Shri Krishna in that chapter. Only the fortunate ones can achieve that ascetic state of mind.
- (458) The Lord has described that state very effectively. The audience is therefore requested to pay attention.
- (459) By listening to it the gravest sins are washed away and man attains Brahman in himself, and he remains as the very image of self-knowledge.
- (460) That story in the next chapter is very sweet. Eknath is blessed by Janardana, and that blessing is the boat which carries him to the other shore.
- (461) By devotion to the feet of Janardana, sorrow does not touch us, and therefore Eknath is servant of Janardana. The story in the next chapter is really interesting.

Here ends the Marathi Commentary by Saint Eknath on the

25<sup>th</sup> chapter of the 11<sup>th</sup> Skandha of Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

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## Chapter 26

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to the God who attracts and lures the world. He is the cause of the beauty of Mohini. Victory to the Guru Janardana who is the embodied spiritual wisdom and is beyond cause and effect chain.
- (2) O Guru! As you are wisdom itself, you remove the illusion of Maya which affects the world. In this world, only the Lord Janardana dwells everywhere and he is very compassionate to poor and the meek!
- (3) The power of God which is Maya confuses all the poor and weak-willed persons through the instrument of woman, by her amorous advances, but all these enticing forms are nullified by the grace of Guru Janardana.
- (4) Where there is complete absence of desire in a man, it should be understood that it is the result of the Grace of the Lord Janardana, and in such a mind the knowledge of Brahman is easily and firmly established.
- (5) Jeeva is by nature Brahman only, but by the effect of Maya it falsely becomes a Jeeva. This is like a king sleeping confortably in his royal bed who sees in his dream that he is a pauper.
- (6) And his servants awaken him, informing him about his royal duties. Similarly, desirelessness destroys the three Gunas, and then Jeeva assumes his original state of Brahman.
- (7) When there is realisation of Brahman, the difference between a man and a woman becomes false, the perception of visual objects also becomes false, and there is neither the enjoyer, nor the thing enjoyed.
- (8) In the case of the seeker, the power (Maya) of the God takes the form of a woman to involve him, but if he remembers his Guru at that time, the woman does not cause him any trouble.
- (9) Even the memory of the name of real Guru removes the blemish of many great sins, and desire for worldly objects dies down. The seekers then experience great happiness.
- (10) Actually, only the Guru gives pure happiness, unblemished happiness. When the seekers put their heads at the feet of Guru, there is for them a great solace.
- (11) Saints are like a mother to the seekers and peace is the shadow of the bliss of the Atman. It needs to be mentioned here that due to the benediction of the Guru Janardana, the story telling is going on very well.

- (12) In the 25<sup>th</sup> chapter, the Lord has stated that the seekers experience happiness, when there is the realization of a state, which is beyond the three Gunas.
- (13) He further said "If the seeker begins to worship me with faith, the deities send impediments in their way in the form of attractive woman. The seeker should, therefore, repeat my name in order to ward off that nuisance."
- (14) The name Achyut when remembered destroys all the bondages of karma, and all the sins are burnt. Such is the power of the name of Shri Hari.
- (15) By name only man becomes free of desires, by name only the consciousness becomes clear, by name only the state beyond Gunas is attained and by name only the clumsy tentacles of the life are cut.
- (16) When the mind is engaged in the repetition of the name of God, the fear of worldly life cannot enter there, and the God is pleased with a man who has such faith in the name.
- (17) Even if a person of amorous bend of mind is indulgent in the objects of pleasure because he is in the company of undesirable persons, it so happens that no sooner than he repents, he is rearmed with his good nature and becomes desireless.
- (18) True repentance is the real retribution of many great sins, but if retributory rituals are performed without the feeling of repentance, it becomes ridiculous.
- (19) There is no better friend of man other than repentance. Repentance burns down all the sins.
- (20) There is an example of this fact which is the song ofAila, which the Lord Shri Krishna is describing for Uddhava.
- (21) This is the introduction in the 26<sup>th</sup> chapter for people, whose mind is attached to objects of senses.
- भ्रीभगवानुवाच मल्लक्षणमिमं कायं लब्ध्वा मद्धर्म आस्थित: ।

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आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥
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- The Lord Shri Krishna said Having gained human body of the same nature as mine, and established in following my way of life by devotion, and enjoying the higher Atman's bliss in himself, (the seeker) thus attains unity with me. (1)
- (22) To realize the Brahman completely is the main purpose of human birth. The human body is the purest and worthiest in all the three worlds.
- (23) If one behaves contrary to religious edicts in this human birth, the realisation of Brahman is not possible. For that, one must observe the code of conduct laid down for the Bhagawatas.

- (24) When one worships me, according to the code of Bhagawata, one's consciousness becomes pure and one is convinced that Jeeva is none else but the Brahman!
- (25) When the Brahman is thus firmly established in the consciousness, the seekers merge in the highest bliss which is itself unity with me!
- (26) The sign of recognition of the realisation of Brahman, i.e. Me, is that the devotee has no awareness of outer objects though he is living in the body. (The Lord continues this further as follows

गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया । गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुत: ।

वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणै: ॥

- The man though living amongst the Gunas which are only of the nature of Maya and not Brahman, does not become attached to those Gunas though they are seen around him, because he is firmly convinced that he is Brahman, through the path of Knowledge. (2)
- (27) This Maya is a river who is the mine of ignorance, the stream of worldly life, mother of the three Gunas and is of unknown origin.
- (28) Just see! Because of this Maya and her three Gunas, the subtle body of desire, (with 5 sense organs, 5 action organs, 5 objects and 1 mind) adheres itself to the Jeeva.
- (29) Due to this subtle body, the Jeeva suffers much in hell and remains attached to the heavenly ephemeral pleasures, and goes through the unreal chain of births and deaths.
- (30) This mundane life is false to the Jeeva as the marriage of a son of a barren woman, and by the pride of physical body has promoted it!
- (31) But when he gains self knowledge through the advice of the Guru, Maya becomes absent, the subtle body becomes a false imagination of the mind and the state of Jeevahood also becomes unreal.
- (32) Thus go the disturbances caused by the Gunas, just like the darkness
- (33) disallowing itself at the time of sunrise, when Guru's advice is received, and men become free while living.
- (34) Just as the wheel of the potter remains moving even after lifting of the pot by him, so the men in freedom continue to live in their body as before but there is no attachment to the body.
- (35) Just as a man does not get angry if anyone troubles or worships his shadow so these free men do not pay attention to it.

- (36) Though such a man appears to be physically in the condition of indulgence in pleasures, he is really aloof from all the objects.
- (37) His perception of objects is totally an illusion. For example if a man drinks water from a mirage, will his hands become wet?
- (38) If at all it is possible that a blue beetle can sip the nectar from a flower of the sky (which does not exist in nature) then only the man of self knowledge will be blemished by his contact with objects of senses.
- (39) The state of mind of men in freedom is beyond our imagination, but the Lord is describing that in order to help the seekers to find some way to attain that state.

सङ्गं न कुर्यादसतां शिश्तोदरतृषां क्वचित् । तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् ॥

- One should never be in the company of men who are keen about enjoying food and sex. If one follows them he falls into the darkest hell, like a blind man following another blind man (falling in a ditch) (3)
- (40) Please know that those who indulge into filling their belly by any type of food and enjoy unrestricted sex, are definitely evil persons.
- (41) One should not be in their company, never speak with them and never even think of them.
- (42) If a good cow remains in the company of naughty cows for some time it is punished with a wooden log tied and kept hanging from its neck all the time.
- (43) Similarly company of evil persons even for a short time brings disaster and therefore seekers of real Brahman should not be in such a place even for a while.
- (44) The fire place of a black smith does not spare anyone from scorching him. Similarly company of evil persons is detrimental to pious religious persons.
- (45) The passion for pleasure is immediately kindled in a simple minded man by even a short vicinity of evil person, and he is enticed to do bad deeds which kill the very power of sane thinking!
- (46) Then the grasping power of the brain becomes dull and man is confused with ignorance like one walking at night which is already dark and there are heavy clouds in the sky.
- (47) When one blind man holds the hand of another, both fall in a ditch. Similarly by the loss of discrimination and want of balanced and sane thinking, people fall in the darkest hell.
- (48) Only repentance is the way to save us from the hell which is the result of bad company. The Lord is now telling about repentance, through the story of the song of Aila (Pururawa)

ऐत: सम्राडिमां गाथामगायत बृहच्छूवा: । उर्वशीविरहान् मुह्यन् निर्विण्ण: शोकसंयमे ॥

- By estrangement with Urvashi, the King Aila was very much depressed and felt pangs of sorrow. He was a learned person. He sang the following pathetic song in his lamentable condition. (4)
- (49) The fame of the emperor Pururava who reigned the sea-girdled earth, and was the greatest amongst all the kings is well-known throughout mythological books.
- (50) He was very brave, generous, influential, serious minded and his fame was spread everywhere.
- (51) He governed the earth and ruled over people according to the regal code of conduct. He believed that every Brahmin is the image of the Parabrahman.
- (52) He never blamed any Brahmin even at the cost of his life. He saved the cows at the stake of his life. He was the greatest helper of the destitute.
- (53) Pururava was also called Aila. This religious emperor was enamored by Urvashi the divine damsel and forgot his duties as the ruler of people.
- (54) I am going to tell you about his repentance and the sad song he had sung; but first listen to his craziness about Urvashi, the whole story!
- (55) He became mad with desire for Urvashi and became very pitiable in his passion. [The Lord is telling Uddhava how sexual desire makes a man mad].
- (56) Aila is the name denoting that the was the son of Ila and her husband Budha. (Mercury). This story of Prururava's passion for Urvashi and his plight due to his craziness is also indicated in Vedas, as also how he repented.
- (57) Eknath says The story of Pururava and Urvashi is included earlier in the 9<sup>th</sup> Skandha of Bhagawata and therefore the Lord does not elaborate the earlier part of it here.
- (58) The context is that Urvashi was sent to the heaven by Narayana to be the most beautiful damsel there but she became proud of her beauty.
- (59) In that pride, she put a wrong foot out of rhythm while dancing and the God Brahma cursed her
  You will go down to human kingdom and be involved with Pururava a man, in conjugal relationship".
- (60) With humility and with folded hands she begged for redressal upon which the God Brahma said When you will see Pururava naked on account of two goats, you will be free to ascend to heaven again.
- (61) With this curse, Urvashi, descended to Earth. When the emperor by chance saw her, he was

astonished by her captivating beauty.

- (62) He forgot his position as the great ruler and simply fell for her. He was so absorbed in the appreciation of her beauty that he became thoughtless!
- (63) Urvashi put to him the condition that if she sees him naked by any reason she will leave him and go back to heaven and when he agreed to this condition she agreed to live with him.
- (64) She had taken with her two goats so that on some occasion, Pururava would run after them when he would be naked and she would be free again. When she asked him to take care of those goats like his own sons, he agreed to that also.
- (65) The king was much enamored by Urvashi. He was not aware of what is day and what is night, in his involvement with her. Many days and nights passed like this.
- (66) He forgot his personal duties and the royal obligations and in the extreme indulgence he forgot his routine responsibilities.
- (67) The two goats were in reality the two Ashwini Kumaras sent by Indra with Urvashi for deceiving the king and free Urvashi from her stay on Earth.
- (68) Robbers stole those goats at night from the palace, when those beasts brayed. The sound awakened Urvashi.
- (69) Urvashi awakened by the sound, began to admonish Pururava, "You are not a man!"
- (70) You are boasting of your bravery but my little ones are stolen! Blast your nasty face!" So saying she began to beat her forehead.
- (71) Pururava, shocked by her shouting, got up hastily and holding his sword he ran out, his clothes being loosened and falling down in that hurry! But he was not aware of his nudity.
- (72) He brought back the two goats to her, but suddenly there was lightning in the light of which the king's nude body was exposed!
- (73) As she saw him thus denuded, she started to go back upto the heaven as per the term of the agreement. Pururava was dismayed and began to suffer the pangs of parting.

त्यक्तवाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नूप: । विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लव: ॥

- Seeing her suddenly leaving him thus, the king ran after her, sobbing and crying out "O Cruel lady! Stop! Stop! (5)
- (74) Pururava was great as the protector of his subjects and ruler of the earth, expert in performance of his religious duties, brave in destroying his enemies, and a great warrior.

- (75) He was well-versed in Vedas. He was respected by all, but alas! He became a slave to a harlot of heaven.
- (76) He never bowed to gods and demons; he never tolerated any time any personal insult, but he forgot all his dignity and became a slave to a god's prostitute!
- (77) When he saw Urvashi leaving, he ran after her though he was naked, crying and calling her back in most piteous state of his mind and body; he could not utter any words, overcome by sorrow.
- (78) Please! Let me look at you at least once! Let me talk to you by my entreating words! I will nearly die if I do not see you even for a moment!
- (79) I swear by my ancestors that I will never fail to abide by your wishes. This is the truth! What on earth is the reason for your annoyance?
- (80) Your feet will be hurt by small stones when you walk. After all where are you going? I will also come with you.
- (81) My dear! Do not go! Wait a bit. At least once look at me by turning your head back". Saying so he ran forward to hold her feet, but without looking at him she went away.
- (82) See the tragedy. The great emperor to whom many powerful kings saluted, bending down most respectfully, has thus touched the feet of a harlot from the heaven! See how powerful is this desire.
- (83) The king further said "I am very anxious about you. My heart mutely suffers! How have you become so cruel? Is your heart made of stone? Why are you so angry?
- (84) In this way the mind of Pururava became full of sorrow by this separation. He lamented and became very gloomy. The Lord describes how he was madly in love with Urvashi.

कामानतृप्तोऽनुजुषन् क्षुल्तकान् वर्षयामिनी: । न वेद यान्तीर्नायान्तीर्श्वर्वश्याकृष्टचेतन: ॥

- The king his heart being preoccupied by love for Urvashi did not know how many days and months elapsed while he was enjoying her company and was never satisfied. (6)
- (85) The mind of the king Pururava was captivated by Urvashi's beauty and pleasures enjoyed with her. He was not aware when the Sun arose and when it sunk. He was so much maddened by cupid.
- (86) He often had sexual pleasures with her and was crazy to repeat that joy.
- (87) He was so engaged in those sexual exploits that he could not count how many months and seasons elapsed.

- (88) When ghee is poured into fire the fire flares up. Similarly, frequency of sex increases desire; it does not become satiated.
- (89) A man of discrimination, considers contact with a woman as a very unimportant part of serious minded human life, but the king was not tired or disgusted though he frequently enjoyed it.
- (90) As his soul was too much attached to her he entreated her again and again but she did not turn back and went away immediately.
- (91) As she went away the king fainted by shock. After some time he got up and began to look in all directions and cried out because of the pangs of sorrow.
- (92) He began to wander everywhere and even to other kingdoms. He went to Kurukshetra. He saw Urvashi up in the sky.
- (93) As soon as he saw her, he called her loudly O Urvashi! Come hither! Bless me! Come and embrace me!" Upon this she retorted –" O stupid king blinded by passion! Do not be foolish! Leave it!"
- (94) "O King! To be attached to us women is never good. Women are wicked. Keep this in mind very well".
- (95) We who are damsels of the court of Lord Indra are especially self-centered and behave according to our whim. We keep relations with any man we fancy! O good King! Never trust us and do not expect loyalty from us.
- (96) O King! Nobody can count how many men are deceived by contact with women! You should better drop your craze for women and turn towards spiritual path.
- (97) You had sex with me for quite a long time, but you are not tired of your craving. Leaving this urge totally, seek your welfare your real happiness very seriously.
- (98) The king however did not like her talk. He again started to beg of her "You please give me at least once the pleasure of your embrace! O Beautiful one! Let us enjoy each other only once more!"
- (99) When she saw his pitiable condition due to influence of cupid, Urvashi felt some pity for him and she began to tell him what had happened in the heaven prior to her coming down to earth.
- (100) She said You must have by now understood me as the most beautiful heavenly damsel. I was cursed by Brahmadeva, by which I had to descend to Earth and live with a human being as his spouse before I could go to heaven again. As you are a king of great virtue, I fulfilled the condition of living here by keeping myself in your intimate relationship and am now free from that curse.
- (101) My character again became pure, my curse is ended. Now we cannot meet in this world, I am going back to heaven"

- (102) The king however continued lamenting by which Urvashi's mind became tender towards him and she told him what he should do.
- (103) She first prayed Gandharvas (music angels) and fetched a plate used for embres of fire. She said to the king Please perform a sacrifice (Yadnya) on this plate. Then, O King, you will meet me again.
- (104) Being out of his mind however, the king left that plate there only and in the dejection, he went to his palace, totally lost in his sorrow.
- (105) As his mind was addicted to Urvashi, he saw her in his dream. He was awakened with a shock and hastened to the place where the particular divine plate was left by him. He however saw a peepul tree grown up at that spot with a tree of Shamee grown over that tree!
- (106) He made a wooden hollow pot (Arani) of the peepul wood and rubbing two wood pieces together he kindled a fire for sacrificial purposes. He performed particular Yadnya, and as a result of that pure fire, he went to heaven where due to the force of his passion for Urvashi he met her in heaven.
- (107) When enjoying the physical heavenly pleasures, he developed desirelessness slowly. He repented about his indulgence. I shall describe to you what things he talked about.
- (108) In 18 verses the king's thoughts are contained and in 8 verses thereafter his real repentance is described. The Lord tells this to Uddhava in following verses.

ऐल उवाच - अहो मे मोहविस्तार: कामकश्मलचेतस: ।

देव्या गृहीतकण्ठस्य नायुः स्वण्डा इमे स्मृताः ॥

- Aila said How strange is my great madness of being caught in the clutches of cupid! As her divine body was embracing me tightly, I forgot how much of my life period was thus consumed! (7)
- (109) When one hears this song, the sins of sexual misbehavior are washed away, one becomes free from sins, and seekers are not troubled by cupid any time.
- (110) Just as an elephant suffers due to the attraction of female elephant when he is caught by hunters, so, Pururava came to grief because of his attraction of Urvashi, and then became desireless!
- (111) He, who was a slave to his passion for her, now became free of his desire. Repenting about the whole affair, he went on speaking to himself.
- (112) "Because I was attracted and allured, my sexual desire was beyond my control, and I was a resident of the dirty house of cupid.

- (113) I was a slave to my desire for Urvashi and I have wasted my life and my morality. What a disaster!
- (114) Urvashi became a sharp weapon which cut my life but me, the pitiable and miserable me! I was not aware of my great loss!
- (115) I embraced tightly the poisonous creeper named Urvashi and she has really destroyed me; she has gulped my life itself.
- (116) The wild fire in the shape of embrace of a woman was hugged by me and in the forest of my life it burned everything including my reason and common sense.
- (117) It has burned this jewel of human life into ashes! Shame! Shame to my own bad Karma. This is really despicable!
- (118) By the great opportunity of human birth, many seekers have entered Vaikuntha (Nirvana), and men of wisdom become united with Reality. I have hopelessly wasted my life!

नाहं वेदाभिनिर्मुक्त: सूर्यो वाभ्युदितोऽमुया । मुषितो वर्षपूगानां बताहानि गतान्युत ॥

- By this attachment, I did not know how many times the sun rose and set, how many seasons, how many years and how many days have elapsed! (8)
- (119) Not even a moment of human life can be brought back from the past, though one may spend crores of golden coins! That valuable human life is wasted by me, thus destroying myself!
- (120) The Sun rises only for the benefit of seekers who can use every moment for their own spiritual progress, and they surely make good use of the time.
- (121) The same Sun, it seems eats away moment by moment the life span of a man who has desires; but such a man is not aware of this great loss, which is nothing but an invitation for suffering in hell.
- (122) Why speak about others? I am myself finished due to my passion for Urvashi! My life is wasted! Whom can I tell this sad story?
- (123) Being blinded by my desire for Urvashi, I did not know when the Sun arose, who helps people to make spiritual progress!
- (124) For many years I did not notice the day and night, mad I was in sweet kisses of Urvashi.
- (125) The enamored man is the most miserable! The influence of wine wanes in a day, the pride of money ends when a man dies, the pride of youth power is no more in old age, but the blindness due to involvement with women never ends!

- (126) This life of a human being cannot be gained again! Never! Shame to me who was enthralled by this Urvashi, the spouse of gods and was thus denuded by her!
- (127) I am a fearless king protecting all my subjects but was turned into a miserable slave by Urvashi! To whom shall I go and tell this lamentable story?" Saying such sad things to himself Pururava went on sobbing and crying.
- (128) He thought "I should really slay this damsel who has robbed me of my self-welfare and dignity", but again said "I am myself to be blamed! I am myself indiscriminate!
- (129) Then with pangs of self-pity he cried out In this world I am the most useless and miserable person! I see clearly enough how I have wasted my life!
- (130) He cried and said Cupid has cruelly taken away my life! I do not find any other condition as hopeless as this!
- अहो मे आत्मसम्मोहो येनात्मा योषितां कृत: । क्रीडामृगश्चकूवर्ती नरदेवशिखामणि: ॥

Meaning of the Verse:

- I am a great emperor, a crown jewel of kings! But I was made a beast to be played with for entertainment by woman! How deplorable is my confusion! (9)
- (131) Brave kings who show off their crowns proudly, used to surrender themselves at my feet; but I shamelessly held the feet of a prostitute!
- (132) At my command, many kings danced to obey, but I behaved like a dog to please the prostitute of the gods.
- (133) Just as a monkey dances at the command of the juggler, similarly though I was an emperor of vast powers, I received such a bad fruit of miserable status by dancing to the whims of a harlot!
- (134) Though I was an emperor honoured by all kings, I became a pitiable man due to my lust for a woman.
- (135) They say that in the amorous play with a woman it is good action even to bow to her feet! But they do not know that this is the very victory of cupid!
- (135) I enjoy the empire of sea-encircled Earth, but I was put into a sinister whirlpool named "woman".

(This very influence is being described by Pururava further -)

सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम् । यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद् रूदन् ॥

- I left my regal honour like a blade of grass and ran in a nude state after this woman who was actually deserting me! I am really a mad man to cry like this! (10)
- (137) "Woman is nothing but illusion taking a female body and she is rightly called Maya (i.e. one who causes indiscretion and delusion). Many great men have been destroyed by being infatuated by woman.
- (138) Maya has three main instruments which are women, clothes and ornaments. Many respectable men are diverted by these. I have also become a pitiable wretch by attachment to woman.
- (139) I myself feel that I have done a very deplorable thing, because this Urvashi is not a chaste lady but only a courtesan in heaven. Many persons must have used her!
- (140) Alas! I was involved in such a woman because of my sexual passion! [This story is being repeated by the king in his pensive mood of repentance and frustration.]
- (141) By having sex with our own wife, religious sin is not generally earned; but it was my mistaken attitude that caused my slavery to a prostitute.
- (142) Those who commit such a sin, by having sex with other woman, definitely go to hell, but those who are over-indulgent in their own wife also go to hell without exception!
- (143) Women have enticed even the Lord Hari and Hara and even great sages famous for their strict penance! They have caught many great men in their net, and I am also ensnared by this unworthy harlot of the heaven!
- (144) I have staked my kingdom and my glory for the sake of entreating a prostitute and I have surrendered myself, my honour and my soul to her!
- (145) I am the topmost emperor controlling many kings, but I have become a slave to her! How strange is the force of cupid! It has sacrificed me at the feet of a woman!
- (146) She has kicked me, my love, my self-respect and discarding me like a blade of dry grass she has left me and gone!
- (147) Seeing her going away, I ran in nude after her, shamelessly cried! But she did not throw even a glance towards me!
- (148) Like a mad ghost or like a man out of his sense of what is proper, I ran lamenting after her, having no shame of my nudity, but her heart was not softened!
- (149) I have been completely shamed and insulted by my enticement towards her, because I went after her like a stupid man, a shameless fool!

कृतस्तस्यानुभावः स्यात् तेज ईशत्वमेव वा । योऽन्वगच्छं स्त्रियं यान्तीं खरवत् पादताडितः ॥

Meaning of the Verse:

- How can I have my prestige, my royal power and glory, when, kicked like a donkey, I went after that woman who has already deserted me and was going away! (11)
- (150) I was proud of my power as emperor having many kings obeying me, but I myself have become a servant of that prostitute.
- (151) Though, being an emperor I was running after her as a personal attendant, she not only rejected me but she kicked me like the male donkey kicked in the face by the female!
- (152) When a male donkey sees a female donkey, he goes near her and tries to attract her but she kicks the male!
- (153) Though her kicks are hitting him on his head and face, he does not turn away. I was a fool like that donkey.
- (154) She was apathetic regarding enjoyment, but like a fool, I tried to draw her to me! I am ashamed of myself, speaking even to myself what a foolish act I indulged in!
- (155) Thus when a man is mad for a woman, all his yoga, sacrifices, rituals, meditation etc becomes meaningless.(Pururava continues further on the same subject)

किं विद्यया किं तपसा किं त्यागेन भ्रुतेन वा । किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ॥

Meaning of the Verse:

- Of what use are the qualities of a man like his learning, his penance, his sacrifices, his fame and scholarship or even his observance of silence as spiritual practice, if his mind is claimed and caught by women? (12)
- (156) In the case of a man, whose mind is occupied by woman, all his scholarship, learning, penance, money, Sanyasa or giving up of possessions, etc become useless and meaningless!
- (157) His staying alone in solitary conditions, his observance of silence are meaningless, all his rituals are as worthless as oblation put in the ash instead of fire.
- (158) If the mind of a man is occupied by sexual passion, all his vows are not useful! (Thus the king is repenting about his past deeds and again blaming himself!

स्वार्थस्याकोविदं धिङ्गां मूर्खं पण्डितमानिनम् । योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जित: ॥

Meaning of the Verse:

I was a fool thinking that I am a wise person, but I did not know what is good for me. Shame to me, who, being a good king, was insulted by women, as if I am a bull or a donkey! (13)

- (159) The human body is the means to achieve all the four attainments of life and if in this human body, a man worships the god, he can attain the eternal Brahman.
- (160) If properly used, every moment lived in human body becomes a means to obviate the chain of births and deaths and if a man remembers with love the name of Hari, all the great sins are washed away.
- (161) I was lucky to be born in such a human body and became an emperor of a vast empire, but shame to me who was enamored by a prostitute!
- (162) I consider myself as a man of wisdom and was proud of it, but I am the most stupid person because I did not understand my own way of welfare, but became a slave to a prostitute.
- (163) I became proud of my human body which is one's great fortune, but I did not follow the way of life which leads to liberation! It is my foolishness!
- (164) I was as shameless in my lust, as a bull running after a cow or a donkey mad for female donkey!
- (165) The female donkey kicks the male but he does not turn away, and persists in his quest! I also became mad for a prostitute by my sexual urge!
- (166) Only fools think that by fulfilling the passion for sex, there comes the state of desirelessness. No! They lead a man towards downfall! This has now been experienced by me personally.

सेवतो वर्षपूगान् मे उर्वश्या अधरासवम् । न तृप्यत्यात्मभू: कामो वह्निराहुतिभिर्यथा ॥

- Many years are lost by me in being with Urvashi and enjoying her kisses, but the passion in my deep consciousness was never satiated, just as the fire does not get extinguished by putting more and more wooden sticks in it. (14)
- (167) Pururava further said My life period is very long according to the Satya-Age and my riches and power are of an emperor! But, in order to finish the duration of the curse, Urvashi was using me sexually for so many years!
- (168) Millions of years have been wasted in enjoying pleasures with her but I did not gain any degree of desireless state. This proves that to say that "desire dies by fulfilling it" is totally wrong. That opinion is held by foolish people.
- (169) It is also foolish to say that the kiss of a woman is like nectar. It is on the other hand, a wine which makes the mind muddled!
- (170) All other wines are nothing before the intoxication of a kiss of a woman because woman loses no time in destroying a man and finishing all his hopes for final welfare and liberation.

- (171) As by pouring oblation of ghee, the fire is never extinguished, so, desirelessness does not come into existence through indulgence!
- (172) Thus the king gave vent to his repentance in the foregoing eight verses. He experienced a light of discrimination kindled in his mind and remembered how to be free from the clutches of desire provided by the cupid!
- (173) The inner desires do not die in the case of a man of lust though he keeps himself away physically from the objects of pleasure. Then how can one be free from desires if one continues his indulgence?
- (174) Then what has one to do to be free of woman and her pleasures? The king now touches this subject in the following verses.

पुंश्वत्यापहृतं चित्तं को न्वन्यो मोचितुं प्रभुः । आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥

- Who else except the God Almighty, the Atman, is able to save a man from disaster, whose mind has been stolen by a woman of bad character? (15)
- (175) A man is naturally attracted to woman but he does not dare to take liberties with her person, but if he, by chance, comes into contact with a woman of loose morals, he is immediately affected by her furtive glances and body movements meant to entice him.
- (176) Her meaningful glances are enough to tie him to her. Who else than the God Narayana can save the man from these ropes of bondage?
- (177) Only the God Almighty can save a man from female involvement. He is Atman in man and the God in the Universe!
- (178) Attraction is the result of Gunas of the Maya, and ignorance increases this attraction; so, the God who is the controller of Maya is the only capable one to destroy the bondage!
- (179) Atmaram is always still and undisturbed in His own bliss. He can do away with the influence of all objects from the Jeeva and discard the illusion and misconcepts about the self himself in the mind of the seeker.
- (180) The God Ananta, the Almighty Lord who seems to enjoy everything but does not at all get himself involved in any action and if one surrenders himself to Him, then only the Devotee will not be troubled by any vices because that God can only save man from the clutches of cupid in the form of a woman.
- (181) If the devotee takes refuge at the feet of this Lord who protects them from falling down into the hell, then, He dislodges His devotee from the adherent lust.
- (182) The king was disgusted because of his improper attraction to Urvashi. He became apathetic

by his mind and body towards all the pleasures of the world but he could not uproot the hard core of passion still lingering in his heart.

- (183) Eknath says that all the desires of a seeker are automatically destroyed if he totally surrenders to Shri Hari.
- (184) Some hold an opinion that by performing sacrifices for Gods like Indra, after studying Vedas, the desires lurking in the heart can be discarded.
- (185) But this opinion was born out of ignorance. Actually the passion is never erased from the heart completely unless one worships Shri Hari.
- (186) Really, if we observe we come to know that the entire Gods including Indra fall prey to the cupid because of their sexual desire. How can one expect to wipe out this tenacious passion from his mind by performing sacrifices for these Gods? It is childish to suppose so.

## बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मते: । मनोगतो महामोहो नापयात्यजितात्मन: ॥

- I who has no control over myself could not remove the great delusion from my mind though I was instructed by that divine Urvashi. Really, intellect is muddled. (16)
- (187) Sacrifices for God are actions undertaken by selfish motive. To say that one will get happiness through these actions is foolish. Actually, they do not know that such actions bring in more sorrow.
- (188) I have myself performed such sacrifices and worshipped Indra and other Gods, but being involved in the affair with Urvashi, I became very unhappy.
- (189) Urvashi was born from the thigh of the Lord Narayana and naturally she advised me to worship fire in accordance with the directions of Vedas. This was her pure advice.
- (190) Though I heard her words of good advice I could not be free of my infatuation. So, it is true that unless Shri Hari gives his blessings one cannot be free from his lust and the cupid prevails.
- (191) If you go and take shelter at the feet of Lord Hari, then He as Narayana becomes manifest in the heart and from that heart all desires simply run away.
- (192) Alas! I became very miserable in the company of Urvashi, but why blame her? It was I who forgot Him.
- (193) Had I remembered the kind Lord, the cupid would not have touched me and if there were awareness of myself as to how really I am, then Urvashi was of no count!

किमेतया नोऽपकृतं रज्ज्वा वा सर्पचेतसः । रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः ॥

Meaning of the Verse:

- I am ignorant and I thought that it is a serpent when I see a rope, why to say that Urvashi has caused harm to me? She is not to be blamed! It is I who was ensnared because of my own desire. (17)
- (194) All long I was thinking that Urvashi is to be blamed for my downfall, but when I consider everything calmly, it has now become clear that I was a slave to my own desire and passion, which was my own mistake.
- (195) As soon as I saw Urvashi, I fell in love for her and by my own sexual passion I was so humbled!
- (196) If a man sees a rope in the twilight of the evening, he is afraid by the apparent idea of a serpent and it seems to be dangerous species of serpent so long as he does not look at that object in clear light.
- (197) When due to fear that man starts to run, the same rope is caught between his two feet and he thinks that the serpent has caught his feet in its coil. It is his misconception that causes him so much fear.
- (198) Similarly I thought only through my amorous tendency that Urvashi was very beautiful and I was indulgent in sexual relations with her, because of my desire!
- (199) Thus due to my own ignorance, I became attracted to her and got angry with her later on as she left me. This was quite improper on my part.
- (200) A man whose passions are very strong, thinks that the woman, he looks at, is very beautiful and desirable, but a wise and thoughtful person knows that she is full of dirty things.
- (201) Just as pig likes to eat excreta so a passionate man of lust thinks that woman is very attractive, but men of wisdom denounce him as a fool.

(The king is now giving examples of such involvements)

क्वायं मलीमस: कायो दौर्गन्ध्याद्यात्मकोऽशुचि: । क्व गुणा: सौमनस्याद्या ह्यध्यासोऽविद्यया कृत: ॥

- How incompatible are this dirty body of a woman full of bad smell etc, and impure, and the excellence attributed to it such as fragrance, delicacy and purity etc like a flower. It was through ignorance that these virtues were wrongly attributed to her body by me. (18)
- (202) The man and woman are the words used to denote the male body and the female body and if we consider the female body it is full of dirty things.

- (203) It produces regularly the dirty blood of menses; it is a stream of bad smell and a sack of excreta.
- (204) It is the birth place of many dirty things and it is the place of resort for doubts. It is a pot of great sorrow and a cause of the downfall of a man.
- (205) It increases the state of anxiety, causes wasting disease of the mind and contact with this body causes much pain instead of pleasure.
- (206) A cat with the dirty earthen ring around its neck goes to a place where pure things are kept and makes all the things dirty.
- (207) Similar is the company of woman. She does not leave a man alone when once she adheres herself to him. One cannot count how many men are destroyed by woman!
- (208) In the case of the cat, the earthen ring around its neck becomes a hindrance to its eating anything by putting its head in a pot. Similarly the woman becomes a hindrance in the way of progress of a man.
- (209) Men mad about woman describe her beautiful face likening it to the blooming delicate lotus flower.
- (210) But actually her nose and mouth are full of cough and saliva. But men say that her face is like a moon; which is calling a poison by the name of nectar.
- (211) Saliva is in the mouth of woman but men call it "nectar of her lips". Great is the power of ignorance, because even gods and powerful demons are fighting madly for woman.
- (212) No doubt, Atman is common to men and women but women are prone to ignorant action! But men become crazy about her. So, I say that Maya's influence is insurmountable!
- (213) If one says that Atman is the enjoyer during the act of coitus, Atman being eternally free cannot be involved. If one says that the body enjoys sex, it is also incorrect because body is simply a material thing.
- (214) So, the sense of pride about the body is the enjoyer, but pride is not alone! It is having many to share the entertainment.
- पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृधूयोः । किमात्मनः किं सुह्रदामिति यो नावसीयते ॥

- Body is not the property of parents, of wife, of master, (employer) fire which consumes it at last, dogs or vultures who eat it when dead, or of the soul or its near or dear ones. (19)
- (215) [Let us consider as to who want to share the enjoyment of this body] First the mother, who gives birth to the child, rears it up by taking all the pains and care, must be considered as

number one to whom the body belongs!

- (216) But without her husband's contribution she alone is not able to even conceive the child. So, one may say that the child's body belongs to the father.
- (217) The wife can also claim that she owns the body because, after marriage in the divine presence of the fire and the Brahmins, she as a bride enters her bridegroom's house and as a wife comes into closest contact with his body and enjoys it!
- (218) When we consider that the man can fulfill these worldly achievements with her help and also can gain access to heaven when he has a son, we have to concede that the wife possesses the body of the man.
- (219) The relatives and friends are happy by the nearness of this body and thus they also are the claimants of the ownership of the body.
- (220) When a man is an employee of somebody, he gets salary for what he does as his duty. So the employer is also in a certain degree the owner of the body of this man.
- (221) When the body becomes dead, vultures, kites, crows, dogs etc eat the carcass. As all activities and karma is committed for and on behalf of the soul or Jeeva, it may be said that Jeeva is the owner of the body.
- (222) As the body is cremated after death, it is ultimately the property of the Fire!
- (223) So, eight claimants are there for human body. Naturally, it is unwise to say that I am the owner and I am the enjoyer of this body.
- (224) By assuming ownership of the body by the Me, the whole concept of "My property" is the cause which takes us down and down towards greater suffering.

तस्मिन् कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते । अहो सुभद्रं सुनसं सुस्मितं च मुखं स्त्रिय: ॥

- Man gets attached to such an impure body which has a contemptible end and lavishes praise on it in the words – "Oh! How delightful is the face of the woman with a shapely nose and charming smiles!" (20)
- (225) Physical body itself is dirty. Moreover the female body is more so, because of the monthly periods.
- (226) One who enjoys this body also becomes dirty. People who are too much attracted to women describe them with praise and only such persons are indulgent in amorous sensations.
- (227) They say "Oh! See how beautiful is this face! It is like lotus flower! It is like full moon! See the straight nose in it! How delicate and beautiful it looks!

- (228) They say "It is by my great good fortune that such a beautiful woman is my wife!" And only crazy men get themselves involved!
- (229) When one thinks about the female body in this way, one feels sick because of the thought. Really women's life is miserable! Only fools are crazy about them.

त्वङ्गांसरुधिरस्नायुमेदोमज्जास्थिसंहतौं । विण्मूतूपूर्ये रमतां कृमीणां कियदन्तरम् ॥

Meaning of the Verse:

- People who are enjoying the body of woman which is full of skin, meat, flesh, blood, fat, nerves, and bones and contains stools, urine and pus are not different from germs or insects! (21)
- (230) If one considers the structure of the female body one sees that it is a skeleton of bones! It is shaped because of veins and muscles.
- (231) Flesh mixed with blood is the plaster material used for giving it a shape and the nerves are placed around the bones.
- (232) Fat also adds to its weight which is covered by skin.
- (233) This body contains urine and stools and those who are interested in such a dirty body are no better than insects in human form.
- (234) There are maggots in excreta and similar to these are men who are attracted to female body!
- (235) And people cover this female body with fine clothes and valuable ornaments and madly get attracted to it.
- (236) A hunter places a snare for deers and catches them in it, but strangely enough men prepare such a snare in the form of decorated woman and they themselves get caught in it.
- (237) So, ascetics should not get into any relationship with women. Householders also should withdraw from woman tactfully.

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् । विषयेन्द्रियसंयोगान्मन: क्रुभ्यति नान्यथा ॥

- One who knows what is good for one's own welfare should not keep contact with women or persons who are crazy about them. Mind becomes disturbed when objects of senses and the sense-organs are in each other's contact, and never otherwise! (22)
- (238) The female body looks beautiful by clothes and ornaments only. Had it been beautiful itself, it would have appeared so without using any decorations or ornaments.
- (239) The company of women is as dangerous as the company of a robber masquerading as a

gentleman.

- (240) Women make men their slaves by their tricks and finally lead them to hell. Ascetics should not therefore turn attention to them.
- (241) Though the woman is herself ascetic, seekers of self-realization should not keep relations with her also. Just as ghee becomes liquid with the touch of fire, so man gets destroyed by contact with women.
- (242) Poison with the name of nectar written on the container, does not fail to kill if taken. Similarly a woman though well-known as an ascetic one, does not fail to destroy the man!
- (243) If it is possible to keep solid ghee in fire for sometime, then men interested in spiritual life would have benefited by the company of women.
- (244) Even if ghee in a pot is kept for sixty years, no sooner than the pot is kept near fire, that ghee becomes liquid. Similarly in the company of woman, desire for sex is aroused in old age also.
- (245) Had camphor remained in fire without being burnt, then all would have progressed in spiritual life by company of women.
- (246) As fire scorches the skin immediately on touch, so is the contact with woman. It arouses the desire and attachment and the woman is the cause of disaster for the man.
- (247) More than the company of woman, is dangerous the company of a man attracted to woman. It is sure to bring about lot of trouble.
- (248) When such a woman-crazy man meets a pious ascetic person, he narrates to the latter how pleasant is sexual intercourse with a woman, which kindles in the mind of the listeners a desire for that pleasure.
- (249) Then the desire does not allow that man to control himself with the thought about his own wife or good morals and he turns towards the prohibited affair. So, such a woman-crazy man is more dangerous than actually the woman itself.
- (250) The creeper of immorality definitely grows fast where such a man enters, and all the sins grow which cause disaster.
- (251) It is therefore necessary that a serious aspirant of spiritual life must avoid the entirely dangerous company of women and of those who are the advocators of keeping promiscuous relations with woman.
- (252) When this woman-crazy man is avoided the avoidance of the women becomes easier and both these are detrimental to spiritual life.
- (253) The aspirant should avoid talking with women. Further more, they should avoid remaining in

woman's company when she is alone.

- (254) You may ask "How can contact with women be harmful to a wise man of self control?" No, No! That is not true. Many challengers have failed to control themselves in the company of women!
- (255) The sage Parashara lost his virtue and fame by some minutes in the company of a fisherwoman!
- (256) Rishya-Shrunga was innocent sage of pure heart and hard penance. But he was hooked by the beauty of a prostitute sent by a king. Even the Lord Shankara became enslaved by Mohini's beauty.
- (257) When sense-organs come into contact with their pleasure objects, the mind certainly loses its poise, and even wise persons are bound! Why to ask what happens to ignorant men?
- (258) Even when one is alone, one is very much disturbed in his mind if one remembers a woman with some longing! (The king Pururava is now describing this situation as follows)

अदृष्टादशुताद् भावान्न भाव उपजायते । असम्पूयुञ्जत: प्राणान् शाम्यति स्तिमितं मन: ॥

- Unless one sees, or hears about anything no emotion or attraction arises and if one does not employ his Pranas with organs, the mind gradually regains its peace. (23)
- (259) The mind of a man does not get involved in anything which he has never seen or heard about.
- (260) The mind gets disturbed by memory of any object which the man has earlier experienced, and if he has earlier experienced the company of a woman, then by her memory only he begins to imagine the pleasure he had earlier got and his mind becomes attached.
- (261) So, earlier experience of attachment binds a man and even if he is alone he becomes disturbed by desire. Thus conditioning of the mind causes upsurge of emotion etc.
- (262) It is like eating stale food next day, without cooking afresh!
- (263) The desire which is residual in the memory about earlier passion, makes a man crazy for woman and he loses the sense of what is right action and what is wrong action.
- (264) In the spiritual life sexual desire becomes a hindrance and therefore the aspirants should never fall a prey to it.
- (265) If the seeker finds himself disturbed, one way of avoiding actual action is to keep his outer organs controlled and for this he should go away from the enticing objects or persons. That will help him much in regaining the peace of mind.

- (266) If organs involved in actual contact are denied it, the body becomes calm and the desire arising in the mind subsides itself for want of attention and encouragement.
- (267) The seeker should avoid that contact which spells a sure doom to morality. (The king has further described how to avoid this contact)

तस्मात् सङ्गो न कर्तन्य स्त्रीषु स्त्रैणेषु चेन्द्रियैः । विदुषां चाप्यविश्रन्धः षड्वर्गः किमु मादृशाम् ॥

- So, one should not keep company of women and lovers of women. One's body should not come into contact with them. Even learned persons get spoiled by contact with or thought about woman! Why to consider my own example again? (So Pururava says) (24)
- (268) The contact with woman is dangerous and friendship with woman lover is more disastrous, because cupid deceives even the wise, and in the case of a man prone to like women, the cupid very promptly destroys him.
- (269) Those who care about their real welfare should avoid physical nearness with women and woman -lovers.
- (270) If the mind turns towards object of pleasure, one should not allow the organs to act. Then the image about pleasure from that object which arose earlier becomes weak and fades out!
- (271) Even a momentary contact with woman or female creatures disturbs men and history is replete with such examples.
- (272) Indra was sexually involved with the wife of Gautam and He got thousands of symbols of female sexual organ on his whole body. Tara, the wife of Jupiter made moon ashamed by his having clandestine affair with her whom the moon kept in his house!
- (273) Soubhari was a great yogi, but when he saw the mating of fish, he became a slave to passion.
- (274) The Lord Brahma became infatuated by his own daughter! So dangerous is the attraction to woman!
- (275) This is such a dangerous attraction that by sexual urge caused by looking at Mohini, the beautiful lady who was the Lord Vishnu only, the Lord Shiva experienced ejacution of his semen!
- (276) Narada, in a joke expressed his wish that the Lord Krishna might spare one of his wives and it so happened that he became a woman and got pregnant, and delivered sixty sons.
- (277) Even if a wise man has dialogue with woman, most casually, he is attracted to her in his mind! A fool like me who was in love with Urvashi, is but a very common example1
- (278) So, as the momentary amorous contact with woman is very much detrimental, those who will

trust themselves to women will be as miserable as I have become!

- (279) The grasp of the six senses (including the mind) brings oneself to pitiable plight and therefore woman's company should be avoided.
- (280) The Lord Shri Krishna further says Thus, dropping his liking for women's company, the king attained high level of peace.

श्रीभगवानुवाच - एवं प्रगायन् नृपदेवदेव: स उर्वशीलोक्रमथो विहाय ।

आत्मानमात्मन्यवगम्य मां वै उपारमज्ज्ञानविधूतमोह: ॥

- The Lord said (to Uddhava) Thus singing about his misery the great emperor left the heaven where Urvashi lived, thought about Me as the inner Atman, and cleansed of all delusion, became quiet and very peaceful. (25)
- (281) Pururava was fortunate to enjoy the heavenly damsel Urvashi. Even Gods regarded him as a superior and greater being. He was the crown jewel of all the kings and the kings always came to pay respects to him by total surrender.
- (282) The king, after having enjoyed the pleasures of heaven while living on this Earth, in this world, became desireless. Thus one must say that he was really a lucky king.
- (283) I say this, because there are many people who are desireless because they have never imagined the heavenly pleasures or enjoyed them. But this king was apathetic after fulfilling his desires and then turned towards liberation from all attachments. Blessed is he because after continuous pleasures of such a high degree he dropped his attachment.
- (284) The detachment of the caliber of Pururava is not seen anywhere in the world and, therefore, the Lord Shri Krishna himself praised that king.
- (285) That king, in the mood of disgust left out all his inner longings and blamed himself for being ashamed of his slavery to woman and virtually washed clean his stupid ensnarement.
- (286) He kindled the great fire of repentance, seasoned his mind by gilding it with the shining of desirelessness, controlled his organs by controlling his mind by thought and washed away the stigma of delusion and desire.
- (287) When gold is subjected to test by fire the dross is burnt away, the weight of the gold decreases but its purity increases. Similarly the mind, the consciousness of the king became precise in perception by the self-knowledge which he gained through the experience.
- (288) The Lord further says "The king thus became worthy to receive my blessings due to his purification by repentance.

- (289) Without my blessings it is not possible even to feel guilty about sins and one does not have repentance without my wish. Please understand that the person who repents has already become blessed by my compassion.
- (290) By my blessing the Jeeva becomes united with Brahman because his pride about his body is dropped and there is no sense of duality such as I and You.
- (291) Then the trinity of work, the residue of memory of having done that work (which is karma) and the sense of being the Doer all disappear. Similarly, the enjoyer, the enjoying and the object of enjoyment all disappear. Not only this, but the observer, the observing and the thing observed are also absent.
- (292) The ignorance which is the root cause of the three Gunas and their activity becomes nonexistent by the blessing of the Guru, because all Gunas become really nothing but illusion.
- (293) When one sees clearly the rope on which there was a false appearance of snake, the delusion about snake disappears. Similarly, by the grace of the Guru the three Gunas and the ignorance (अतिहा) all disappear.
- (294) When we see at the world with the vision which is clear, by the advice given by Guru the whole play of duality disappears. Then who is there to enjoy Urvashi? Such thoughts develop in the mind of the king and he became completely happy in his self-knowledge.
- (295) The king being blissful, thus, left Urvashi and the heavens and came back to his world.
- (296) There are some men who give up their contact with woman but their inner attachment for sexual enjoyment does not die. But the condition of this king was not like that. He was totally detached.
- (297) He was so full of self-knowledge and the blessing in which the whole world
- (298) seems to be the play of the infinite Brahman and the consideration whether anybody is woman or otherwise disappeared like an insignificant nothing. Further, in the same moment he became one with Me and danced because he had killed the imagination which breeds desire.
- (299) By conviction about spiritual life, he became like me, free and infinite. He himself has told the story of his life for his own happiness and as the advice to others.
- (300) What happened by this song? The Almighty God became manifest in his heart, the ignorance was repelled and there was only contentment personified.
- (301) (Eknath says The Lord Shri Krishna is telling Uddhava "Those who are sincere in their quest of the self should leave the company of women and prefer the company of saints and my devotees).
- ततो दु:सङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् । सन्त एतस्य छिन्दन्ति मनोन्यासङ्गमुक्तिभि: ॥

- So, the intelligent and wise man should drop the bad company and seek the company of saints. The saints will, by their cogent advice, cut the attachment of his mind. (26)
- (302) Bad company must be avoided at all cost. What is bad company? Woman's company and friendship with persons who are having attraction for them is bad company. There is no such bad company of any other people.
- (303) One who does not care for what the Vedas tell us as duty and who has no trust in the spiritual life and one whose mind is always having doubts is also bad to be friendly with.
- (304) One who talks about the benefits of desire-free life but in whose heart who has very strong thoughts about sexual desire and immoral acts, who becomes very upset if anything happens which prevents him from enjoyment, is also a man of bad company!
- (305) One who makes an outward show of own religious duty, social responsibility in doing what is right, shows humility in his behaviour, but in whose mind there is disrespect and fault-finding tendency about good and pious men is also bad for friendship.
- (306) One who does not actually talk against saintly persons but inwardly is always in the habit of judging their behaviour in order to blame them, and while having a dialogue with others gives such indications should be known as bad company.
- (307) Our own nature which is slave to desires is a bad thing and when that desire is dropped totally, when it is having no roots in our mind that is the real freedom from "bad company".
- (308) The force of desire is the real bad influence and only he, who drops his desires, will be happy in his life.
- (309) Only company of saints is the main way to be free from this world. When we surrender ourselves at their feet, all our mental projects of imagination and desire die totally.
- (310) If you say that all relationship should be dropped because it binds, I ask you How can one be free unless he keeps company of saints and the Satguru?
- (311) When a seeker starts any penance according to his own decision, without guidance about the acute pain and sorrow, physically to give up anything of his own accord becomes meaningless.
- (312) When our mind is tied down to objects of senses only sages can untie us by their advice of discrimination and wisdom.
- (313) Simple behaviour and casual talk of saints is more valuable than planned lectures about righteousness. By their sacred advice they cut the inner blockages of ignorance in our mind and break down the ego.

- (314) If a seeker remains in the company of saintly people with a faith in his heart about them, he can become free from the bondage of this worldly life. Wise men should therefore remain in the company of sages.
- (315) The Lord is now describing the nature and the virtues of saints, to Uddhava, with a sense of affection for him.

सन्तोऽनपेक्षा मच्चित्ता: प्रशान्ता: समदर्शिन: । निर्ममा निरहङ्कारा निर्द्तन्द्वा निष्परिग्रहा: ॥

- The saints do not expect anything; their mind is in the constant meditation on Me; they are inwardly very peaceful; they look upon everything and everybody with just and straight attitude with inward equanimity. They have no pride of possession; they are not egoistic, they are free of contradiction and duality. They do not expect anything from anybody and they have no property or sense of Me & Mine! (27).
- (316) The virtues of saints are many. Out of these the Lord is telling Uddhava about the main eight qualities. Please listen. (Shuka said to Parikshiti)
- (317) Gain or loss does not disturb the mind of the saints. Their mind is always preoccupied with the thought of the God and that is called 'Non-expectation'.
- (318) They do not at all think that a certain thing should be owned by them. O Uddhava, this unselfishness or lack of desire to get anything is the first virtue of saints.
- (319) To meditate on the cosmic spirit is tantamount to meditating on Me. Thus you should understand that to think about anything other than the God is itself a bondage to earthly life.
- (320) For this, one's mind should be riveted to Me, in waking state, in dream as well as in the state of deep sleep. This is the second virtue of (मच्चित्त)
- (321) Let his body be decorated by valuable ornaments or may it be dying due to any calamity, he keeps his strong peaceful mind adhered to Me and merged into the eternal bliss. This is called peace.
- (322) When the mind is free from desire, anger or other disturbances and when it is merged in eternal bliss, it is called Peace.
- (323) That person who forgives even him who has harassed him much, and never thinks to retaliate, is the one who is really peaceful. He obliges even such a bad man!
- (324) He who is not angry even if he is robbed of all his possessions, but says that all these things are offerings to Brahman. This is the sign of inner peace.
- (325) To trust everyone and all beings as if they are Brahman, and never to allow any doubt to arise in the mind, is the sign of the third virtue of inner peace!

- (326) He is peaceful because he looks with equanimity on all with the conviction that Brahman is richly dwelling in each and every being.
- (327) Apparently we see that world is full of varieties but he sees oneness in all these various expressions and it can be said that he looks at everything as the inner soul.
- (328) If this virtue is to be cultivated one should worship God with all faith and should drop the sense of pride and sense of possession.
- (329) When one has pride and sense of possession about the body that increases the 'I' ness which develops the sense of belonging about the relatives who are counted as such because of the body only.
- (330) This attitude throws a man in the whirlpool of great sorrow. To discard and be free of this sorrow of the soul one should surrender himself to the feet of the Guru.
- (331) When the Guru blesses and shows how the consciousness within the body is feeling proud of that limited body, the man experiences that the world and himself are one total thing.
- (332) He feels that whatever small or big happens is to be seen that all is my own existence in the world and expanse of myself is so vast that it covers all the three worlds.
- (333) When this pure total I ness pervades who is there separate to call himself as I? The "I and You" is gone. This is called the virtue of "absence of pride"!
- (334) When a man meditates on this thought about himself the sense of "I and Mine" drops itself and there is no scope anywhere to enable the man to say that "this is Mine".
- (335) If there is any place or thing beyond my vast all pervading existence about which I can say that it is mine, then only there will arise the relationship. But the other thing is swallowed by the totality of energy.
- (336) Thus Me and Mine, and You and Yours, both statements, cannot exist. When there is only one Brahman you are not there. This is the virtue of absence of the Me and Mine.
- (337) These two qualities viz the fifth and the sixth virtue is the real essence of the character of the saint.
- (338) When persons achieve these virtues they are not affected by mountains of sorrows caused by dualities.
- (339) Thus when a man leaves the body to the mercy of Prarabdha (destiny) he remains only a witness of pleasure and pain because he is elevated to the bliss of Absolute Brahman.
- (340) He is not over-joyous by any prestige which the body receives from the society, nor is he bothered or harassed though he is subjected to the torture of hell.

- (341) He does not cry by fear of death though a tiger may attack him, nor is he happy though he is honoured by being given a prestigious carriage to travel.
- (342) Just as we do not get disturbed if our shadow falls on a dirty thing or it falls on a valuable material, similarly the man who is free considers all that happens to his body as nothing.
- (343) In his vision, sorrow does not remain sorrow and happiness forgets itself. He therefore, remains beyond dualities.
- (344) He who is not proud and not having sense of possession does not care for dualities because in his state of mind which is one totality, there is no truth in the sense of separateness.
- (345) Such a man realizes that his body is also unreal. Where is then the thought about increasing his family members?
- (346) He may be having around him things like money, gold, cattle, children, wife and other relatives according to his destiny but inwardly he is already detached from them. These persons feel that all the happenings in the world are like sequences in a dream.
- (347) In short, though sages are surrounded by various things, these are not their own possessions! This is the eighth virtue of sages.
- (348) Sages may have things with them and persons around them but they are free of possessiveness! If we worship them, then perhaps we will also be free like them. So, my advice is to worship the sages and be in their company!
- (349) These eight virtues are like eight facets of Brahman. These are eight great occult powers of the abstract principle of cosmic vastness.
- (350) In the lake of spiritual energy this is like a lotus of eight petals; such is the blissful nature of sages.
- (351) These eight virtues are the ornaments of mind, and purest are the sages in whom these eight virtues are fully present.
- (352) Any other company becomes quite harmful to the progress of the seekers, but by the company of saints, the seeker frees himself from his attachment to his body and pride.
- (353) No special tuition is necessary in this case. Only the nearness and respect of sages makes the seeker liberated from the bondage of the body and this mundane world! (The next seven verses contain the wonderful description of that state).

तेषु नित्यं महाभाग महाभागेषु मत्कथा: । सम्भवन्ति हिता न ंॄणां जुषतां प्रपुनन्त्यघम् ॥

- And O the fortunate Uddhava, if the stories of my adventures are told to them and listened by them, they wipe out all their sins! (28)
- (354) The Lord says To attain a place in the world of Satyaloka or Indra Loka is considered a great fortune but those are insignificant as compared with the fortune of having company of saints.
- (355) Only great persons can get the company of saints. Saints are reciting the stores of God and are constantly thinking of God with great devotion.
- (356) Even a chance hearing of the story of God washes the sin, of the listener accumulated in Kaliyuga because that story is purer than Ganga.
- (357) Where My life story is recited, even the places of pilgrimage become sacred, and saints are giving discourses on my adventures constantly.
- (358) Even the river Ganga is hoping that some saint will come to bathe in her waters and make her more sacred, by washing away all her sins.
- (359) She says I nurse in my mind the jealousy about Parvati the spouse of the Lord Shankara and by that jealousy I have become a sinner. Even that sin will be wiped out because the feet of saints are capable of washing off all the sins.
- (360) Or if the feet of those who sing in praise of the Lord will touch my waters, all my sins will be washed. That is what the river Ganga thinks to itself.
- (361) As even the Ganga is hoping like this, if a man casually goes to visit the saints, his sins are surely washed away.
- (362) I cannot describe the good luck of a man who listens to my life and adventures from the mouth of the saints.
- (363) If a man has interest in listening to my life and works with faith, crores of blemishes are destroyed, and even ash does not remain.
- (364) O Uddhava, my stories and my name burns all the sins. I again say this, as this is the easiest way to achieve the purity of the heart.
- (365) The mind is not purified by doing all types of penances and practising yoga but by listening to the adventures and sweet stories of myself, the Lord, that mind becomes clean.
- (366) If Vedas are recited in a wrong way, it creates all types of diseases! But if my name is recited and even if there is some mistake in pronunciation, the man does not become impure.
- (367) Only Brahmins are authorized to perform certain Yadnyas, to recite the scriptures, or perform rituals, but, O Uddhava, persons belonging to all castes get the spiritual merit of taking My name with faith.

- (368) But, even knowing this benefit people are not reciting My name! You may ask why this is so! My answer is that unless I bless a person, he does not turn to this simple path of my devotion.
- (369) Only those who are blessed by Me develop love for Me and my stories and they are the most fortunate. The Lord is Himself declaring this!
- (370) My name and fame purifies the world! The Lord told this with great feeling to Uddhava!
- (371) He is further telling how to attain this state of great fortune, by the next verse.

ता ये भूण्वन्ति गायन्ति ह्यनुमोदन्ति चाहता: । मत्परा: भूदधानाश्व भक्तिं विन्दन्ति ते मयि ॥

- Those who listen to and sing and with respect, faith and devotion to me, uphold with reverence stories about my adventures, realize my real devotion. (29)
- (372) Sometimes it so happens that a man is going out to do his normal household work, but comes to hear while on road some story about the greatness of the Lord Krishna.
- (373) At that time, as soon as the words of praise of the Lord enter in his ears, all his sins run away.
- (374) Just as a powerful elephant runs back as soon as it hears the roar of a lion, so, the sins run away as soon as a man hears the purifying name and fame of the Lord.
- (375) When the dirt of sins is swept away the man begins to like the life-story of the Lord in his various incarnations and naturally his mind is full of joy.
- (376) The more a man understands the spiritual significance of the stories; he develops such love for it that he himself begins to frequently sing songs of devotion to the Lord.
- (377) When he does away with all the inhibitions, and freely and loudly recites such songs, he drops all his worry about karma and does not fear any of his relatives.
- (378) The love for the Lord goes on increasing when he thus makes it a habit to recite such songs and with renewed vigour and faith he begins to gather around him men of similar liking and beings to do Bhajan!
- (379) The more love he pours in this Bhajan, his faith becomes so deep that his love knows no bounds and his faith is merged in his one-pointed love for God.
- (380) When songs and story-telling becomes very faithful, he is not touched by attachment to mundane objects and he becomes "sold out" to Me!
- (381) Foolish are those who say that without devotion they can reach the liberation through mere

study of Vedas or sacrifices or charity!

- (382) When a man has complete trust that the devotional path is the only important path to Me, his mind is united with Me and he sees Me in all the creatures in the Universe.
- (383) To be united with Me implies that the seeker does not think of anything else than do devotional activities for Me with complete faith.
- (384) When his mind and all its projections are towards Me only, he is alert to remain in the Atmic bliss which state is called the highest fourth devotion (This is further told by the Lord)
- (385) Then one continuously remembers Hari without volitionally turning one's mind to Him and all his daily normal activities constitute nothing but devotion only.
- (386) How is this possible? Whatever things, small or big he looks at become for him the manifestations of the Lord and thus it is the natural meditation upon the Lord which happens without any effort!
- (387) Whatever words he speaks become the praise of Shri Hari, in which state he is not aware that he as the person who "praises" and the Lord who is the one "praised" are two separate entities.
- (388) The word is Hari, the uttering of the words is Hari, the meaning of the word is Hari and it is the power of Hari which takes the form of the word.
- (389) When the ears listen to the sound and the word, it becomes an offering of the whole listening to the Brahman only.
- (390) Then Hari himself smells by the nose whatever fragrance comes upto that sense-organ as Hari, as the energy, becomes the trinity of the nose, the perception of the smell and the smell itself.
- (391) Then the tongue, the taste and the act of tasting all become the Lord and He becomes the food, the feeding and the enjoyment of the food.
- (392) When the body gets cool, hot, smooth or hard, Hari himself becomes the touch, the object of touch and the act of touching.
- (393) The Lord who is the Non-doer does all the actions of the hand. So, for the devotees, there is no action done by them at all.
- (394) His footsteps are as if there are waves on the waters of mirage, because the Lord walks and the devotee is not the one who walks.
- (395) O Uddhava, that devotee is all the time in the state of energy, may he be the man who is awake or who is dreaming or in deep sleep. This is my real devotion.

(396) This is the fourth state of my devotion which is of my liking and all the four levels of Freedom are housemaids to such a fortunate devotee.

भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते । मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि ॥

- What more remains to be achieved by a seeker when he has devotion for Me when he experiences self bliss in meditation upon Me who am having countless virtues? (30)
- (397) Know that this devotion of the fourth category is liked by me very much and when a man attains this, he virtually surpasses all the four levels of liberation!
- (398) When the devotee does not expect anything for his devotion, all the four liberations bow to his feet but the devotee is so much preoccupied with me that he does not turn to them at all.
- (399) The devotee does not know what is bondage at all because he is so deeply engaged in my loving devotion, and unless one knows bondage, one cannot know what is liberation.
- (400) When bondage is false, liberation is nowhere! In the very indulgence in my Bhajan (worship), the devotees get tremendous joy.
- (401) But the devotion should be one-pointed and self-less. Then only the devotees experience the inner joy of Atman.
- (402) How far are my devotees united with me? Just as a carrying mother lives with her child in her womb, or just as a young baby and her youth are united.
- (403) I am the God in a form as also the God without form at that time, as Brahman and so, my devotees become Brahman!
- (404) What is impossible for the devotees to attain? Discrimination, Desirelessness, knowledge everything is at hand!
- (405) The separatist attitude and sense of duality is destroyed by my devotion, the understanding of unity rises in the mind and the devotee himself becomes the concentrated bliss incarnate.
- (406) My nature is boundless and measureless by my devotee, by his utter surrender, so he can turn me into a God with form and bind Me by his love.
- (407) I love to help those of my devotees who have such devotion in their heart. They expect nothing but I take their care very earnestly and wash off their calamity!
- (408) The Lord being in love with such devotees, said to Uddhava "I am bound to help them, I am their servant and this fact is well-known in all the three worlds."
- (409) If by chance a man gets the company of saints, he gets my love. Then you can imagine what a

great gain is in the luck of my earnest devotees. I cannot fully describe their good fortune.

(410) The Lord did not know how to tell this most satisfactorily. He is further explaining the greatness of saints in the next four verses.

यथोपभ्रयमाणस्य भगवन्तं विभावसुम् । शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥

Meaning of the Verse:

- Just as by using fire, the cold, the fear and the darkness go away, so, by serving saints, many sins are destroyed. (31)
- (411) O Uddhava, the fire removes the cold, the fear and the darkness, in the case of those who use it wisely.
- (412) Fire is such a god who discards darkness by light, dissipates cold by its heat and destroys fear because it is God.
- (413) Know that the company of saints is similar to this. It removes all the three types of calamities. I will similarize this and explain.
- (414) Cold is equal to trouble caused by dualities, saints destroying it completely. Darkness is equal to ignorance! The saints remove this by teaching of self-knowledge!
- (415) Fear is mainly about death. Saints remove that fear by knowledge and they also help man be free from birth and death, because they are very kind.
- (416) It is rather inadequate to say that the saints are like fire; because they are greater than fire. [The Lord tells -]
- (417) There is smoke produced by fire, but the saints have no smoke of jealousy and anger. Fire burns good and bad without any thought, but saints are kind to one and all.
- (418) Bless are saints. They remove the inertia of the man, destroy the bondage of karma and uplift one who is about to be drowned!

निमज्ज्योन्मज्जतां घोरे भवन्धौ परमायनम् । सन्तो ब्रह्मविदः शान्ता नौर्दढेवाप्सु मज्जताम् ॥

- Like a boat for the drowning men, saints are helpers of people who are being drowned in this worldly life. They are realized souls. They are peaceful and they are the best resort in this dangerous mundane life. (32)
- (419) The sea of worldly life is on high tide every moment and while being drowned in it, people get more and more mad and immoral.

- (420) By committing sins they fall into hell and by doing meritorious actions they go to heaven. In this way they rise and fall again and again.
- (421) To save them, the only boat is in the form of saints.
- (422) If one falls into sea, a boat without any holes will only save one from death. Similarly, the saints work as a ferry to save people from drowning in the sea of this mundane life.
- (423) Peace without anger and lust is the sound state of the boat that is called "The Saints"! As it is strong by virtue of self-knowledge, it is the only safe boat.
- (424) The aquatic animals like lust and anger have no hope of getting anything to eat, from this boat. In short, the good company of devotees and saints is the real saviour!
- (425) The strange thing about this boat is that it is never old. It does not get capsized in any strong whirlpool. It saves all who take refuge in it.
- (426) O Uddhava, there is one more peculiar thing about this boat. Those who ride upon it are not safe and those who sit humbly are sacred.
- (427) Here pity about the poor is the key virtue. The Lord is further explaining the virtue of pity.

अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम् । धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम् ॥

- Life of animals is dependent on food. I am the resort for the forlorn, religious merit is the companion of persons after their body's death and saints are the saviours of people who fear fall into hell and going down in evolution. (33)
- (428) Just as one cannot live without food, and food is able to protect the lives of all creatures,
- (429) Just as good religious deeds incur merit in this world and also in the life after death,
- (430) I, Narayana alone become the solace and protection to persons harassed in this world.
- (431) My name when recited with faith obviates the chain of birth and death. What sorrow can touch that man after his surrendering himself to Me?
- (432) Those who serve the saints even before any troubles touching them will never suffer from troubles and tribulations of the mundane life.
- (433) If a man has committed such actions which make him suffer drawbacks in life and then he meets a saint to whom he offers all kind of service, the saint prevents him and protects him from fall and avoids his further births and deaths.
- (434) To keep company of saints and to serve them is the only support which ferries man across

the ocean of the worldly life. Poor and meek are saved by saints from further misery.

सन्तो दिशन्ति चक्षूंषि बहिरर्क: समुत्थित: । देवता बान्धवा: सन्त: सन्त आत्माहमेव च 🏢

- Just as the Sun dissipates outer darkness, so, saints give men such eyes which discard the inner darkness of ignorance. Gods, our relatives and friends may help us temporarily and partially but saints who are as great as Myself help men totally and all the time! (34)
- (435) Just as the Sun ends night with its darkness, so, the kind company of saints ends the darkness of ignorance.
- (436) When the Sun rises, there is no fear of robbers. Similarly, when company of saints is there, fear of bondage of this world does not remain at all.
- (437) When the Sun rises the birds leave their nests. Similarly when there is company of the saints, Jeevas drop their attachments to their "nests" of the body.
- (438) Lotus flowers bloom at sunrise. Similarly, in the company of the saints the lotus flower of completeness of Brahman becomes manifest.
- (439) When the Sun rises the couple of Chakrawak birds can meet each other, and so also when there is company of saints, the Jeeva and Shiva meet each other and are united.
- (440) Travellers resume their onward journey when the Sun rises. Similarly, with the help of saints, the seekers make quick progress towards total Freedom.
- (441) When the Sun rises, people start their daily work, but by the rise of the Sun i.e. the saints, man begins to be free from all actions.
- (442) When the Sun rises, the pandits who recite Vedas offer water to the Sun. Similarly, when men are lucky to have the grace of the saints, they relinquish the world life, offering symbolically the water just like offering alone for the Sun!
- (443) When sunrise takes place, the persons are offering oblations in the fire. Similarly when the Sun of the grace of the saints rises, the seekers offer Ahankara (Ego) as oblation in the fire of self-wisdom.
- (444) The Sun awakens people who are asleep overnight. Saints awaken the Sadhakas into inner awareness of the cosmic energy.
- (445) So, one is likely to compare the saints with the Sun, but this Simile is not accurate because the Sun sets daily while saints are always active in their advice about self-knowledge.
- (446) Clouds often cover the Sun and that time, sunrays cannot directly reach the earth; but the saints are always manifest and not covered up by anything. The Sun is seen moving in the sky

but saints have not to make such rounds.

- (447) When Eclipse takes place, the Sun becomes invisible! But saints have defeated the influence of planets and they are always happy.
- (448) If there is fog, we cannot enjoy the sunrays, but the saints are not affected by fog, mist, or darkness or even the screen of confusion!
- (449) The Sun is sometimes the cause of unbearable heat by which we suffer much, but saints give cool relaxation and comfort by their personal love! The Sun, indicating by lapse of time, shows us that we are destined to die, but saints show us by their teaching that we are not this perishable body but we are eternal Atman!
- (450) With the help of the light of the Sun we can see the material world but saints show us the spiritual Reality behind this material world, and we then see that all creatures are essentially the one whole spirit only.
- (451) If we consider those things, we know that saints are more valuable than the Sun. They are the suns of knowledge walking on the earth as human beings, and they emancipate people by their close relationship and kindness.
- (452) On this Earth, saints are the gods. They are friends of the humble and brothers of the meek. I, the Paramatman of the highest bliss, live on the earth in the form of these saints.
- (453) Gods are pleased only when things are offered to them, but the saints are so kind that they free the men from bondage only by their grace!
- (454) Brothers, friends, well-wishers and relatives keep good relations only while their selfish needs are met by that relationship, but saints are not selfish and they are real friends of the poor and simple minded persons.
- (455) Saints are like lamps of kindness. Saints are my own representatives in this world and are not separate from Me. That is the reason why all sins are washed off by the grace of saints and the seekers become free of all sins.
- (456) They cleanse the whole character of the seekers and enable them to reach the Absolute Reality. O Uddhava, do not doubt. Please know it surely that the saints are really kind.
- (457) I am the Absolute Brahman, beyond all Gunas and forms, in the Abstract aspect, but the saints are of the same capacity with their living bodies, on the face of the earth. When one goes to them to serve and worship them, they gracefully obviate his births and deaths.
- (458) If you have devotion and faith for them, you will be free from births and death chain. They are like forts of protection to those who seek their shelter.
- (459) The Lord told Uddhava with all His concern for his final Good, that if men living their daily life worship the saints, they become free.

- (460) If the company of good saints, who are so kind, is sought, the state of the Absolute Brahman comes of its own accord comes to reside with that man. This was the truth finally told by the Lord.
- (461) The Lord narrated this story of repentance of Pururava, which inspires and awakens man to the need of becoming desireless. Now the Lord is closing his narrative at the end of this chapter.

वैतसेनस्ततोऽप्येवमुर्वश्या लोकनि:स्पृह: । मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ॥

- Then the son of Vaitasena (Pururava), devoid of any desire for the heaven of Urvashi, became unattached and live in freedom on this Earth. (35)
- Here ends the Ailageeta, in the chapter 26, of the Marathi Commentary by saint Eknath on the Eleventh Skandha of Bhagawata Purana. (36)
- (462) The name Vaitasena is used in this verse by the Lord Shri Krishna having reference to the history of the dynasty of Somavansha. (Eknath says this, telling the ancient story as follows)
- (463) In one forest Uma and Her Lord Shankara were without any clothes, playing the amorous game, fearless about any stranger entering in so deep forest.
- (464) But as the destiny had it, some sages came there to have a meeting with the Lord Shiva. By their sudden appearance, Uma was very bashful as her nudity was exposed; she gave a curse to that forest.
- (465) She said "Henceforth if any male would enter this forest he would be female" excepting of course her own husband the Lord Shiva.
- (466) By lapse of some time, ignorant about this curse, a king by name Sudyumna, of the solar dynasty entered that forest for the purpose of hunting tigers etc with his selected soldiers.
- (467) As soon as he entered there, he became a woman, and by the effect of the curse all his soldiers became females.
- (468) Everybody forgot their earlier identity and forgot also that they were men!
- (469) Horses became mares, elephants became female elephants, men became women, in that forest immediately.
- (470) All women becoming sexually staved and desirous of male contact went out of that forest.
- (471) The king Sudyumna became a beautiful young woman, and being extremely attracted to Budha, the Mercury, son of Soma, married him, of course coming out of that cursed forest.

- (472) Mercury was also attracted to her and married her.
- (473) Mercury saw this young and beautiful girl, married her and honoured her as his chief wife. See how Karma plays in strange ways.
- (474) Pururava was born to this couple. In this way the Soma and the Surya races were mingled.
- (475) This is the origin of Soma race and the Lord told about it in short to Uddhava, which I have told in some detail.
- (476) When Sudyumna being turned into female married Mercury, what happened in his own kingdom? There was no king to rule there, and that created a chaos in that country.
- (477) At that time the sage Vashishtha, the royal preceptor of solar race, made a very humble prayer with devotion, to the divine Uma and Shankara!
- (478) He entreated Uma who was pleased with him and he requested Her to show some leniency to Sudyumna. Uma told the Lord Shankara to be kind to Vashishtha.
- (479) She said "Please tell Vashishtha that what has been uttered by Uma, (Paravati) cannot be taken back and it will be always effective." Then, the Lord Shankara found out a way to give some solace to Sudyumna, and to please the sage Vashishtha.
- (480) He said "Sudyumna will be male in the first fortnight, which is the bright fortnight of the Moon, and in the dark fortnight he will be a woman and enjoy married life with Mercury.
- (481) So, the Lord became kind to him by arranging such fortnightly conversion of the sex. This was the redressal! Thus Sudyumna could rule his kingdom for each bright fortnight.
- (482) Thus though Sudyumna was given his manlihood, he really did not like it because having enjoyed sexual pleasure as a woman, he was very much attached to that pleasure!
- (483) While he was a man, even the divine damsels (Apsaras) were not liked by him. He was, as a woman, more addicted to enjoy sex in female body (because women get greater pleasure in sexual act)
- (484) Mercury also abhorred the Apsaras, the divine damsels. He was more ardently in love with female Sudyumna. He was utterly mad for her company.
- (485) I, the Lord of the world, Shri Krishna only know of love between two souls, two Jeevas, which is beyond homosexuality or heterosexuality, which is devoid of any desire whatsoever! All other, the poor ordinary people bound by their one-sided power of sex which they call love by mistake become pleased with female body.
- (486) Actually the Atman in the female body is my object of love, but others being enslaved by flesh of woman's body become subjected to sexual pleasure only.

- (487) How much more should I reveal? In the very action of sex, there is inaction by desirelessness! I know this and those who have self-knowledge know this secret to be aloof from action.
- (488) The man is having natural attraction towards the body of the woman and if a man gets the company of saints his desire dies down by their inner influence.
- (489) By the grace of the sage Vashishtha the king Sudyumna experienced that he was no more a woman alternate fortnight. He became a man. So we should know the good effect of the blessing of the saints.
- (490) Being again turned into a male, Sudyumna went to his kingdom but those
- (491) soldiers who entered the forest and become female, remained female only. Thus the Sena (army) was lost (Weeta) to the king. So he was called Weetasena, and Pururava being his son is called here as Vaitasena.
- (492) Pururava after all this experience of the ephemeral nature of joy of sex, became very depressed and by repentance and deep thought, became desireless.
- (493) Thus blessed with joy in the Atman, and free from outward pleasures, the king Pururava happily lived in this world.
- (494) Wherever he went, the atmosphere became charged with divine benevolence. He experienced that all the Nature was full of self-joy, and happiness was the rule of the life! He was walking in the state of Brahman!
- (495) He was complete; living in completeness of Brahman, alone and thus reached the state of total wholeness of life.
- (496) He who will listen with attention to this story of Pururava will surely be free from all sins and the seekers will reach the state of desirelessness.
- (497) Thus by desirelessness the king attained Brahman. It is true that being in the company of saints, a man learns the devotion of Me, the Lord of the world.
- (498) The Lord said "By faithful devotion to Me, the man reaches a stage of desirelessness". This advice of the Lord was held in his heart by Uddhava with trust in God.
- (499) Uddhava is going to ask a question about the devotion to the Lord, which is described in the next chapter. That question pleased Shri Krishna.
- (500) Uddhava shall speak very sweet words and the Lord will feel vary happy about the deep interest which Uddhava was having and will now tell the way of the devotion in a very pleasant way.
- (501) The Lord will tell the essence of the path of worship, mainly the yoga of action and the

teachings of Aagama, the science of worship.

(502) The listeners should please pay attention to the story. The Guru Janardana, who is one with Eknath, is very happy because of the self-knowledge contained in the story of Bhagawata.

Here ends the 26<sup>th</sup> chapter of the Marathi Commentary by Saint Eknath

on the 11<sup>th</sup> Skandha of Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

\*\*\*

# Chapter 27

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! I bow to the God who is within myself. You are all-pervading Atmic principle and yet you adopt a body with four arms. You are also having a body of eight arms, and yet your arms are the arms of all the creatures in this world. Your glory is known by your being the Great Teacher of the entire world.
- (2) You, as the Guru, give proper meaning to the words uttered by your disciple and giving him a message to have no fear of anything, you do away with all the anxieties in the mind of the disciples.
- (3) By destroying birth and death (which belong to the body only) you meet yourself as Jeeva. Then there appears the true unity between the disciple and the Guru at the level of Atman.
- (4) When that unity is inwardly perceived, there is one unitary existence of Eknath and Janardana. Then the Guru fills all the creation, and the world seems to be enjoying the bliss of one-ness.
- (5) Janardana, the world teacher is the solid concentration of self-bliss, and when I, Eknath surrendered myself as a disciple to him, he made the unity between us very wholesome and unbreakable.
- (6) That unity was none else than Janardana Himself and the sense of separate 'You and Me' did not remain there. Only Janardana was alone by himself.
- (7) In that alone-ness, Janardana inspired Eknath to write poetry by which this eleventh Skandha of Bhagawata infused in me very deep experience of unity with Brahman.
- (8) Pururava, by the company of good saints and devotion of God attained that unity because of the acute desirelessness and repentance.
- (9) This story, we have listened to, which the Lord Shri Krishna told to Uddhava and emphatically postulated that by devotion to God, the seekers can be desireless in an easy manner.
- (10) Both are inter-dependent mutually. Without devotion, there is no desirelessness, and without the latter, the seeker cannot be united with the Lord.
- (10) The Lord said like that which Uddhava held in his heart, thought over it, and asked the Lord about how to worship Him and what are the actions to be performed in doing Pooja etc as a part of worship.

#### उद्धव उवाच - क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो । यस्मात्त्वां ये यथार्चन्ति सात्वता: सात्वतर्षभ ॥

Meaning of the Verse:

- Uddhava said "O Lord, O the greatest Person among Satwat race, please tell me the actual action to be performed in your worship and how the Satwatas do all the performances". (1)
- (12) Uddhava said "In order to bless your devotee, you are having a Sattwik form though you are immeasurable. By what method do the Satwatas perform your worship? They are your own dear devotees".
- (13) Please tell me completely the process and method of the worship done by the sages.
- (14) You may say that I should ask about this to some other persons, but it is not possible for me. I will be doing a shameful thing if I leave you and go away.
- (15) I am your servant by heart and soul and by the glory of your Lordship, I do not care about the all consuming Kala (Time)!
- (16) You are kind-hearted and by the extreme love which you have for your devotees, you become the devotee for your devotees, and I am servant of your feet and somehow I dare to ask the secret of your worship.
- (17) If you may ask me, why I am becoming so humble and with deep respect, asking you about the method of your worship, please consider that many great persons have in the past thought deeply about this subject.

# एतद् वदन्ति मुनयो मुहुर्नि:भ्रेयसं नृणाम् । नारदो भगवान् व्यास आचार्योऽङ्गिरस:सुत: ||

- The munis e.g. Narada, the great Vyasa, Angirasa and his son, who is Acharya these and Brahma have said that your worship is itself the highest welfare of human-beings; this has been said again and again. (2)
- (18) In ancient days, great persons of spiritual discrimination, among whom great sages are also to be counted, had stated clearly the same thing about your worship.
- (19) Narada the heavenly sage has given us details of the Pooja ritual and Angira's son, the Guru of the Gods has also given us the procedure of ritualistic worship.
- (20) The son of Satyawati, who is equal to Lord Narayana, and who has compiled the Vedas and is the greatest poet,

- (21) Who is the complier and author of Puranas, which cover every subject on the Earth, has shown us the way in which you are to be offered various sacred articles in the Pooja worship.
- (22) Let us not speak so much about others, because the God Brahma, son of Vishnu has confirmed the method of your worship.
- नि:सृतं ते मुखाम्भोजाद् यदाह भगवानज: । पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान् भव: ॥

Meaning of the Verse:

- The Lord Shiva has also taught this to Goddess Paravati, and to the sage Bhrugu and other offsprings, God Brahma taught this, which was originally taught by you only in very ancient times! (3)
- (23) At the beginning of the kalpa, you taught the method of your worship to God Brahma.
- (24) He, at the same time, sitting in the cosmic lotus shaped seat, taught it to His sons Bhrugu, Kashyapa etc.
- (25) Shri Mahadeo taught this method of doing Pooja of yourself, to Paravati, His spouse when they were sitting alone.

## एतद् वै सर्ववर्णानामाभूमाणां च सम्मतम् । भ्रेयसामुत्तमं मन्ये स्त्रीभूद्राणां च मानद ॥

- That is for the benefit of people of all castes, as well as for women and ordinary persons belonging to Shoodras. You give respect to all persons equally. (4)
- (26) O the saviour of the forlorn! You yourself had provided this tradition of Pooja for their upliftment. You are very kind! Please hear why I say so.
- (27) Brahmins, Kshatriyas and Vaishyas are having the authority to follow the way of life according to their caste and Ashrama as also performance of rituals. If there is any mistake, they get bad results. That is why Brahmins are totally engaged in rituals.
- (28) But your devotion has no such drawbacks. All can do devotion to you. Your devotion is the means of upliftment of the meek and forlorn souls. Woman and Shoodras are also liberated by you.
- (29) The highest are engaged in the accurate performance of rituals and ceremonies, while the lowest are emancipated by devotion. Devotion is easy for one and all. Devotion is helpful to achieve what is our duty as a human being.
- (30) The importance of devotion is really unlimited, by which the low-caste person becomes highly respected, but even persons of higher caste become blame-worthy if they are not devotees of

the Lord.

- (31) By devotion to the Lord God Almighty, persons, of all castes become worthy of higher states of soul. This is the secret of devotion and those who are selfless devotees know this very well!
- (32) They become one with God only through devotion and you give loving respect to your devotee with all your blessings.
- (33) You save your devotees by the virtue of the devotion which is very dear to you! So, I would request you to please tell me how to worship you.

#### एतत् कमलपत्राक्ष कर्मबन्धविमोचनम् । भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर ॥

- O Lotus-petal-eyed Almighty God of the Lord of the World, please tell me who am your devotee and love you, this great thing which releases the worshipper from the bondage of this mundane world. (5)
- (34) O Narayana, who has lotus flower coming out of the navel, whose face is as beautiful as lotus, whose eyes are also like the delicate petals of lotus, whose abode is like a lotus flower and who is the resting place of devotees! O Lord Shri Krishna! Please listen to my request.
- (35) If you only glance at your devotee with kind blissful eyes, it is enough to solve the knots of bondage of this worldly life! Your devotees get the nourishment of self-bliss!
- (36) Just as solid ghee kept in the sun, becomes liquid immediately by the sun rays your kind glance dissolves the bondage of karma.
- (37) Or even if there is a hill of salt, it is dissolved in the sea water. So your benevolent glance, O Shri Krishna, destroys the bondage of karma without delay.
- (38) Just as a tiny fire-fly is not visible in the bright daylight, so, your kind glance washes away action and non-action also completely.
- (39) In the dark, crores of fire flies are twinkling. Similarly in the state of ignorance, there are complications of action and inaction and their results, but when the sun of your blessings arises, actions and their bondages are no more!
- (40) When your devotees receive your blessings which do away with the bondages of karma, they live in the divine joy, because they have no earthly desires, but are totally surrendered to devotion of your feet!
- (41) So, please be kind enough to tell me, about the method of your Pooja which is the very resort of your blessings. I am your poor child!

- (42) You might say that I am not worthy; I am not eligible for this knowledge! But I have surrendered myself to you and I know that you never neglect the devotees who have taken refuge at your feet!
- (43) You have saved such birds and animals like Jatayu, Sampati and Gajendra. You have saved even a prostitute and a harlot. O kind Hrishikesh! Please be kind to give me the same benevolent grace!
- (44) Perhaps you might ask "While there are Gods like Shankara and Brahma, why ask me?" There is a reason why I ask you only.
- (45) Brahma is the creator of the whole world but you know that he forgot about his own nature. So he became your son and learned the wisdom of the self from you.
- (46) The Lord Shankara held on his head the sacred waters of river Mandakini with all respect and by repeating your name he has attained the self-knowledge.
- (47) O Krishna! You are therefore, the God of all Gods, the Ruler of the whole Universe, the Lord of the three worlds, the all-pervading Almighty Eternal overlord!
- (48) You are the ocean of knowledge and final understanding. So, please tell me the method of your pooja which leads to self knowledge.
- (49) What did the Lord say, who was having compassion and love towards his devotee whose talk had thus pleased him?

## भ्रीभगवानुवाच — न ह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव । संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वश: ॥

- The Lord said "O Uddhava, the rituals relating to Me 'the endless' are also limitless. I shall therefore tell you in short as it is, in the proper sequence. (6)
- (50) One, whose words are so divine that Vedas keep quiet when he speaks, one whose name and memory makes the mind lose itself.
- (51) One who makes clear the meaning of Vedas, one who is the Sun behind the visible sun, that leader of Yadavas the Lord Shri Krishna talked to Uddhava personally like this –
- (52) The method of my worship cannot be fully known by Gods led by Brahma, and which is very vast, will be described to you, according to Vedas and scriptures.
- (53) Though I the god of the gods will speak, you should first remember that even I cannot touch every aspect of it nor can completely tell you.

- (54) Though some men may be extremely knowledgeable, they are also not able to reveal the total nature of the method of Pooja (worship through ritual)
- (55) So, I will select the main parts which are given in Vedas and also in the scriptures about the code of right conduct, in short, but without leaving any important point.
- (56) There are three methods to be followed in Pooja. I shall tell you what Mantras to be spoken, what things are to be offered and also the verses from scriptures which are to be recited at the time of doing Pooja.

## वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मख: । त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥

Meaning of the Verse:

- My worship is of three types (1) Vaidic (2) Tantrik (3) Mixed. My pooja may be done with proper procedure according to the wish of the worshipper. (7)
- (57) The Vaidic method contains the mantras from Vedas and the method is also as sanctioned by Vedas. Now listen to Agama (Tantrik) way of worship.
- (58) Tantra-marga means the worship is done by using verses from shastras and methods are also taken from these shastras. Now, listen to the mixed method.
- (59) In that method, the mantras are taken from Vedas, the method of offering various things to me is taken from shastras.
- (60) The worship by these three methods when done properly is a type of sacrifice for me, and I am pleased by that Pooja. I, then stand ready to oblige that devotee with all my powers.
- (61) Thus my worship is of three types. When it is done with devotion, I am pleased, though any of the way is followed.
- (62) I, Janardana become satisfied by my pooja done with real faith. This is a type of sacrifice only, and all the three methods are equally liked by me.
- (63) Thus I, Shri Krishna, become pleased by these three ways. Now, I will tell you the various levels of eligibility of performance of Pooja. Please listen.

#### यदा स्वनिगमेनोत्तं द्विजत्वं प्राप्य पूरूष: । यथा यजेत मां भवत्या श्रद्धया तन्निबोध मे ॥

Meaning of the Verse:

Please listen, what I tell you about how a man should worship me, with faith after he becomes

twice-born according to his own Veda. (8)

- (64) The Brahmins, the Kshatriyas and the Vaishyas are the three castes for which thread-ceremony is prescribed in the scriptures. The Brahmins observe this ceremony in the eighth year of life.
- (65) The Kshatriyas are authorized to do thread ceremony at the 12<sup>th</sup> year of life, and Vaishyas are authorized to do this at the 16<sup>th</sup> year of age.
- (66) A thread-ceremony done with the advice of Gayatri-mantra, is the 2<sup>nd</sup> birth of that boy. It is called Savitri-birth. These three castes are twice born, and, therefore, they are authorized to worship me according to the Vedic method.
- (67) O Uddhava, this is the arrangement of the three castes for performance of Vedic ceremonies. Now, my dear Uddhava, I shall tell you the various places, where I am available for worship.

#### अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे । द्रन्येण भक्तियुक्तोऽर्चेत् स्वगुरू माममायया ॥

- My worship may be done in image, Sthandils (Vedi), fire, the Sun, in water, in the heart, in Brahmin and in the Guru. This worship should be done by offering materials with faith, and without any doubts or crooked thoughts. (9)
- (68) O Uddhava, please listen to my special places of worship, which are 8.
- (69) The image of God which the devotee likes very much is the first place of worship. The 2<sup>nd</sup> place is sthandil or elevated flat surface prepared by clay on the ground.
- (70) The brilliance of fire is my manifestation. Fire is the 3<sup>rd</sup> place of my worship, and the Sun is the 4<sup>th</sup> place of my worship.
- (71) To worship me by offering flowers etc in the well, the lake, the river is my worship in water. In one's own heart, I am worshipped. That is my 6<sup>th</sup> place of pooja.
- (72) The stone Shaligram is my image. It is not living, while Brahmin is my living image. He is Brahman itself. So he should be worshipped by 16 offerings.
- (73) The man who has faith that a Brahmin, with self-knowledge is the Reality itself, the Brahman itself is really the most fortunate man. He is worth giving respect by Brahma, the creator and I bow to such a man.
- (74) Among all the places of my worship Brahmin is the most worthy, and that is my 7<sup>th</sup> place of worship.

- (75) Among all these, the greatest is the Guru, who is worthy of respect by all, and he is my Atman.
- (76) When a man bows before his Guru, and performs faithfully his pooja, I the Paramatman is pleased.
- (77) To remember the name of Satguru enables man to discard all the fear of this world, destroys the birth-death chain and to reach the state of great happiness by self-knowledge.
- (78) I, Paramatman, make myself manifest in the body of the Guru and by teaching the disciple give expression to the Brahman.
- (79) The Guru makes the Brahman possible to be recognized as it is. So great is the importance of the Guru. It is immeasurable.
- (80) Satguru is the personified self-knowledge and is worth to be respectfully saluted even by the Lord Vishnu and the Lord Shankara. Satguru is my seat with its true significance and it is the eighth place of my worship.
- (81) O Uddhava, by only remembering the Satguru, I am worshipped without any doubt.
- (82) Thus I have told you my eight places of worship, with their peculiar qualities. Now I shall tell you the various ways in which I am worshipped through these media.
- (83) The place which the devotee loves very much, should be considered the best medium for him. Even in that worship some care is required to be taken.
- (84) The devotee must not have a desire to entertain people. He should not be hypocrite. No cunning intention should be in his mind. With clear and real devotion, he should worship me at that place.
- (85) O Uddhava, devotion with clear mind and faith is important; whatever may be the place of worship chosen by the devotee.
- (86) That worship which is so faithful and without any cunning ulterior motive is liked by God. Now I shall tell you what is the method or procedure of worship.

## पूर्वं स्नानं पूकुर्वीत धौतदन्तोऽङ्गशुद्धये । उभयैरपि च स्नानं मन्त्रैर्मृद्रहणादिभि: ॥

- First for cleanliness of body, the devotee should take a wash, cleanse his mouth and teeth and using clay for cleaning, he should be thoroughly clean. Then he should recite mantras. (10)
- (87) After getting up, the worshipper should finish his morning core, ablution, cleaning the teeth, washing the mouth, and bath. He may use suitable material such as a little bit of earth clay etc.
- (88) Then he should recite mantras like Gayatri and then according to the procedure take the

initiation for Vaidik or Tantrik methods of worship.

(89) As per the Sampradaya, mantras should be recited, while taking bath.

## सन्ध्योपारुत्यादिकर्माणि वेदेनाचोदितानि मे । पूजां तैं: कल्पयेत् सम्यक् सङ्कल्प: कर्मपावनीम् ॥

Meaning of the Verse:

- The pooja as my worship should be performed with preliminary Sandhya prayers as laid down by the Vedas, with proper uttering of intention known as *zipcy*, and this pooja should be considered as a releasing factor from the bondage of karma. (11)
- (90) According to the caste and the Ashrama, the Sandhya prayers and rituals are separately laid down by Veda, and it should be performed daily, regularly.
- (91) The man should do only those duties which are ordained by the scriptures for him accordingly, and he should drop prohibited actions. This will make him eligible to follow his required religious duties.
- (92) Not to perform our ordained duties is mainly acting against Veda. When the Absolute Reality is experienced then only there is no necessity of leaving our karma because then karma itself becomes non-existent.
- (93) Therefore, for the purification of consciousness, one must practise daily the performance by prescribed duties, and not allow pride to arise in the mind.
- (94) Then, while performing these duties, there arises sense in the mind that "I am not the actor, the doer of karma, and also not the receiver of its results and fruits.
- (95) The man realizes that body which has no life is enlivened, and worked by the Janardana, the God Almighty! Where is there any scope for I, the Me to come in between?
- (96) When action is done with this attitude it is itself an offering of everything to Brahman. In this mood, the worshippers should perform my worship without any ego or pride.
- (97) O Uddhava, first of all, my image is the place of my worship as told to you. Now, I shall tell you the method of worship of the image, and the varieties of my images.

## शैली दारूमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥

Meaning of the Verse:

There are eight media used for preparing my image. One is stone-image, the second is wooden

image, the third is image made of metal. Another method is to prepare the image of clay or earth. Some images are paintings. Some images are made of sand. A good devotee chooses to prepare a mental image. There is also a tradition of preparing my image by using jewels. (12)

- (98) I shall tell you, how my images are prepared. They are mainly of eight type. By using them for worship, the man surely attains welfare as he desires.
- (99) Some images are made of stone. Some are made of wood of Mandar tree or sandal wood etc, Gold, silver, copper etc metals are also used for my images.
- (100) Then there are images made of clay, images printed on cloth or paper or images painted or sculptured on wall, (mural painting). Then there are my images prepared by paste on elevated flat surface called Sthandil.
- (101) There is another way of preparing my image. It is made of sand. That also is as pure as a golden image.
- (102) The images made of jewels, contain the arrangement of diamond and other types of precious stones, like topaz, saffire, ruby and pearls.
- (103) The mental image is considered, the best which is worshipped by concentration of mind, and it gives satisfaction to the worshipper.
- (104) The images are either fixed at one place or are movable. Their worship differs. The Lord is describing it in detail.

#### चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् । उद्धासावाहने न स्तः स्थिरायामुद्धवार्चने ॥

- The image which is the temple of the Lord as Jeevatma, is of two varieties, movable and immovable. O Uddhava, when immovable fixed image is taken for worship, invocation and bidding farewell to the deity are not necessary. (13)
- (105) There are two types of god's images chosen for worship. One is fixed image of god, like stone image in the temple and other is movable image which is brought from outside into the place of worship may it be a house or a public mandap. Jeeva is here to be interpreted as the spirit which denotes the Almighty God only.
- (106) By way of devotion and faith, the image becomes the home, the sacred temple of God, and that image may be an immovable one or a movable one according to the rules laid down in the scriptures relating to rituals etc.
- (107) When the image is fixed at a place, the Mantras, for invocation of the spirit in it or giving a parting Mantra for leaving the spirit are not necessary. There, the spirit is permanently dwelling in the image.

## अस्थिरायां विकल्प: स्यात् स्थण्डिले तु भवेद् द्वयम् । स्नपनं त्वविलेप्यायामन्यत् परिमार्जनम् ॥

- In the case of the movable image, there is option and choice whether to invoke or not. When the image is made of clay or paste on a wall, no bath is to be given. In such cases, only slight sprinkling of water, milk, curds, ghee etc is to be done, to avoid the disfigurement of the image. (14)
- (108) In the case of movable images some are to be treated with invocation and some are exempted. Please listen to the details.
- (109) In the Shaligram stone I am always present. Thus invocation and bidding farewell Mantras are not to be recited in the worship of Shaligram.)
- (110) Even if the stone of Shaligram is broken, it is still charged with my spirit at all times.
- (111) Other movable images are such that in their worship you have to invoke the spirit in them and establish it while you are doing the Pooja and at the end, release the spirit by related Mantras. This should be done carefully according to the rules given in the scriptures.
- (112) When an image is drawn on Sthandila (ota), invocation, and releasing of the god's spirit is necessary.
- (113) The essential spirit of Atman in your heart is invoked and established in the image and when the ceremony is over, the Atman is again to be willed to enter your heart again.
- (114) In this action, the intention is to develop the conviction that you are yourself complete Brahman! This reminds the seeker of his own divinity.
- (115) The secret of these Agama scriptures is to imbibe in the heart of the worshipper that he is himself God and the worship and the doer of that ceremony-the three are one. Thus in this ceremony the man realizes his own Being as Atman.
- (116) You become the God and worship the God! This sweet dish of loving Pooja was given Uddhava by the Lord Shri Krishna.
- (117) If this sweet blissful notion is not emerging in the heart, who will engage himself in the dry routine of offering various things to the images of God?
- (118) O Uddhava, this bliss is experienced by the Sadhakas while doing Pooja etc according to the scriptures and they experience the divine happiness.
- (119) When Uddhava heard all this sweet talk of the Lord, he was overwhelmed with joy. He held the feet of the Lord with love and entreated Him to tell the details of the ceremony of Pooja.

- (120) Upon this the Lord said "Please be patient. This secret knowledge cannot be known by anybody without my blessings"
- (121) The hidden treasure of the scriptures is my own knowledge. Since you have asked humbly about it, please hear if from me.
- (122) The images which are painted or drawn by lines should not be given bath, and other images may be given bath according to the rules prescribed for it.

## द्रन्यै: प्रसिद्धैर्मद्याग: प्रतिमादिष्वमायिन: । भक्तभ्य च यथालब्धैर्हदि भावेन चैव हि ॥

Meaning of the Verse:

- The ritual by the devotee who has some wish to be fulfilled should be done with the requisite material properly prepared, but if the devotee has no personal wish, there is no particular condition about the materials to be used. His faith it is that counts. (15)
- (123) When the pooja is done with some aim in mind, the materials used should be of required standards and purity. If that is defective, the results will also be defective.
- (124) If the devotee is selfless and has a liking for Pooja ritual, he has not much to worry about the materials that are to be used for offering; God prefers his simple faith to the perfection of the materials.
- (125) Then the God is pleased with whatever material is available for the devotee and Uddhava! That is the right worship done in the right spirit.
- (126) When there is selfless devotion the worship is fruitful only by such simple things as a fruit, or a root, or Durva or clean water. Pure heart is important.
- (127) What is the importance to many details of the method of worship when faith in Me is very firm? I like the love of the devotee and with that love, the devotee is also very happy.
- (128) And all these methods are used only in the outward pooja. When that is done mentally, all those materials are not necessary. All articles are mental only.
- (129) Where the mind itself becomes my image, the materials offered are also of the mind, and as this Pooja by the mind is also done without selfish drive, I am really pleased with the devotee.
- (130) There are eight places of my worship as already told. I will tell you how to worship me at each of the places.

## रनानालङ्करणं प्रेष्ठमर्चायामेव तूद्भव । स्थण्डिले तत्त्वविन्यासे वह्नावाज्यप्लुतं हवि:

- O Uddhava, in the worship of an image all the articles are required; while in elevated flat earthen surface, all elements and principles are to be offered. In fire, ghee is offered. In the Sun, water is offered and worship of water is done by water only. (16)
- (131) In the case of image taken for worship, it is given a bath with water, milk, curds, ghee, honey and sugar. That is the requirement. Various ornaments are also to be offered on the image.
- (132) You should select best and beautiful ornaments, according to your liking and I, Shreedhar, should be worshipped.
- (133) The bath, the dinner, the ornaments and worship with all types of pleasing articles are to be offered in the case of metallic image. Now listen to the method of worship of the picture of the God, on an elevated flat surface of earth.
- (134) On the Sthandila, when I am to be worshipped my image with head, shika,
- (135) heart, eyes, weapons etc should be drawn properly and by effecting protection against disturbance likely to take place from all directions, the elements like Atman should be imagined there and worship should be done by offering flowers etc to my image.
- (136) When I am to be worshipped in the fire of Home (sacrifice), offerings should be put into the fire, of articles prescribed for it, with ghee etc.
- (137) Here a man must have full faith that fire is the mouth of the god, and then these articles should be offered.
- (138) The Sun god is the deity, of which the outer sun is only a physical body, when worship is to be offered to the Sun the Mantras of Soura Sukta should be recited. That is the Sunworship.
- (139) Water is Narayana Himself according to the meaning of that word in the Vedas and to worship me in water, only water should be offered, that is called Tarpana.
- (140) Then I can be worshipped in the heart which is the nearest place for the man. This worship is of the mind, by the mind and all the services offered to me in the heart are of mind-material only.
- (141) Brahmin is the Absolute Reality i.e. Brahman personified and that is also my place of worship. To obey the orders of a Brahmin or to fulfill his wishes is the worship meant for me in the person of the Brahman.
- (142) Now Satguru is my highest place of worship and it is the most sacred. Brahman is recognized as Brahman only by the grace of Satguru. I shall tell you now how to worship the Satguru.

- (143) To worship Satguru is to surrender everything belonging to oneself and to surrender even the soul to Satguru and to be very true, sacrifice even our life to obey his word.
- (144) This worship includes doing any lowly work or dirty work with heart full of faith. When this is done, the worshipper really enjoys satisfaction.
- (145) By service of the Satguru, one becomes truly united with the Brahman, for which there is no other better way in the whole world.
- (146) Satguru is himself, undivided complete Brahman and therefore, in the worship of the Satguru there is no invocation or bidding farewell to him.
- (147) Even I bow before the feet of that man who surrenders himself to Satguru. That man is so great.
- (148) Eknath says The Lord Shri Krishna is now telling that when worship is done with an easy simple mind without any misconcept or misgiving, He is really pleased.

## सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभि: । श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्यपि ॥

#### भूर्यप्यभक्तोपहतं न मे तोषाय कल्पते । गन्धो धूप: सुमनसो दीपोऽन्नाद्यं च किं पुन: ॥

- Even water offered with faith by my devotee is most valuable to me, but even great wealth offered by a man who is not my devotee is not liked by me, may it be a scent, incense, good flowers, light, food etc., it does not matter. (17-18)
- (149) When my devotee offers me even water with faith, I, Shripati become satisfied.
- (150) I am the primordial Supreme person but I take that drop of water directly in my mouth and though I am naturally total happiness myself I become happier by the sentiment of my devotee.
- (151) I am the ocean of happiness and the whole trinity of the worlds gets happiness from me but I myself become happy by a little water offered by faith by my devotee.
- (152) The Goddess Laxmi is so beautiful but compared to that drop of water she is not so dear to me. Brahma is my son but after all he is not so dear.
- (153) My Vaikuntha loses its charm when it is compared with the drop of water offered by the devotee. The comfort that which I get in sleeping on the smooth body of Shesha Cobra cannot stand in comparison with satisfaction which I get by one drop of water.
- (154) I do not like anything else than the water offered by my devotee. Moreover if sandal wood

paste, scent etc is offered and full meal is also offered.

- (155) Then that pooja is beyond all comparison in all the three worlds. So much pleased I am by the devotional faith.
- (156) I am pleased by water offered by only such a devotee, who has firm conviction that he is having his life's achievement fulfilled by that worship.
- (157) Some person makes a show of devotion and desirelessness, but inwardly he is greedy for money and he wants prestige in the society.
- (158) Such a devote may offer any valuable things or tremendous wealth, but it does not satisfy me at all.
- (159) Just as the king-swan does not feel happy, if a heap of cotton is placed before it for bifurcation, while that bird is famous for his ability to separate milk and water, so I also do not feel happy by the worship of persons, who are not devotees.
- (160) Just as angels are not happy to listen to the sound of crows, so I am not happy by the show of devotion staged by non-devotees.
- (161) Just as the food prepared by a woman, who is having menses is considered impure, so I do not touch any devotional worships done by other persons who are having no feeling for me.
- (162) And such worship is not at all valued by Me, the Lord Janardana, nor by the Lord Narayana.
- (163) Eknath says "Thus the Lord Shri Krishna has described the separate ways of devotees, and non devotees. Now he is giving details of the process of worship. (Pooja)

## शुचिः सम्भृतसम्भारः प्राग्दर्भैः कल्पितासनः । आसीनः प्रादुदग् वार्चेदर्चायामथ सम्मुखः ॥

- One should be clean. One should collect all the utensils and articles to be used for pooja. Using Darbhas and woollen piece of cloth one should prepare one's seat and sit facing east or north. While offering pooja, one should sit facing the image which is permanently placed in the home or place of worship, and offer various articles as per the traditional sequence. (19)
- (164) To be clean means the worshipper should finish his ablutions, washing his mouth and taking bath in the morning, wear clean washed cloth, apply Gandham or ashes to his forehead etc and be thus ready. While bathing he should recite Vedic or Tantrik Mantras.
- (165) Then he should gather together the various pots and utensils as also the flowers, coins betelleaves, sandalwood paste, the incense sticks, Neeranjanma (with wick and ghee) etc which are required in the worship.

- (166) White woollen pieces of cloth placed on a seat of grass (Darbhas) should be used for sitting. He should sit facing the image, either himself as facing the East or North as the case may be, in front of the image.
- (167) The image when placed for worship should be in our front. Then Nyasas should be done, which are described further.

#### कृतन्यास: कृतन्यासां मदर्चां पाणिना मृजेत् । कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ॥

Meaning of the Verse:

- Having consecrated himself (by assigning the various syllables such as swaha, vashat, woushat, Huum, etc ) of mantras to be used in the worship to the different parts of his hand as well as to the limbs of his body) he should gently wash the earlier paste of the image, and when that image is similarly consecrated and then duly adorned with the paste and flowers), the pitcher full of water to be used in the worship and the vessel containing water to be used, thus consecrating everything) (20)
- (168) He should sit properly. He should first bow to his Guru (preceptor) who is conducting pooja by directing everything and offer salutations to the God.
- (169) The Mantra officially laid down for Pooja should be recited while touching his hands and various parts of the body and the image which is to be worshipped should be held in the mind with reverence.
- (170) That mental image should be, by will and concentration, imagined to enter the image placed before him for worship and various syllables of Mantras should be uttered while touching the various parts of that image.
- (171) The vessel to be used for worship and the pot of water from which water is to be taken out for sprinkling, should be consecrated, and then he should sanctify the various utensils and articles as also himself by sprinkling water on all of them. (Water in the vessel to be used in the worship should be sanctified by putting flowers, Durva grass, coins, jewels etc in it)

## तदद्धिर्देवयजनं द्रव्याण्यात्मानमेव च । प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैश्च साधयेत् ॥

Meaning of the Verse:

Consecrating with that water, the mandap, the articles of worship as well as himself the worshipper should get ready three vessels, fill them with water taken from the pot and providing them with necessary accessories for offering padya, arghya and achamaniya i.e. water for washing the feet and hands and sipping by the deity in that sequence. (21)

(172) The water from the pot should be used for sprinkling the articles of pooja by holding in right

hand two or three sticks of Darbha grass and dipping their ends in the water. This is called Prokshna.

- (173) The same action should be done for consecrating the place where image is kept (mandapa). Then he should sanetify himself and then the requisite offerings should be started.
- (174) For washing the feet and hands and sipping of water by the deity three pots should be taken, water should be put into them and separate articles should be put in these pots.
- (175) In the first pot the following articles should be put sawa, durva, lotus and vishnukranta leaves. In the second pot where water for washing the hands of deity is kept the following articles should be put sandal wood paste, flower, one fruit, coloured rice grains (Akshata) and ends of Darbha.
- (176) In the third pot where water is being sipped by the God is kept in small quantities Velchi, Wala, Jaiphal, Lavanga, camphor and kankol. These articles are considered sacred which purify the water and should be used in very small quantity.

## पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दैशिक: । हृदा शीर्ष्णाऽथ शिखया गायत्र्या चाभिमन्त्रयेत् ॥

- The worshiper should breathe into the three pots, the sacred formulas (viz. Hridayaya Namah, Shirase Swaha and Shikhayai Vashat) respectively and utter Gayatri Mantra into all the pots. (22)
- (177) The worshiper who is initiated by a Guru should place the three pots according to the system which is directed by the Guru.
- (178) Water for washing the feet should be offered to the deity by reciting Hridayaya Namah, the water for washing hands should be offered by reciting the mantra Shirase Swaha and water for sipping (Achamaniya) should be offered by reciting Shikhayai Vashat. This should be done according to the method taught by the Guru.
- (179) Then by chanting Gayatri Mantra the three pots should be placed near the place of the image, as "offering".
- (180) (As the Lord Shri Krishna was himself consecrated by initiation given by the Guru, was the seer and knowing the significance of Initiation. He has called the worshipper as Deshika)
- (181) (Eknath says) The Lord is now telling the details of the way of worship relating it to Kundalini Yoga, the purification of elements and the yoga of infusing the breath the energy of divinity in the image, in the next verse.

## पिण्डे वाय्वन्निसंशुद्धे हृत्पद्मस्थां परां मम । अण्वीं जीवकतां ध्यायेन्नादान्ते सिद्धभाविताम् ॥

- (Then) within his (own) body conceived as dried up by the gastric wind and (then) consumed by the fire at the navel and (ultimately revived by nectar following from the moon located in the forehead and thus) thoroughly sublimated, he should meditate on My Supreme and subtle form (the form of Lord Narayana), of which the Jeeva is but a particle, installed on the lotus of the heart and contemplated by accomplished souls at the end of Nada (the fifth part of the soul of Pranava consisting of 31, 3, म, बिज्दु or the nasal sound and जाद or the echo). (23)
- (182) Breath should be taken and mental concentration should be done on the Pingala (right side) nerve by right nostril, and it should be held in the lungs for a measured period (this is called Kumbhaka). Inhaling breath is called Pooraka) the measure is Pooraka for four seconds, Kumbhaka for eight seconds and rechaka (exhaling) for two seconds.
- (183) The breath should be held in the lungs only so long as it can be prevented from suddenly gushing out, and then should be exhaled by the left nostril slowly.
- (184) This is called breath-control, while doing this one should willfully conceive the idea that one's body is being dried-up and that it is being burnt by ourselves.
- (185) This should be done by uttering the mantra of fire ( $\dot{z}$ ) by awakening the sacred fire in the base of chakra, and again, one should conceive that the fire has flared up and one's body is burnt.
- (186) Then the nectar of moon from the left side of the temples (at the top of (ida) nerve) should be imagined as being brought to play throughout the body and again one should imagine that one has a new cool body.
- (187) This new body should be imagined to be perfectly healthy, very efficient and having all the limbs and organs rightly functioning. In that body, my own tiny life principle which is invisible and atomic should be imagined in the heart.
- (188) This tiny life is very subtle and it is called atomic, but it is the place of rest for the mind of each and every creature.
- (189) It is beyond the word "OM", and is at the end of the echo of the sound, which is inwardly felt by yogis.
- (190) Though it is permeating through-out the body, it is not palpable, but yogis see it in the heart through their yogic practice.
- (191) Though it is invisible, Yogis make it manifest by their faith in the Atman, and meditate upon it, in the heart. (Actually it is called the greatest image of Narayana)

## तयाऽऽत्मभूतया पिण्डे व्याप्ते सम्पूज्य तन्मय: । आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रूपूजयेत् ॥

- When his body is permeated by that subtle life principle, contemplated as his own being, he should first worship me in that atomic principle (with mentally imagined articles) and then should invoke My presence in the image, and then make that image sacred by placing various mantras on various limbs of that image. Then he should proceed with my regular worship. (24)
- (193) As the lamp gives light to the house, the light of the Jeeva gives illumination throughout the body and the worshipper meditates on that image of mine with all its limbs and its paraphernalia in their heart.
- (194) Ghee, when liquid has no colour, but when it is solid, it appears to be yellowish white, similarly, my spirit, nature becomes enformed by their meditative will-power and devotion.
- (195) That image which is with Gunas illumines the whole body of the worshipper, and it also arouses devotion in his heart.
- (196) The physical body is basically inanimate, and a material thing, it has not intelligence, but this spiritual point of light in the form of that image gives energy to the body, and provokes it for devotional expressions.
- (197) One thing is very important to understand here. The worshipper is Narayana Himself playing the role of that man. It is just like a man, who takes the form of a deer by covering his body by the deer skin, jumps and plays like a deer only.
- (198) In this way, when the image, which is spiritual Jeeva itself, is used for worship it creates a devotion where separate sense and recognition as the worshipper and God, disappears.
- (199) When this division disappears, the understanding and knowledge, which is possible in complete unity and infusion of the devotee and myself increases. This is the purest and dearest path of devotion to Guru.
- (200) Where this undivided unity exists, I become myself the ecstasy and willingly become the servant of my devotee
- (201) People build a dam, and the flowing waters of river are held to create a big lake, which is useful to take a big harvest. Similarly, by this devotion, the consciousness of the devotee becomes as vast as the cosmos, the immeasurable.

- (202) Though there is heavy rainfall in a forest, it will not help grow lot of grains, rice etc, but if the rain water is converted in a lake, it can be used by digging canals, and supplying it to fields, thus reaping heavy crops.
- (203) Similarly, my immeasurable manifestation is possible in the devotees, who have this loving devotion, where the energy of the devotee and God is simply abundant. Then the devotion reaches the pinnacle and the joy of Absolute Reality is in spate.
- (204) I should say that at the door of such a devotee, all the sacred places and rivers come for being purified. The gods and men bow to him, and I also live in his company.
- (205) The places of pilgrimage become purer by coming to him and acting through him. He is the maternal home of devotion and I become happier due to him.
- (206) (Eknath says "The Lord Shri Krishna spoke with all eagerness to Uddhava about the devotion where the God and the devotee become one, and praised it as the best and the highest form of devotion"
- (207) At that time, the subject under consideration remained unattained because both of them went into a united state of existence.
- (208) The God forgot to speak and Uddhava was influenced by the emergence of devotion and he forgot that he was Uddhava, and Shri Krishna forgot that he was Shri Krishna.
- (209) In the joy of unity, suddenly, the devotee and God became one. They became still. Nobody talked. There was only happiness.
- (210) There may arise a question in the mind of the listeners If Uddhava was having self-knowledge, why it was necessary to ask about the procedure for pooja?
- (211) The answer is that Uddhava thought that if he remained silent, the Lord would immediately leave him and go to Vaikuntha, to prevent which he kept on asking questions.
- (212) The Lord Shri Krishna now began to tell the sacred knowledge of the path of worship, the method laid down to perform the rituals, their inner spiritual content and the meaning of Vedas, by using Uddhava as the immediate medium.
- (213) In this 11<sup>th</sup> Skandha, the Lord Shri Krishna is giving us all the inner meaning of Veda in order to make available, the fulfillment of whatever aim is there in the mind of the faithful seekers.
- (214) (Eknath further says "Enough with my comments about this book. Now to continue with the story)". While listening to the greatness of devotion in the non-dual state, Uddhava was completely satisfied and the Lord Shri Krishna was also in a happy mood.
- (215) He said "Dear Uddhava! Please listen with attention. I am telling you the details of ritual of worship.

- (216) First, he should hold fast in his mind that he and the god are one and that in that image he should establish that unity by invocation.
- (217) He should sit in front of that outer mage and by proper arrangement of hands to mean calling forth the spirit of God in that image and be convinced that Image is God Himself.
- (218) He should never allow the thought touch his mind that the image of the God is of matter, but he should think that it is living. This is invocation.
- (219) Mantra given by Guru becomes defeatless. So, that Mantra should be spoken while infusing with spiritual power various limbs of the image.
- (220) For this and for other enrichment of the image with divine qualities, various arrangements, of hands and figures (gestures) called Awaahan, samsthapan, Sannidhi, Sunnirodhan, Sammukhikaran, Swayatan, should be done.
- (221) They should be supplemented with gestures called Avagunthan, and Sankalikarma. Then by paying good attention the ritual process should be started.
- (Note Awaahan To invoke, Samsthapan establishing, Sannidhi proximity, Sannirodhan limiting the energy within the image, Sammukhikaranam – to let the face of image be towards the face of the worshipper, Swayatan – to make the image one with oneself by willing and praying. Avagunthan- to make the image mentally galvanized and covered with light and power. Sankalikarana – enriching the image with all facets and powers)

#### पाद्योपस्पर्शार्हणादीनुपचारान् प्रकल्पयेत् । धर्मादिभिश्च नवभि: कल्पयित्वाऽऽसनं मम ॥

#### पद्ममष्टदतं तत्र कर्णिकाकेसरोज्ज्वतम् । उभाभ्यां वेदमन्त्राभ्यां मह्यं तूभयसिद्धये ॥

- The whole meaning is contained in the following ovis, from No. 222 to 254. To avoid repetition, it is taken hereafter instead of word to word translation of the Sanskrit terms in the verses 25 and 26 above. (25,26)
- (222) A Mandap (canopy) should be imagined in which the God is to be seated. Water for washing feet ( पाद्यम् ), water with scented paste for washing hand (अर्घ्यम् ), water for sipping, sweets (मधुपक) etc should be offered.
- (223) Body of the image should be softly and delicately rubbed with finger of our right hand, it should be given bath with milk and water by uttering the Mantras of Purushsookta and the image should be rubbed clean with pure small soft cloth and its lower body from waist down towards feet should be covered with sacred clean silk cloth tying it between feet and around the waist.

- (224) The image should be placed on the Royal seat (called Sinhasvan) where other material should be now offered gradually one by one (the details of that seat and the surrounding things in the form of ideal qualities are being detailed by the Lord Shri Krishna)
- (225) The surrounding things of the Royal seat are the power of support, the root Maya (primordial matter), the ocean of milk, the white island and the beautiful divine tree in that island. You have created these by mentation.
- (226) Below these there should be a beautiful bejeweled canopy (markee) and in it a golden cotbed; what are the particulars of this bed?
- (227) The four feet of this cot are: (1) Righteousness (2) Knowledge (3) Desirelessness (4) Glory. While the horizontal beams of this cot are (1) irreligion (2) ignorance (3) lack of glory (4) lack of desirelessness.
- (228) Imagine that God-principle is the thread by which three Gunas are weaved to construct this cot. This is tied tight by great yogic posture called Mahamudra.
- (229) Imagine that Shesha cobra is positioned as a great oblong coil and he has 1000 heads spread behind the God. They are shining jewels on the top of each head.
- (230) There is red lotus at the middle of his coil, with its divine stem which has eight very beautiful petals very symmetrical in shape and arrangement.
- (231) The power of truth is the root of the stem which stem is made of spiritual knowledge. The eight parts of Prakruti (viz five elements, mind, intelligence and Ahankara) are the eight petals.
- (232) The various disturbances viz desire, anger, jealousy, greed, delusion, attraction, arrogance etc are making the central pollen of that lotus, but asceticism, or devoid of desire is the sweet fragrance coming out of that lotus.
- (233) In the eight petals pointing towards the eight directions you should, by your will place the eight capacities or powers of the Lord. They are East direction the power called Vimala, denoting Fame; North-east petal Uttarkshini power denoting the growing pinnacle of glorious achievements (3) on the North petal Dnyana denoting power to have and contain all knowledge, (4) on the North west petal, the power to be posted is Kriya which creates Joy (5) on the western petal, place Yoga power which is the Maya power to join atoms or separate atoms of the matter to create or destroy forms; (6) on the south-west petal you should place the power called Pravhi, the power to do or undo things outside the field and scope of Maya; (7) on the southern petal you should place power of Satyaa, meaning holding control over everything; (8) on the south-eastern petal you should place Eeshana which is power to preside over everything and power to bless the devotees. Such is the placement of eight powers on the petals.
- (234) In the central part of the lotus, please place the power called Anugrahaa, which means the

God's ability to be pleased with anybody and bestow any boon on him.

- (235) Atman, Antaratman and Paramatman are the front part of the image of the God and Sattwa, Raja, enticement through illusion (Moha) and Tamas are its backside surface.
- (236) In this way, the Nyasas should be performed and then God is seated with all his glory on the Royal Seat.
- (237) This should be done accompanied with beating of drums, rising fans of chamars, umbrella for ventilation of cool air, and using yogic postures of hands and fingers.
- (238) The Lord said to Uddhava The peculiarity of this ritual is that though I am omnipresent, the devotees call me to sit in a particular ceremony; though I am everywhere, they offer me a seat; though I am beyond modification, they adapt hand and figures in particular positions to indicate my modifications.
- (239) Though I am knowledge itself, they offer me eyes; I am beyond sound, but they imagine ears for me; I have faces everywhere in the universe, but they mentally fix some beautiful face for me.
- (240) For them I become a bi-ped, though everywhere there are all my feet; I become a four armed human being though all arms of all creatures are my arms; though I am everywhere they make me sit in a limited space!
- (241) I am not subject to various servings and offerings but they offer me all things. I am abstract and not bound by form but they think that I am having a body and put ornaments on it. I am equally friendly to all, but they think that I am somebody's enemy and somebody's friend. This all is done by them through their devotion! But it is also honoured by me.
- (242) In this effort they think that I am the doer though I am not doing anything, they say that I am born and I have ended my incarnations though I am birthless and deathless. They give me dinner, though I am eternally satisfied. They accuse me of having Gunas though I am not touched by any Guna.
- (243) All this encourages the following of path of worship. That is why I become as the worshiper imagines Me to be.
- (244) Though I have no desires I become a God having liking and no liking. I am the Supreme Male principle but as my devotees imagine Me to be, I take up that role! Whatever they serve me with is received by me.
- (245) I take that form as my devotee imagines me to be and whatever he offers me with love and devotion, it reaches me.
- (246) I am permeating everything and present everywhere, but wherever my devotee sits to worship me I become manifest before him, and his offerings reach Me there also.

- (247) All do not believe that I am everywhere, I therefore become manifest for my devotees where they believe me to be.
- (248) In short, I like the faith and love of my devotees. I do not value Vaikuntha or ocean of milk so much.
- (249) In order to adorn myself with the ornaments offered by my devotees I have to become enformed. All this is to fulfill the desires of my devotees.
- (250) For this reason only, I take birth though I have no birth, do everything though I am not doer, bear names to please the imaginations of my devotees though I have no name.
- (251) Mind becomes spirit if it is concentrated on that cosmic energy and if their mind is devoted thoroughly to my form with Gunas, they themselves become like Me.
- (252) It is very difficult to know what is beyond Gunas and for this reason, this convenience is introduced to enable men to worship me. Seekers can be emancipated easily through this worship of the image.
- (253) I have told you about how to worship me in an image according to the Agama scriptures, which enables the seekers to fulfill their desires and also reach Freedom, and I, the Paramatman become pleased with them.
- (254) I have told you how the image is to be placed on the Royal seat. Now I shall tell you how to offer articles of worship to My surrounding deities.

## सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हतान् । मुसतं कौस्तुभं मातां श्रीवत्सं चानुपूजयेत् ॥

- The Sudarshan disc, the conch Panchajanya, the mace, the sword, the arrows, the bow, the plough, the pounding rod, the Kaustubh jewel, the garland and Shreevatsa are the surroundings to be worshipped in that sequence. (27)
- (255) The Lord Shri Krishna is now giving the details of the articles surrounding Jeeva, Royal seat and weapons on his body. Body is for the Jeeva, Power is for the Royal seat and weapons and ornaments are for His body as covers.
- (256) Sudarshan is the brilliant disc, conch is by name Panchajanya, sword, is called Nandaka and club or mace is called Koumodaki.
- (257) The strong bow is called "Sharanga". Arrows are of golden sticks, and then there is the plough and the heavy wooden roundish stick as Moosala. All these are to be worshipped.
- (258) He has eight arms. They are straight and each is wielding some weapon etc. Kaustubh gem is round his neck as pendant, and he wears a long garland of wild flowers. He wears a yellow

cloth around his waist and legs, and has a body as dark as the dark clouds. Such image should be imagined.

- (259) He is the husband of goddess of wealth, Laxmi, but he is a worshipper of Brahmins. The Yogi Bhrugu kicked Him on his chest; the Lord did not get angry but flaunted the mark of the footprint on His chest as decoration, a reminder of his reverence to Brahmins. That mark is called Shreewatsa. That is also to be worshipped.
- (260) "Vaijayanti" garland is around His neck extending down to His ankles. It denotes pure thoughts woven as beads in it.
- (261) Thus the Lord is self-luminant, with all the aforesaid decorations. Saints and angels like Narada are his nearest attendants.
- (262) This image of Hari with all the decorations and weapons is to be worshipped and then his peers are to be worshipped, the process of which I shall now tell you.

## नन्दं सुनन्दं गरूडं पूचण्डं चण्डमेव च । महाबलं बलं चैव कुमुदं कुमुदेक्षणम् ॥

Meaning of the Verse:

- The names of attendants are Nand, Sunand, Garuda, Prachanda, Chanda, Mahabala, Bala, Kumuda and Kumudekshana. (28)
- (263) Nand and Sunand are always very near the Lord. Garud (eagle) is standing in front of the Lord. Chanda and Prachanda are on both sides of the Lord.
- (264) Bala and Mahabala are alert to obey orders of the Lord even by sign of eyes. Kumuda and Kumudekshana are standing at the back.
- (265) These eight are always near the Lord Vishnu, while Narada goes to visit various places in the three worlds.

## दुर्गां विनायकं न्यासं विष्ववसेनं गुरून् सुरान् । स्वे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभि: ॥

- Durga, Vinayaka, Vyasa, Wishwaksena, Gurus, Devas are to be placed on all the four sides of the Lord but their faces should be towards the Lord. All these are to be worshipped mainly sprinkling water in very small quantity. (29)
- (266) The images of the goddess Durga, god Vinayaka, the sage Vyas, and Wishwaksena may be placed on the four sides of the main image facing that image and their worship may be done.
- (267) The Guru and the Supreme Guru are one with the Almighty God who is the highest Guru and

Guru should be worshipped in the image of the main God (Lord Shri Krishna). No separate pooja is required. Only one should announce the name of one's Guru also as "मूर्तिस्थितं गुरुं पूजरिष्टि".

- (268) Indra and other regents of eight directions are to be placed (symbolically as betel nuts and to be worshipped by sprinkling of water etc)
- (269) The four deities with Durga the goddess, and the Guru should be worshipped with water, and other servings as well properly following the instructions of the conductor of the ritual.
- (270) The Lord wielding the sharnga bow is now telling the details of the articles to be offered to the main image.

# चन्दनोशीरकर्पूरकुङ्कुमागुरुवासितैः । सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति ॥ स्वर्णधर्मानुवाकेन महापुरुषविद्यया । पौरुषेणापि सूक्तेन सामभी राजनादिभिः ॥

- (271) The materials to be offered are as follows- Water which is used for bath of the image should be enriched with various fragrances. (271)
- (272) That water should ceremoniously be put in the conch. "Shankha-mudra" should be made by both hands at that time.
- (273) The Abhisheka (bathing the image by continuous sprinkling of water on it) should be done by uttering Mantras like "Suwarna-Dharma etc
- (274) Or "Purusha-Sookta" or "Vishnu-Sookta" or "Rudra" should be uttered while "Abhisheka" is being done.
- (275) Or Richas from Saamaveda may be sung at that time (as prescribed by the conductor "Purohit")
- (276) If you are having enough monetary capacity, this bath should be offered everyday with all the details told to you just now, or at least on special occasions like birthday of Me, the Lord etc.
- (277) This bath may also be accompanied with recital of Richas like Jitam Tay Pundereeksha" etc from the hymns called Mahapurushavidya".
- (278) Mangla-Arati should be recited after this ceremonies bath is complete, the image is wiped dry and placed properly and all the ornaments and clothes are offered and put on the image properly.

## वस्त्रोपवीताभरणपत्रसूग्गन्धलेपनैः । अलङ्कुर्वीत सप्रेम मद्भक्तो मां यथोचितम् ॥

Meaning of the Verse:

- My devotee should decorate Me in My image with clothes, sacred thread, Uttariya, ornaments, garland, sandalwood paste, scents etc. as prescribed. (32)
- (279) God is dark as cloud. This should be imagined in the Image used for worship. The image should be clothed with yellow cloth (Pitambaram) around its waist and legs, golden sacred thread on the shoulder, bejeweled waist-band of gold.
- (280) The ankles should be decorated with golden anklets called Wanki and Tordya) bells called Ghungaru, crown on the head, ear-rings in both ears and a beautiful small garland of gold with pendant around the neck and on the chest.
- (281) A string of pearls and gems below the bejeweled crown, a yellow spot of fragrant paste on the forehead, and Kaustubh gem hanging on the chest.
- (282) On the arms there are ornaments and around the wrist there are Kankans, gem-studded rings around fingers and there is yellow cloth around the lower parts of body which is shining like sun.
- (283) Sandalwood paste is looking beautiful on the darkish body and the wreaths of flowers around his head below the crown are very exquisite; and there are honeybees hovering around them.
- (284) Vaijayanti garland and another garland of wild flowers hanging down upto his ankles are majestically adding to the beauty of the image.
- (285) In this way worship of the image should be performed with all articles, and the faith should be very very deep than mere action of ritual.
- (286) The devotee may be rich or may be poor, where there is complete faith in his heart, the god is pleased by his pooja.
- (287) So, faith is the only important thing in worship. The devotee who has trust and faith is only liked by Gods.

#### पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् । धूपदीपोपहार्याणि दद्यान्मे श्रुद्धयार्चक: ॥

- The worshipper should faithfully offer Me, water for washing feet, water for sipping, fragrant essence of good flowers, rice with colour, incense, light, eatables etc. (33)
- (288) Thus having decorated the image, the God should be given water to wash feet, water for sipping and rinsing mouth, sweet drink, and all this should be given with faith in God.

(289) Gandham, coloured rice, pure flowers, incense, Dashanga Dhoopa, light, waiving of light around the image are liked by God and should be offered with all the love and faith.

#### गुडपायससर्पीषि शष्कुल्यापूपमोदकान् । संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ॥

Meaning of the Verse:

- Jaggery, milk, porridge, and other sweets like Anarsa, Modaks, curds, soups etc should be offered as meals to the God. (34)
- (290) After incense, light etc waved in front of the God, He should be offered meals of good food in a dish, with special materials and articles of food, juicy, fresh and tasty.
- (291) Their names (in Marathi) are Manda, Sakhar Manda, Gulavani, Shaskulya, Ambutphala, Ksheerdhari, porridge made by mixing milk,
- (292) Gharga, Korwada, Ladu, Tilwada, Ambawada; which is tasty etc.
- (293) Leafy vegetables, soft small size boiled rice, mug-dal soup and wholesome cow-ghee on it.
- (294) Sanja prepared with Jaggery and Rawa of wheat as also Upama with chilli, Jeera, fried in ghee etc.
- (295) Curry made with buttermilk and salt, chilly, curry-patta leaves, mango juice in a small round pot, all articles so tasty that even the god Indra may want to eat them.
- (296) Milk, curds, cream, sugar etc should also be included in the meal, but one must remember that everything should be offered with true love, because the God is interested in one's love and not the number or quantity offered!
- (297) If one is rich and able to do all this one may offer such exquisite dinner every day, or at least on important days.
- (298) This can be done on the birthday of that God (Avatara), which will be the right thing, if one is not able to offer so many rich dishes everyday,

The Lord is telling further what is to be done on such special days -

#### अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचमन् । अन्नाद्यं गीतनृत्यानि पर्वणि स्युरूतान्वहम् ॥

Meaning of the Verse:

On special days (called ufuff), god's birthday etc should be observed by scented water-bath, massage (soft), showing mirror, cleansing the teeth, Abhisheka and dinner, followed by songs and dances of devotion which may continue overnight also. (35)

- (299) There are certain festival days or days of spiritual importance given in books of ritualistic sciences, or there are regular annual days of festivals or the day of birth of that deity. On such days the following programmes are advisable to be done.
- (300) There should be washing of teeth of the image, then scented water etc should be used for bath of that image, again bathing with fire articles viz milk, curds, ghee, sugar and honey should be done of that image, and then beautiful ornaments should be put on the image.
- (301) Afterwards dinner should be offered to the deity with all the six tastes, and then fragrances, condiments should be offered as post-dinner tasty things which help digestion.
- (302) It is presumed that the God has forgotten that He is God and so, to remind Him of His Godhood, showing Him His reflection, a mirror is held facing Him. This is believed to please the God!
- (303) On special occasions of such type, one should call some known saints and devotees of God Vishnu and songs and dances should be arranged in their presence, which they may also partake of. This programe may continue for the whole night also, according to the possibilities.
- (304) If Diksha and Hawan are done according to the traditional system, God is pleased. O Uddhava, please listen to the procedure of such Yadnya.

#### विधिना विहिते कुण्डे मेखलागतविदिभिः । अग्निमाधाय परितः समूहेत् पाणिनोदितम् ॥

## परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि । प्रोक्षण्याऽऽसाद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत माम् ॥

- (In short) In the ditch, dug according to standardized measurements with Mekhala depth and Wedi etc fire should be kindled by lighting wooden pieces and water should be sprinkled by hand around the pit. Paristaranam and Paryukshana are actions performed with sprinkling of water in the given manner. In the pot, articles should be brought and put in the fire and thus I should be worshipped. (Til, ghee, samidha etc are the articles generally used for offerings to the fire) (36,37)
- (305) The pit of the Yadnya should be dug with the depth, breadth and length according to the standards given in the scriptures.
- (306) Mekhala (earthen girdle) and the pit should be also according to the standards. The symbol of Yoni should be prepared.
- (307) Fire should be placed in the pit and परिसमूहनम् should be done.

- (308) पर्युक्षणम् should be done. Then the grass used for "Indhna" should be removed and strings should be placed around the pit.
- (309) The grass (बहि) should be placed and the pot of ghee should be put on that grass. When Samidhas (wooden pieces cut from special trees) are put in the fire while reciting Mantras it is called अञ्वाधानम्।
- (310) The pot which is used for sprinkling water is called प्रेक्षणीपात्. It should be filled with water. By the tips of the particular grass (दर्भ), water should be sprinkled on all the pots and articles to be used for Yadnya.
- (311) Then one should concentrate upon Me as living actually in the sacrificial fire in the pit. What should be the form of my image there?

#### तप्तजाम्बूनदप्रख्यं शङ्खचक्रगदाम्बुजै: । लसच्चतुर्भुजं शान्तं पद्मकिञ्जल्कवाससम् ॥

#### स्फुरत्किरीटकटककटिसूतूवराङ्गदम् । श्रीवत्सवक्षसं भ्राजत्कौरतुभं वनमालिनम् ॥

Meaning of the Verse:

- My image should be conceived as of golden lustre on the body and the crown and the girdle, ornament around the arms, I have four arms, and I have clothes as delicate as lotus. I should have disc, conch, mace and lotus in my hands. On my chest there should be Shreewatsa symbol; and also Kaustubh. I should have a long garland of wild flowers hanging from my neck down to my ankles. (38-39)
- (312) Like gold heated in fire, the lustre of the image should look. It should have four beautiful arms. It should appear as if the spirit has taken a form at its will.
- (313) The arms should hold conch, disc, mace and lotus, and yellow silken cloth around its waist and feet. The image should be brighter than fire.
- (314) It should have the gem-studded crown, ear-rings, waist band and Shreewatsa medal on the chest, a garland long enough to reach its feet. That garland should be of bright wild flowers. Kaustubh jewel should be hung around its neck adoring its chest. The whole image should be thus conceived by mind and should be leisurely meditated upon.

#### ध्यायन्नभ्यर्च्य दारूणि हविषाभिधृतानि च । प्रास्याज्यभागावाघारौँ दत्वा चाज्यप्लुतं हवि:॥

Meaning of the Verse:

Visualizing and worshipping Me as such, and casting into the fire sacrificial sticks soaked in ghee and having made the two offerings of ghee known as Agharas, (and consisting of the sprinkling of ghee across the pit from the northern to the southern end and from the southern to the northern end, (uttering the formulas प्रजापतचे स्वाहा and इन्द्राय स्वाहा) and two more offerings known by the name of Ajyabhagas ( and consisting of pouring ghee into the sacred fire, while uttering the formulas अञ्जये स्वाहा and सोमाय स्वाहा respectively) (40)

- (315) With all these limbs adorned with all the ornaments etc my image should be conceived to be in the fire as also in your heart. It should be mentally invoked and worshipped and offerings should be done according to the method prescribed in the scriptures relating to such fireworship.
- (316) The invocation should be accompanied by Mantras and wooden sticks soaked with ghee should be put in the fire, in the pot, and "Aajyabhaga" should be put twice in the fire.
- (317) Then til, ghee, and other material taken for sacrifice should also be put methodically in the fire. These offerings are soaked in ghee every time according to the prescribed procedure. The Lord is giving further details.

#### जुहुयान्मूलमन्त्रेण षोडशर्चावदानत: । धर्मादिभ्यो यथान्यायं मन्त्रै: स्विष्टकृतं बुध: ॥

Meaning of the Verse:

- These offerings should be accompanied with the uttering of Mool-Mantra (जमो नारायणाय) and then the hymn known as Purusha-Sookta (consisting of sixteen Mantras) offering a fresh oblation in a small quantity each time. The wise devotee should offer oblations in the fire to Dharma and others mentioned before (in verse 25 above) uttering the name of deity, saying रचाडा with it, and the oblation known as Swishtakrit, which is offered at the end of the sacrifice with the formula (which is so called because it is hoped to turn the sacrifice into a success) (41)
- (318) Looking at the face of the image of Shri Krishna conceived by mind, oblations should be offered uttering the Mantra 35 जमो जारायणाय (which is called Ashtakshari Mantra i.e. having 8 letters) or oblations should be offered, each offering accompanied by each Richa of Purusha Sookta.
- (319) As earlier narrated, the oblations should be offered to all the deities e.g. Dharma etc placed on the Vedi (which are already worshipped) one by one saying धर्माय रवाहा etc for them.
- (320) Then the worshipper should offer oblation of ghee-soaked sticks as रिवष्टकृत अवदान (oblations with the belief that by it the whole sacrifice is successfully accomplished). This fire-worship is known or expected to be known by my wise devotees.
- (321) The seekers achieve what they desire to attain; through performing my Pooja with devotion in this manner through fire. O Uddhava, if this worship is done with desireless sense of pure devotion, they definitely reach the state of Brahman!

# अभ्यर्च्याथ नमस्कृत्य पार्षदेभ्यो बलिं हरेत् । मूलमन्त्रं जपेद् बूह्न स्मरन्नारायणात्कम्

Meaning of the Verse:

- Having worshipped Me thus in the Fire and having bowed before Me, the devotee should offer in eight directions to my attendants (mentioned in verse 28 above and then again sitting before Me as in the Fire, should repeat the Main Mantra ॐ जमो जारायणाय contemplating all the while on the infinite in the image of the Lord Narayana. (42)
- (322) The worshipper then prostrate respectfully before Me. Then he should offer oblations to the attendants of the Lord in the eight directions.
- (323) Then he should return to the image of worship, meant for Pooja, remember and recite the Mantra and sit facing it
- (324) The Lord Narayana the infinite cosmic principle, who is not separate from the "worshipper" and the "worshipped" should then be meditated upon while sitting quietly.
- (325) So long as your mind remains concentrated in that state, you should not move from your posture. When the mind slips away from that state, then the following acts should be performed.

#### दत्त्वाऽऽत्तमनमुच्छेषं विष्वक्सेनाय कल्पयेत् । मुखवासं सुरभिमत् ताम्बूलाद्यमथार्हयेत् ॥

- Visualizing that I have finished My dinner, the worshipper, should offer Me water for rinsing My mouth with and then invite Me back to my seat, he should offer to Wishwaksena, all the remaining oblations, offer Me betel leaves etc containing aromatic substances intended to give fragrance to My breath. Then by showering upon Me flowers held in the cup of his in turned hollow palms, he should conclude the worship. (43)
- (326) Thus after finishing the meditation one should think that I have dined and water should be offered to rinse my mouth.
- (327) Both in images one considered to be in the sacrificial fire and one actual image used for worship, he should offer this water called आचमन.
- (328) The remaining portion of food offered to Me should be offered to Wishwaksena, and then the remaining parts of all oblations should be put away. Then material meant to wash hand should be offered to Me.
- (329) Camphor-scented betel-nut (cut into small pieces) the folded ripe leaf of betel plant with katha should be offered to give fragrance to My breath and mouth.
- (330) By the fragrance of such articles the mouth of God looks beautiful also.

(331) Sandal wood preparation called CHOVA, Kasturi, and black scented power and flower should be offered to the God.

## उपगायन् गृणन् नृत्यन् कर्माण्यभिनयन् मम । मत्कथा: भ्रावयञ्छृण्वन् मुहूर्तं क्षणिको भवेत् ॥

Meaning of the Verse:

- Then for some time programme of music, song, talks, mimicry of my adventures and plays, telling the stories from my life and listening to them, should be arranged. (44)
- (332) Knowledge, meditation, penance etc are not as important as real feeling of devotion is! God is particularly a lover of him who loves Him.
- (333) If the mind cannot concentrate on Me in meditation, one should resort to repeat my name verbally as well as mentally, or listen to my virtues and stories of my adventures.
- (334) If one listens to the good qualities or the achievements of the Lord Hari, the mind becomes peaceful and happy. When the mind becomes so happy, one should oneself recite poems describing the beauty, the kindness and the grace of the Lord Shri Hari.
- (335) One may throw away all shyness and dance in the temple hall, or may enact the episodes on the life of Lord Shri Krishna, dramatically.
- (336) One may show by action in a drama how the Lord Shri Krishna lifted the mountain of Govardhan, or one may take the pose of an archer and show with bow and arrows how the Lord Rama used to throw the arrow.
- (337) The squeezing of the life of Pootana, the killing of the elephant Kuvalayaa-peeda, or defeating of the wrestlers Chanoora etc may be enacted in a drama. Then songs praising Shri Hari should be collectively sung.
- (338) This ecstasy of loving devotion infuses energy and vigour in the devotees who may sing and dance, recite poetry, read out prose descriptions of the Lord, repeat loudly His name, and use various meters of poems in singing about His adventures etc.

## स्तवैरूच्चावचै: स्तोत्रै: पौराणै: प्राकृतैरपि । स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत् ॥

Meaning of the Verse:

By singing loudly the psalms and poems about the glory of God, from Puranas and also local colloquial dialects, the devotee should entreat God to give His blessings and prostrate like a log before the image of God. (45)

- (339) My songs should be sung, and mythological books should be read in a group of faithful listeners. The stories can be told to others if one is a good reader or story-teller.
- (340) Even if classical tunes of music are not properly sung and even if the song is not properly sung in the Raga, the man who sings it with passionate love for God, cannot be blamed for that short-coming because God connives at such things. He is fond of the devotee who is pure in his devotion.
- (341) One may recite Vedas with accuracy or one may sing a song from local dialect, there is difference only on the level of social classes, but, for the Lord Shri Hari, both recitals are equally valuable.
- (342) Whether you recite a lengthy prayer from Puranas or repeat only His name they are the same for Him from the point of view of devotional feeling and faith.
- (343) If a simple-minded man does not know any Vedas, scriptures or mythology, but sings in My praise in his language, I am pleased with him and bless him.
- (344) If a man commits some small mistake in pronouncing a word while reciting the Richas, of Vedas, it amounts to a sin and he suffers even from physical illness due to that wrong utterance, but if my prayer is in the every-day language, I bless the singer equally well; his sins are washed away.
- (345) The knowledge of grammar is necessary for reciting Sanskrit Richas or prayers but even if the prayer in local language is not grammatically correct, the man is blessed by Me.
- (346) Some say that Sanskrit language is the creation of God, but I ask "Is Marathi or Prakrut language the creation of some robber or loafer?" I say that such boastful statements are made by only the proud men whose thinking is one-sided. All that is divine has nothing to do with such one sided pride.
- (347) Irrespective of whether it is in Vedas or scriptures or ordinary local language prayer is liked by God if it is truly devotional.
- (348) The God likes love and devotion. He does not give importance to language;. He relishes only the sweet love of the heart-felt prayers. Such is His love of these devotees that he does not neglect even small wishes of those dear ones.
- (349) In short, if devotion is there in your prayers and entreaties, God is pleased. So, you should bow with real devotion and hold on to His feet with love!
- (350) Even if for one minute or some minutes your mind is happy in meditation, all other digressions are automatically disconnected and they disappear.
- (351) You should drop the activities which cause diversion from concentration on Me, the God and you should maintain that contentment in which your mind is happy in meditation on Me.

- (352) If you bow before God with real love, your mind will find real happiness every moment afresh. This is to bow with folded hands or to prostrate before the God's image which you worship.
- (353) Just as a stick escaped from our hands simply falls down on the ground straight, so, you should fall to the ground straight on your face, again and again.
- (354) [Now the Lord is giving details about the attitude of a devotee who is aware of his body and all the troubles in his worldly life and surrenders himself to God)

## शिरो मत्पादयो: कृत्वा बाहुभ्यां च परस्परम् । प्रषन्नं पाहि मामीश भीतं मृत्युगूहार्णवात् ॥

Meaning of the Verse:

- By placing his both hands on my two feet, he surrenders himself and says O God, please save me from this great ocean of death! I am at your mercy!" (46)
- (355) The devotee should put his head on my feet and hold both feet with both his hands respectively, his right hand touching my right foot and his left hand touching my left foot.
- (356) He says "I am caught by the crocodile called death in this ocean of worldly life. O Lord of the world! I have hastened to your feet! Please save me, free me from the mouth of this crocodile!"
- (357) Being afraid of the vicissitudes in this worldly life I have surrendered myself at your feet! Please do away my birth-and-death chain! I have held your feet very tightly in total surrender, with all devotion!
- (358) When you are here to protect me, I am not afraid of death! What can the death do to me? How can He harm me? So, I am prostrating at your feet with all faith! O kind Lord! Please save me! Liberate me from the clutches of death!
- (359) The devotee should pray like this and believe that the Lord Narayana is pleased with him.

## इति शेषां मया दत्तां शिरस्याधाय सादरम् । उद्धासयेच्चेदुद्धास्यं ज्योतिर्ज्योतिषि तत् पुन: ॥

Meaning of the Verse:

Placing respectfully on the head the holy food earlier offered to me and believing it to be my blessing, the devotee should give a send-off to the spirit infused earlier in the image and then mentally bring within himself that spirit and place it in his heart, uniting it with the image created by mind inwardly. (47)

- (360) The food reckoned to be my kind and graceful gift, or blessing; the devotee should hold on his head and respectfully place at a clean place nearby. The act of releasing and returning the indwelling spirit should not be done where the image is permanently placed like one in a temple or in your home.
- (361) Where the image can be moved, the devotee, with proper Mantras revoke the divine spirit indwelling in that image, as invoked earlier, and with faith, he should place the spirit in his heart.
- (362) Thus the flame of invisible spirit should be brought out from the image and it should be unified with the inner divinity of Atmic flame.
- (363) Listening to all the instructions fully from beginning to the end of the ritual of worship, Uddhava wished to know as to what type of image is good and worth reverence for the seekers. The Lord had already guessed what was going on in his mind and proceeded to describe further (So says Eknath)

#### अर्चादिषु यदा यत्र भ्रद्धा मां तत् चार्चयेत् । सर्वभूतेष्वात्मनि च सर्वात्माऽहमवस्थित: ॥

- Wherever the devotee has faith, he may worship Me at that place, because I dwell in all the beings and also Atman, Myself being the inner core, the Atman, in everything! (48)
- (364) The Lord said Uddhava, the image in which the devotee has faith is the suitable and proper image for ritual and worship for that devotee. You should not worry at all about this.
- (365) I, the Atman in all, is equally dwelling in every image, may it be of the Lord Vishnu, Brahma, the Sun, the Lord Shiva, the Shakti or Ganapati.
- (366) Worship done of any of such images is my worship only. I Paramatman is benevolently serving that devotee who loves me.
- (367) Just as while playing with the child, its mother plays according to the mood of the child, I also play the roles as my devotees imagine and wish me to do anything according to their wishes.
- (368) I dwell equally in the body of each and every Being as well as the Body of a Siddha while taking birth at the time of incarnation. There should not be any doubt about it.
- (369) O Uddhava! There is no place where I am not present, but see the unfortunate people! They do not worship Me with this basic understanding, nor behave with respect towards all Beings!
- (370) Wherever a devotee sits to worship Me in any image or form, I am present for him exactly as he had faith. I am revealing this fact in order to expressly tell the details of the path of

worship.

- (371) I have told the method of image worship for those who are not so much developed that they can understand the basic fact of life that I am in every creature and in every place.
- (372) Even if my material image is taken for worship, it is Me only as the spirit of Atman, in that form. Even by worship of that image with faith that I am in that image, the devotees do attain liberation and unity with me.

## एवं क्रियायोगपथै: पुमान् वैदिकतान्त्रिकै: । अर्चन्नुभयत:सिद्धिं मत्तो विन्दत्यभीप्सिताम् ॥

Meaning of the Verse:

- Thus, by Vedic or Tantrik methods, devotees doing worship of Me, attain the desired achievement from Me, by either methods. (49)
- (373) In short, the path of ritualistic worship is both Vedic and Tantrik. This is very exhaustively given in the Vedas and the scriptures, but I have told you the essential part of it.
- (374) If the devotee is worshipping Me through the ritualistic methods, and wishes to have powers to enjoy life or to be free from karma and attain liberation, I give him both.
- (375) If this devotion is really selfless, I become his servant and take all care to see that he is eternally happy, either accompanied by all worldly joys or having Atmic bliss. I am always waiting near him.

## मदर्चां सम्प्रतिष्ठाप्य मन्दिरं कारयेद् दढम् । पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान् ॥

- The devotees intending to worship Me like this, may build my temple of solid material, very clean and beautiful, surrounded by flower-gardens, attractive and pleasing to everybody and arrange for pilgrimage to important places or festivals on special days .(50)
- (376) My devotee having faith in Me, may build a temple establishing in it my perfect and beautiful image of precious stone etc for doing pooja.
- (377) They should develop flower-gardens etc near that temple, worship Me, in the temple, observing festivals on certain occasions when decorations are made and my worship is done on a grand scale.
- (378) The Palkhi of that God should be taken round the town, a great gathering of devotees should be arranged for, and important annual functions should be observered with great crowd of

religious minded people. (The Lord is now telling what arrangements are generally done for this purpose)

## पूजादीनां पूवाहार्थं महापर्वस्वथान्वहम् । क्षेत्रापणपुरग्रामान् दत्त्वा मत्सार्ष्टितामियात् ॥

Meaning of the Verse:

- For the maintenance of the temple the king allots some fields or creates a fund or provides with necessary materials for festivals, processions etc and if these things are given in charity by any person, it is a meritorious act which pleases me and he is blessed by Me. (51)
- (379) For daily pooja or special grand Pooja ceremony, or for regular periodical or annual events of festivals, the king makes provision by allotting the whole village or town to the temple trust, the taxes on land and property levied from that town to be credited to the funds of the Temple.
- (380) Kshetra means field yielding crop, then market is **3IIUUI**, and money from market is actual coins. Besides that, even the Pura (means a town) is attached to the temple for meeting regular and special expenditure.
- (381) Those who give the town and its market in charity for my temple get the glory which is abiding in Me! Such is the merit of that charity!
- (382) [Now I am telling "the good result of the charitable act done by any person in establishing my image in a temple and worshipping Me there.

#### पूतिष्ठया सार्वभौमं सन्नना भुवनतूयम् । पूजादिना बूह्मलौकं त्रिभिर्मत्साम्यतामियात् ॥

- By establishing my image in the temple the man becomes sovereign king, by building temple for Me, the man gets power to go to any place in the three worlds, by doing pooja there, the man goes to Brahma-Loka, and if he furnishes and performs all the three good deeds with devotion he attains similarity of beauty with Me. (52)
- (383) One who does the establishing of My image and invoking spirit in it, becomes a king and one who builds My temple and image also in it and provides for the maintenance of the temple and my worship, can control all the three worlds. (Actually he can control his physical body, his astral body and his mental body, the emotions and thoughts)
- (384) One who performs pooja goes to Satyaloka and one who does all the three deeds receives equal to My glory.
- (385) If the seekers who perform all the three deeds but have some aim in their mind, receive the fruits which they desire, and reach that heaven which they deserve.

(386) But those who are unselfish while providing all these amenities for public use receive fruits which are mentioned now –

#### मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति । भक्तियोगं स लभत एवं य: पूजयेत माम् ॥

Meaning of the Verse:

- One who worships Me with understanding, without any expectation, becomes my devotee in the right sense. (53)
- (387) When the devotees holds me with love in their heart and soul, and worship me with selfless devotion, they become united with Me only.
- (388) Such a devotee while living in the body becomes same as My own Being and then there is no difference between him and Me.
- (389) When I say that such a devotee becomes same as I Myself, it is not really to say it in words, because the unity is a fact.
- (390) So, he is in Me and I am in him and thus we live in the bliss, without any difference.
- (391) Just as sweetness is inherent in Jaggery and just as waves are one with the sea, we remain one in each other, when such selfless devotion is existing.
- (392) So, one who worships me selflessly with unity, is really blessed in the world, but listen to what I say about him who steals away the property of the temple of God or of a Brahmin! He suffers in very painful Hell!

## य: स्वदत्तां परैर्दत्तां हरेत सुरविपूर्यो: । वृत्तिं स जायते विड्भुग् वर्षाणामयुतायुतम् ॥

## कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च । कर्मणां भागिन: प्रेत्य भूयो भूयसि तत् फलम् ॥

- (393) One who robs the property of the temple, or deprives Brahmins of their rightful income, goes to the low birth of a pig and eats excreta!
- (394) Similarly those who help him in this work of depriving Brahmin's income one who gives support or consent to such a man for such a bad deed all of these go to most painful hell!
- (395) O Uddhava, they are born and dead again and again and get the same suffering again and again.
- (396) If one aspires to attain unity with Me, one should not allow such bad karma to touch one's life. One should not talk about such actions even in a casual talk.
- (397) The devotee should not think about faults of others. He should not pass caustic remarks about anybody. He should have no jealousy or hatred about any being.

- (398) He should not listen to criticism done by anyone about anybody. He should not speak about faults of others. He should not mix with people who indulge in irreligious or immoral acts.
- (399) If anybody wishes that all the sin in all the three worlds should fall to his lot, he should freely speak about faults or short-comings of saints!
- (400) If one wishes that all the great sufferings in the world should come to him in heaps, one may freely hate the Brahmins!
- (401) If one wishes that all his life time should be a waste, one may play dice or cards throughout day and night.
- (402) The worldly people indulge in wrong occupations and misdeeds, only to bring about estrangement with Me, the source of all Happiness as Atman, who am dwelling in the consciousness of every Being. That actually makes Me unreachable to them.
- (403) There is very simple and easy way to be free form these wrong actions and sinful thoughts. One should remember and repeat verbally with love my names viz Purushottama, Achyut, Shriram, Govind etc.
- (404) Where the name of Hari is recited loudly and sung collectively, the heaps of sins simply get burnt, not leaving even a pinch of ashes. So sacred is the name of Shri Hari.
- (405) All the books of religion and scriptures give unanimous ruling that the name of Shri Hari destroys all sins .If one harbours doubt about this he should be a man who is committing greatest indelible sin against Brahman!
- (406) Eknath says Bhagawat Purana burns even such hard-core evil, and by the grace of my Guru Shri Janardana, I am able to read it and comment on it at length.
- (407) When we go through this book and consider the important message which is given we come to know that the Lord Shri Hari has Himself described that great purifying power of the name of Shri Hari. (Himself).
- (408) Miserable is he who doubts this very statement and assurance of the Lord, He is sure to fall in the ocean of great sorrow because of his misunderstanding and doubts.
- (409) O Uddhava, you should realize that people are caught in the bondage because of their nonbelief and doubt this fact that only the name of the Lord Janardana is able to free man from the bondage of worldly life.
- (410) However great may be the danger and fear of this worldly life, the name of Janardana destroys it. He, who remembers that name with inner love, becomes himself Purushottama, the Supreme Person.
- (411) The Lord Shri Krishna is now going to tell Uddhava how one becomes oneself the Absolute Brahman. That teaching is the subject of the 28<sup>th</sup> chapter.

- (412) If that teaching is heard, the Jeeva will get the unparalleled happiness which will fill his life in and out!
- (413) The Lord shall tell Uddhava that sacred knowledge, the interest in which, man will not like to lose even if he will have to risk his life!
- (414) The Lord is intending to tell Uddhava that knowledge by hearing about which the seeker will enter into cosmic consciousness of eternal bliss. That will be treated in the 28<sup>th</sup> chapter.
- (415) Every letter shall be full of the joy of Brahman and that teaching will reach the pinnacle of Bliss of Brahman.
- (416) This next chapter is the reservoir of the bliss of Brahman. The Lord Shri Krishna is going to tell the essence of that teaching to Uddhava.
- (417) This is the dialogue of Uddhava and the Lord, containing spiritual wisdom and joy. Eknath, surrendering himself to Janardana is requesting the audience to please pay attention.
- (418) If the listeners pay undivided attention, the speaker is encouraged to describe the subject more lucidly. Eknath is bowing before his Guru Janardana, and paying respects to His feet with all his heart.

Here ends the Marathi commentary made by Saint Eknath on the

27<sup>th</sup> chapter of the 11<sup>th</sup> Skandha of the Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

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# Chapter 28

Om! Salutations to the Lord Shri Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Victory to the Supreme Preceptor! Victory to the preceptor who is the Supreme person! Victory to the preceptor who is the Paramount Brahman. It is because of you that the Reality is recognized by the name of Brahma.
- (2) Victory to the preceptor who is the inspiration of unified consciousness! Victory to the preceptor who is the inner flame of the spirit in the Atman. Victory to the preceptor who is spirit personally manifest. Victory to you who is spirit in the abstract as well as things having form.
- (3) Victory to the preceptor who is the resort of Truth. Victory to the preceptor who is the most worthy image of Truth. Victory to the preceptor who is only the essential Truth. Victory to you who are Truth in one syllable OM. You are the Truth itself.
- (4) Victory to the preceptor who is the measure to decide what is self-bliss! Victory to the preceptor who is full of Self joy! Victory to the preceptor who is solid self-joy. It is because of you that we relish the sweetness of the joy.
- (5) O the preceptor who is the jewel in the crown, the greatest of Gods. You are the leader of the gods, and all gods bow to your feet. Victory to you!
- (6) Victory to you who are the earliest among Jeevas! Victory to you, who are the primordial Shiva, Victory to you who are the god of the gods, the earliest, the most ancient! O Gururaya, ever new preceptor! Victory to you!
- (7) Victory to you who are rich with your own happiness. Victory to you, the preceptor, who are the storehouse of happiness! Victory to you the preceptor who is the only kind cloud of real happiness! It is by your grace that happiness has its quality of happiness.
- (8) Victory to you, the preceptor by whose grace the joy receives the self-joy, the knowledge gets self-knowledge, and Brahma is recognized as Brahman. You are the only strong one in the whole world.
- (9) You the teacher are like this, beyond any limit. There is not end to your manifestations. You gracefully bestow upon your devotees the knowledge of the Atman!
- (10) You teach the devotee what is his real self and thus you remove the sense of duality between the god and the devotee. You revive his unity with the god and encourage him to worship God in unity.
- (11) The river Ganga remains separate as Ganga though it does meet the sea and so the devotees

remain separate to worship you though they are one with you.

- (12) You are really pleased if you are worshipped with a sense of non-duality and when you are so pleased, you give to the disciple the wealth of his own Reality, the Atman.
- (13) You give glory to your disciple by raising him to the level of Guru! This is the strange miracle always seen in your relationship with the disciple. This is beyond logical reasoning.
- (14) You give to the disciple that self knowledge in half a second, which the Vedas cannot reach by their thought and for deciding the real nature of which the scriptures are mutually arguing endlessly day and night.
- (15) One may recite by heart innumerable verses of Vedas but none can make any successful claim that they are able to teach the self-knowledge which you give spontaneously. That which cannot be perceived cannot be perceived any time. It is totally unreachable.
- (16) Many declare that they have known and say this again and again and propound various explanations and logics for it but their talk is like the talk of a parrot.
- (17) Your power to teach is beyond the ken of all. If one is blessed by you, then that which is difficult or impossible becomes easy to understand.
- (18) Bhagawat Purana is difficult and the eleventh skandha (division) of it is more abstruse, but you in your great kindness and capacity enabled me to tell its meaning in the colloquial Prakrut language!
- (19) The mother churns curds and when butter is ready, she takes out some part of it, and gives it to the child with all her love! The Guru Janardana has done like this example, in the case of Bhagawat Purana.
- (20) Vyasa churned the Vedas etc. and wrote Bhagawat Purana. Janardana has taken out the essence of the teachings of that Bhagawat Purana in this eleventh skandha.
- (21) I did not appreciate the beauty and the sweetness of this eleventh skandha, So, Guru Janardana taught me lucidly the most important part of it.
- (22) When I told it, it was found to be so sweet that I was captivated by it and it encouraged me to continue this commentary with increasing interest.
- (23) So, Eknath is not the commentator; both of us have become one and then this commentary has come out.
- (24) The eleven becomes digitally written by putting one after one. That oneness is responsible for the good quality of this book. My preceptor Janardana has helped me in many ways in writing of this commentary.
- (25) Janardana has made tight the unity, in the non-duality. This has happened much more clearly in

writing this eleventh skandha.

- (26) In our dinner there is especially sweet morsel. This eleventh skandha is like that. Even in it, this 28<sup>th</sup> chapter is extra-ordinarily sweet.
- (27) Just as head is the most important part of our body, so is the 28<sup>th</sup> chapter important in the eleventh skandha. The explanation appearing in it is purely of the nature of Atmic bliss.
- (28) This 28<sup>th</sup> chapter is the very treasure of joy of Atman, of the Brahman. Here the Lord is not waiting for Uddhava to ask any question. He is of his own sweet will teaching Uddhava very important things.
- (29) Why is He offering this wisdom? Please listen to the reason.
- (30) By listening to the words of wisdom from the Lord, Uddhava got the knowledge he wanted, but stealthily he was developing a pride about his knowledge.
- (31) He had a silent ego that he was wise while all other people are not so lucky. Such looking at life with division was not desirable. It creates a feeling "I am alone wise and others are ignorant".
- (32) Where comparison and appreciation of virtues and deploration of faults is evident, the knowledge disappears. For seekers, the pride of knowledge is very detrimental to progress.
- (33) Pride has affected Shiva, the spiritual nucleus of the universe and made Him to think that He is the Jeeva surrounded by mental body, pranas, physical body and various organs which is a grave limitation to the free spirit! Then how can ordinary man who has inflated Ego ever be free?
- (34) Thus even the God who falls in the net of fault-finding attitude is bound to be put to trouble. What can be said about others?
- (35) Thus finding faults in others is dangerous to the progress of seekers. So, the Lord is telling Uddhava very important thing, without waiting him to ask any questions.
- (36) When the child does not know what is good or necessary for it, the mother herself decides and provides for it. Similarly the Lord was concerned about the real welfare of Uddhava!
- (37) Seekers are not aware of the danger in being proud about anything, especially about their knowledge. So the Lord is Himself offering useful understanding and avoiding the pride.
- (38) Uddhava was born in the Yadava race which was destined by Brahmin's curse, to be destroyed. In order to save Uddhava from the possible death, the Lord is giving him the Knowledge of Brahman which actually releases a man finally from worldly life.
- (39) The curse does not affect a man who has self-knowledge fully in his causal body, beyond the physical vehicle. Knowing this the Lord began to impart the knowledge of Brahman to

Uddhava.

- (40) Uddhava's love of Shri Krishna was in a way, limited to His beautiful body, which was limited by time and space. It was like a housefly sitting on sugar because it likes it.
- (41) It was guessed rightly by Shri Krishna that if He would leave Uddhava, that parting would be so pathetic for him that he might give up his life! He might die! So, in order to free him even from this attachment, the Lord is talking to him of the totality of Brahman.
- (42) The Lord did not like Uddhava to be satisfied wiht limited state of mind and, therefore, He is teaching Uddhava about merger into the infinite Brahman.
- (43) If Uddhava would remain near the Lord he would die by the curse of the Brahmin sages. The Lord knew this and therefore He is giving him that knowledge which will save him from death.
- (44) He wanted Uddhava not to feel the pangs of sorrow in the parting. He is, therefore, teaching him the omnipresence of Brahman.

### श्रीभगवानुवाच — परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।

#### विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥

- The Lord said Seeing the whole universe one as Atman by the unity of Purusha and Prakruti, the seeker should neither appreciate nor criticize what others are doing according to their nature". (1)
- (45) The Lord began to instruct Uddhava in the attainment of pure knowledge. What He spoke was the essential message of the abstract principle beyond words and the Lord was from whose breath all the words of Vedas had been expressed!
- (46) He said In the Created world, three qualities are the main modifications or modes, and people are also of three types of nature according to these modes. Their karma (natural action) is (1) peaceful, (2) cruel and (3) of mixed nature.
- (47) One should not praise or criticize these actions. If we praise anybody's particular action as good deed, the very statement implies indirectly that some other man's action is not good.
- (48) If we praise only one person out of the assembly of five persons, the remaining four are automatically classified as not worth that applause.
- (49) There is one left side and the other right side of the body, but the body is one and the same; similarly the world though having two facets as male and female, is one on the spiritual level.

- (50) The world is one total Brahman only. We should never call any Being as "Good" or "Bad".
- (51) Atman is dwelling in all the Beings and therefore we should never find fault with anybody or praise anybody.
- (52) O Uddhava, if you totally drop the habit or tendency to pass any comments about anybody, then only it will be possible for you to tread the path of spirituality and attain the Supreme Bliss.
- (53) O Uddhava, to see God hidden in one and all creatures and things is the only way to experience the Absolute Reality. There is no danger of downfall in this attitude. Please listen to what should be our feeling and our view-point.
- (54) Suppose you feel that there is likelihood of digression or impediment coming in your intended path to liberation, the best way is to imagine and conceive that it itself is also one expression of God. Then the difficulty will be your great opportunity to have faith in all the manifestations of God. Calamity as such will not get scope!
- (55) He who misses this humble attitude and makes a mistake to consider himself as the Actor, the doer and starting passing good or bad remarks about others, will fall into the great danger of downward path!

### परस्वभावकर्माणि य: प्रशंसति निन्दति । स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशत: ॥

- He who praises or criticizes the natural actions of others is soon deprived of his real happiness due to his indulgence in untruth. (2)
- (56) One who thinks with pride that only he is all-knowing and worries about the vices of virtues of all others and especially blames the Brahmins suffers for example every notable person has his special drawbacks.
- (57) It is irreligious to blame the natural actions of others. For instance Maruti was great intelligent devotee but he was not free from his monkey pranks.
- (58) The divine saint Narada was having great knowledge and worthy of respect for many great Beings but he was notorious for his habit of creating conflicts and wars between people. So, the natural habits are hard to drop.
- (59) Eagle is constantly in attendance in front of the Lord Narayana and is His vehicle but to kill and eat serpents is natural for him. Such is the natural karma of beings.
- (60) If we give proper thought to the facts of life, we find that the world is made of the infrastructure of three modes or qualities, and karma happens according to them. So, if one blames it, that man himself becomes blame-worthy!

- (61) To see that the world is one at the Atmic level is the real state of mind in Brahman. Instead of adopting this view, if one starts praising or blaming everything, he in that action, as if commits suicide.
- (62) The pride of knowledge provokes a man to fall into the habit of being cynical about any gentleman who is casually seen!
- (63) Pride has one peculiarity! It affects more the man of scholarship and makes him prone to flatter or blame others!
- (64) Such a man slightly appreciates other man with whom he agrees in certain respects and blames another man whose habits are not agreeable to him.
- (65) Where blemish and praise appear, the divisive mentality becomes much prominent and it crushes the delicate aspirations of altruistic life which spells great danger to the seekers.
- (66) Disaster closely follows criticism of others. There is no delay! It swiftly attacks the man, destroying all his good potentialities.
- (67) The duality itself is a false thing, an illusion. [The Lord is now telling how it is false, in order to fortify man's efforts towards liberation]

# तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतन: । मायां प्राप्नोति मृत्युं वा तद्धन्नानार्थटक् पुमान् ॥

- When the senses evolved from Rajasika Ego, are overpowered with sleep, the soul imprisoned in the body enters the realm of Maya (illusion of dream state), loses its consciousness of physical world and reaches the state of deep sleep (which is like death, it being likened to death") so does the man perceiving many things instead of he one Reality, experiences distraction due to objects of pleasures, and later on sinks into ignorance. (3)
- (68) Sense organs are developed by the Rajasik quality. From Tamasik quality the objects of the senses are created. The organs experience the contact with the objects while man is awake and remain dormant when the man sleeps,
- (69) The ego functioning in the waking consciousness is called Vishwa and when one sleeps that waking state and that Vishwa remain dormant and non-active and at that time the dream state and the ego functioning in that state which is called Teijasa, exist, which is also the realm of Maya.
- (70) That time the physical body remains quiet and still, only the mind is active and it is the mind which is the creator of illusion and false world.
- (71) We ourselves are the witness of the creation, existence and the end of the dream world, but

that state and all these stages of that state are not real but are false.

- (72) Ignorance or Avidya is also a long state of dream. It increases the pride and birth and death are an illusion in this waking state also. You are not that but you are complete one Brahman.
- (73) In your oneness there is no trace of duality and good or bad things or that duality does not touch you at all.

# किं भद्रं किमभद्रं वा द्वैतस्यावस्तुन: कियत् । वाचोदितं तदनृतं मनसा ध्यातमेव च ॥

- What is good and what is bad in that duality which itself is not Real? What is spoken or thought or imagined by the mind is equally false. (4)
- (74) When something is not born at all, how can we say if it is white or black? Unless there is in fact an eclipse, we cannot say whether it is total or partial.
- (75) If one sees a mirage on a flat vast barren land, we will not be able to say whether water in it is shallow or deep and salty or sweet because it is not true water at all.
- (76) Similarly the appearance of the world is itself false, so, those overwise people who go into the task of deciding its vices and virtues are sure to be mistaken.
- (77) If blind men come to try to weigh darkness on the darkest night, they will not be able to weigh it whatever they may do.
- (78) Similarly, since the world is false, the actions of sense organs to taste, smell, hear or see or touch,
- (79) To take and give by hand, walk by feet, to speak by tongue, or to imagine by mind are all false things.
- (80) Similarly, action of boasting because of the pride of thinking by mind, analyzing by intellect are all the activities illusory by themselves!
- (81) On the wall, though pictures of water, fire, a lowly man, a Brahmin, a tiger and a deer are drawn, they are not true. We see everything in the paint but the wall is the only basic thing.
- (82) Similarly though the world of duality appears to us, one unitary existence is the truth behind all. What is good and what is bad in it? All is completely one Brahman!
- (83) When the trunk of a banana tree is peeled, every layer is soft and porus. Similarly if we verify what appears to be true in this world, everything is found to be the work of Maya and illusory.
- (84) It may be repeatedly said that in this illusory world, auspicious or inausoicious are false. Truth as the absolute Brahman is where it is! There is nothing good or bad here.

(85) When one declares something as good or something as bad, it is his concept which stands before his mind and by false fear of that imagination he becomes subject to lot of suffering in the birth and death, which is also false.

### छायापूत्याह्नयाभासा ह्यसन्तोऽप्यर्थकारिण: । एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ॥

Meaning of the Verse:

- The reflection is actually seen but these reflections are not true and misleading. So also, our body and other apparent things are false but create a fear even of our death! (5)
- (86) When one looks down in water one sees oneself as fallen in that water because of the reflection, so also, the world appears only because of our imagination and is false.
- (87) We may imagine that we are the reflection and we may apply some coloured paste on our forehead! Similarly the pride of being a physical body provokes us to be a Jeeva and to be caught into false details.
- (88) Similarly, the sound of the echo of our own words is false, but our ears hear it and feel that to be true.
- (89) The rope is there as it is, but we feel that there is serpent at the place and though that is a false sight it causes us tremble with fear.
- (90) Similarly though our body and other objects are essentially false, our pride of those makes us suffer eternally in the chain of births and deaths.
- (91) Here, there arose in the mind of Uddhava, a doubt. He thought that he should ask the Lord a question "Vedas say that Atman is separate from the body, and Atman is the cause of these separate existences (Atmanah.Akashah Sambhootah etc) Vedas are your own creation. So how can these separate objects be false?"
- (92) This inner doubt in the mind was guessed by the Lord and now he is going to answer which will be satisfying to the disciple.

# आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः । त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वर: ॥

#### तस्मान्न ह्यात्मनोऽन्यस्मादन्यो भावो निरूपित: । निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।

Meaning of the Verse:

The Lord, the Atman is Himself what is created as the Universe and the creator as the Atman only, one with it, by whom it is coming into existence. He protects it, it is protected by Him as

Vishwatma, the All-pervading God, and He also sums up and withdraws it in Himself. Therefore there is nothing else but Atman, described to be Reality. All these things coming, existing or ending – the three states only falsely appear on the true base of Atman. (6, 7)

- (93) The world is seen by the eyes. That causes the mind to perceive differences. There my Vedas teach that world is not any separate thing from Atman itself.
- (94) The sugarcane grows out of the seed and from the seed. It grows and takes a long shape with digits after digits. Similarly the world appears with multifarious objects in it.
- (95) As the ornaments made from gold are gold only and if they are melted, only gold remains;
- (96) We may prepare a doll by using Til grains, but it contains and is made of Tils only. Its limbs are of Til and if we break it, Tils will only remain.
- (97) Similarly though the world appears to come into existence remain for sometime and then disappear, it is Brahman only actually existing in all these apparent stages.
- (98) I am all this inanimate and animate things as Atman only and nothing else has any scope to exist separate from Me.
- (99) So, created and the creator, protected and the protector, destroyed and destroyer are all Myself, the one Atman, the Lord.
- (100) Though the world appears to be of three stages viz, birth, existence and end, I am alone the base for all and nothing else exists except Me.
- (101) Just as water in the mirage can never drench the Sun, so the world appears on me but I am not in this world, separately to be pointed out.
- (102) The three-faceted network of this visible world only appears on My Real Nature, it is false, just as the blue colour in the sky is an optical illusion,
- (103) You may ask, "When we actually see the world, why do you call it false?" Please listen to my answer to your question.

#### इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥

# एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥

Meaning of the Verse:

This is the threefold work of Gunas, done by Maya. It is as described by Me, and by a man full of knowledge and wisdom, is neither blamed nor praised. As the Sun is aloof from this earth, he lives aloof in this world. (7,8)

- (104) Adhyatma, Adhidaiva and Adhibhoot are the three parts of creation which is the function of Maya. Though it is not Me, it does appear to be so. It is also made up of three qualities, i.e. Sattwa, Rajas and Tamas.
- (105) O My dear Uddhava, perhaps you will renounce this world since I am saying that it is made up of three illusory Gunas! But because I speak in these terms, saints and sages have been able to acquire knowledge of the world and self-knowledge!
- (106) The main point to be known by the seeker is that this perceptible world is false! When a man realizes this fact he is an accomplished one and his attitude towards all is equal and unattached.
- (107) He therefore does not speak about the virtues or vices of anybody. He is equal to all as the brilliant Sun.
- (108) Badarika Ashram is in the North and Rameshwar is in the south, but Sun is in the sky equally giving heat and light to both the places. He does not turn away.
- (109) The Sun rises in the East but it also gives light to the countries when He is in the west. His face is always towards people on the Earth.
- (110) The Sun travels Himself giving light to all and darkness is automatically dispelled. Similarly, disregarding the defects or good qualities of people, the saints live on the face of the world.
- (111) This sign of knowledge is the full description of a perfect saint. The
- (112) seekers should therefore carefully follow this kind of attitude wholeheartedly; and to attain this self-knowledge the Lord is telling Uddhava the means.

### प्रात्यक्षेणानुमानेन निगमेनात्मसंविदा । आद्यन्तवदसज्ज्ञात्वा नि:सङ्गो विचरेदिह ॥

- The seeker should understand the falseness of everything in the world fully either by seeing it personally or by logical conclusion or by having faith in the Vedas and Vedanta teaching or by the attainment of self-knowledge and then he may live freely wherever he wills, without any attachment! (9)
- (113) The seeker should understand that whatever is created and is destroyed is by its nature, false, and should be free of attachment to it and live without any particular desire.
- (114) Nobody performs the naming ceremony of a still-born child. Similarly it is stupidity to make merry because this illusory body has grown to be an adult man.

- (115) We regularly see people and animals dying. This teaches us the temporary nature of everything. This is method number one to learn about life.
- (116) If we use logic and inferences, we come to the conclusion that whatever has taken form will definitely be dead and gone.
- (117) Vedas also state that the eight-fold nature, the Prakruti is perishable. The concept that "I am a Jeeva" also comes to an end. "Vedanta is declaring this which is the proof through books.
- (118) We also have personal experience that everything perishes after some time. This is the proof of personal experience about the ephemeral nature of visible phenomenon.
- (119) Persons see their fathers and forefathers dying and sons and descendants performing their last rites, but they do not worry about their own death. Such is the deception created because of attachment to the body.
- (120) Sons offer oblations of boiled rice after the death of their father and pray for their comfortable journey in the other world, but they themselves do not care about what is going to happen to them after their death. So great is the attachment about things in this world.
- (121) "Atman is sheer light and physical things are dead in themselves". Upon this statement of the Lord, Uddhava asked Him –

### उद्धव उवाच — नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययो: ।

#### अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते ॥

Meaning of the Verse:

- Uddhava said "The pleasure and pain are experienced neither by the soul who is the perceiver and therefore self-luminous nor by the body which is the object of perception and therefore other than the Self. But it is experienced. O Lord! By whom is it experienced? (10)
- (122) Uddhava said " Atman is always free and knowledge is its nature, so the worldly life does not bind it. The body is inert and ignorant. So it is also not bound by the worldly life.
- (123) So, O Lord! Which is the factor which suffers bondage? You say that the worldly life is totally illusory but it is actually being experienced. Is it not?
- (124) So, if we consider Atman there is no scope of bondage of any kind to take place.

#### आत्माव्ययोऽगुण: शुद्ध: स्वयंज्योतिरनावृत: । अग्निवदारूवदचिद्देह: कस्येह संसृति: ॥

- The Atman is not perishable. It has no modifications. It is free from impurities. It is self luminous like fire and it is not obscured by the ignorance. Body is inert inanimate. Therefore, which of the two becomes subject to change or worldly life? (11)
- (125) Uddhava further said, "Atman is said to be always free and it is energy, it is neither having Gunas nor being without Gunas. There is no scope for Karma or Akarma nor is there possibility of committing sin or earning merit.
- (126) It is called beyond everything because it is beyond four levels of speech and it is not stigmatized or modified by the changes in the Gunas of the nature because, it is beyond even the creation or the Nature.
- (127) Atman is such that the Sun and the Moon get light from it and the three worlds are seen by its power. It is thus light itself.
- (128) So, the bondage of this life is not possible there. If at all the Sun can be drowned in the waters of mirage then only Atman can be bound.
- (129) If, the Sun will be scorched by the heat of the little fire of the firefly, if the Great Time as Death will be afraid of Phantom in the children's story, if the sky will be blown away by the wind of the feather of an ant.
- (130) If the wind can fall into a well by slipping its feet, if the mountain Meru will merge into a pond even then Atman will never be bound by the worldly life.
- (131) As for the body, no one on his senses would say that the body has bondage of the worldly life.
- (132) If a stone would have stomach pain, if a dry wood would cry due to hunger, then it would be probable that the physical body will have bondage due to the worldly life.
- (133) If a mountain will walk, if dust will hanker for bath, if darkness will be blackened by charcoal, then the body will be bound by the worldly life.
- (134) You may say that because the Atman and the body are co-related, there is bondage, but O Lord! That is also not possible. Please see my problem.
- (135) Atman is self-luminous and is like a fire. Body is inert, inanimate like dry wood. If it is connected with the Atman, it will be burnt immediately.
- (136) If at all camphor can live happily forever in fire, then only Atman and the body would have lived together in the bondage of the worldly life.
- (137) If it is argued that the fire is invisibly there in the wood, it should be taken into consideration that fire cannot live in the wood by becoming wood. If by friction the fire is kindled, it burns the wood.

- (138) Similarly Atman is in the body but it does not become the body. It illumines the body because it is only chit, virtually free as spirit as a witness and it is not crazy about body.
- (139) You may here say that if by contact with the material world i.e. the body, the Atman will burn the body. But we will tell you what happens in this nearness.
- (140) There are paper dolls throwing dancing shadows on a paper screen, by a lighted lamp, but if the lamp flame touches these dolls, they will be burnt.
- (141) Similarly by the indirect power of Atman, Beings act according to their destiny but if that Atman is itself using no power and is as it is, the function of Beings, their bodies cannot continue.
- (142) If our consciousness is concentrated in the Atman, we will not perceive the outer world or inner workings of the mind; and then how will there be many creatures in many bodies and forms in that world?
- (143) Looking at the working of consciousness in this way, I think that bondage of the worlds as such is false and illusory phenomenon. There is no scope for bondage anyhow.
- (144) The bondage is neither in the Atman nor in the body and therefore it is false. It does not exist at all.
- (145) O Lord! Please do not be annoyed. I do not see anywhere any bondage of this world. I am convinced about it.
- (146) This talk of Uddhava was liked by the Lord and he thought happily "My disciple has understood the truth."
- (147) The Lord began to nod in the mood of love and affection towards Uddhava and felt unity of life so much as to offer His life for His disciple.
- (148) The Lord is now reiterring the fact that the bondage of world, though false, is felt by those who do not know that neither the Atman which is free spirit, nor the body which is only material, have any bondage of this world.

### श्रीभगवानुवाच — यावद् देहेन्द्रियप्राणैरात्मन: सन्निकर्षणम् ।

#### संसारः फलवांस्तावदपार्थोऽप्यविवेकिन: ॥

Meaning of the Verse:

The Lord said – For a man having no discernment, this worldly life affects though it is not factual, so long as the Atman is closely attached to the body, the breath and the organs. (12)

(149) Shri Hari who is beyond the structure of society, who is not concerned with bondage or

freedom, whom the duality of forms does not touch, began to talk further to Uddhava, words of wisdom for the final understanding and welfare of the latter.

- (150) He said The adjectives such as fat, thin, fair-looking, dark-looking, are related to the body. The adjectives such as dumb, mute, blind, deaf etc are related to organs of the body.
- (151) Hunger, thirst etc are qualities or states related to Pranas, and passion, lust, anger, greed etc are the states of mind.
- (152) Waking state caused by Sattwa, dream state caused by Rajas, lassitude and sleep caused by Tamas are the states related to Jeeva connected with the physical body.
- (153) A man is called "Dead" when the life principle leaves the body and he is called "Born" when a child takes birth. The man is talking in these terms about himself also.
- (154) He thinks that he is enjoying the objects which are really being enjoyed by the organs. The suffering in the hell and pleasures in the heaven are supposed by him to be experienced by him, because he is attached to the body which is to him, a real thing.
- (155) Pranas desire food and though we as the Atman are free, only a witness, feel that the food is eaten by us.
- (156) So long as we are under illusion that all the said attributes are our own, we suffer from the sorrowful worldly life.
- (157) The result of this is very disastrous! Unending chain of births and deaths, sins and merits are misunderstood to be our own,
- (158) The world is not true but in our confusion it appears to be true, and gives us the fruits of sorrow. Men having no insight think that it is real and accordingly they reap the crop of fictitious sins and merits.
- (159) We should call the thing as having no meaning which is not real and know that the illusion gives us lot of trouble, which appears to be true like the boo-boo phantom of children's stories.
- (160) If the son of a barren woman will put around his neck the garland of flowers of the sky, then only we can really witness happiness in this world.
- (161) How will this impossible thing happen? The Lord is further speaking about this for Uddhava.

# अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

- Even though there is no reality in the worldly life, it cannot be negated easily. Just as one is afraid of disasters in the dream, there is great fear of dangers if there is attention paid to objects in this (though unreal) world. (13)
- (162) This worldly life is no doubt unreal, but it is very difficult to be set aside or negated. Please listen to this fact in detail.
- (163) Just as "a son of a barren woman" is a false statement, the statement that "this worldly life is true" is also a false statement. If we say that it actually exists, it is also evident that in due time it perishes.
- (164) If it would have been real, it would not have been dissolved by the knowledge of the Brahman as Reality. We cannot say whether it is or it is not. It is surely beyond definite statement or confirmation.
- (165) We like it if we are not thoughtful and not aware; it is pleasant if we are not alert enough. It increases by thinking about objects, and projection of desire is its root.
- (166) It appears before our senses though it is non-existent. In a dream, a man is afraid of some calamity. Similarly this worldly life, due to divine power of delusion provokes us to indulgence.
- (167) The more we enjoy objects the deeper we fall into the meditation about pleasures from the objects, and by constant hankering for these pleasures the bondage becomes tighter.
- (168) The Jeeva is tied down to this life only because of its constant indulgence in the sensations obtained from objects. The men who are Free, perfected human beings, see this fact most clearly by their fortune.
- (169) Please do not doubt that the Men in Freedom will forfeit their freedom if the objects of sense-organs are confronting them. Please listen to what I am going to say about this.

### यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् । स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥

- A man who is sleeping and not awake, may be afraid of disaster in the dream and consider it as real, but when he is awake he is not afraid of it. (such is the case of a Free man when living in this world) (14)
- (170) The experience of objects which a wise man gets is different from what a stupid man gets.
- (171) Men think that the objects seen by them are real, so long as they are in the dream state but when they are awake they know those objects to be unreal, though they may very well remember the dream.

- (172) When an ignorant man enjoys an object, his mind is attached to that object, but the Free men know them to be unreal though those are being still perceived by them.
- (173) Actors enact the role of a man or a woman in a drama as the story demands it. Similarly men who are free from worldliness live normal life with their relatives in their home.
- (174) Children who are playing games name various ordinary articles as an elephant, or a horse, or food articles of their choice, while the toys are not really these articles.
- (175) The Free Men have also only one object in this world. The whole world as one total unity but others see various articles.
- (176) If one is proud of the body, the ideas of "Me and You" become very important which is the basic cause of bondage of this worldly life! The Lord is explaining this problem further.

#### शोकहर्षभयक्रोधलोभमोहस्पृहादय: । अहङ्कारस्य दृश्यन्ते जन्म मृत्युश्च नात्मन: ॥

- Sorrow, elation, fear, anger, greed, enticement, desire and such other modifications are seen where pride is prevalent. Birth and death are also there, but none of these are having any effect on Atman. (15)
- (177) The Lord began to tell about the many sufferings that are caused by pride of the body.
- (178) Pride about the body creates duality in the Unity. That is why we term some things in the world as desirable and some as undesirable.
- (179) When desirable things which are anyhow perishable are lost, this pride about the body begins to lament. It is called Shoka or Sorrow.
- (180) When we come by some desirable things (which are anyhow temporary) the mind is very pleased. O Uddhava, it is called Harsha or elation.
- (181) When very strong relatives gather and begin to beat each other fighting to get any desirable thing which we have and which they want, we feel Bhaya or Fear.
- (182) If somebody prevents us from achieving our goal, we attack him; what we feel at that time is Krodha or anger.
- (183) When a man has a tremendously big amount of money, and still he fights tooth and nail to save a penny it is the act of a miser. It is called the fetter of Lobha or greed.
- (184) When we cannot understand what is good action and bad action, what is really beneficial and what is detrimental, what should be done and what should not be done, and the mind is confused which cannot think properly it is called Moha or enticement or rather confusion.

- (185) Even when we are enjoying many pleasures regularly if we desire the same things again; it is called Spruha or desire, in which we are constantly thinking about how to get it again.
- (186) All these disturbances and also the birth and death, have no relation with Atman. All these come along with our pride about our body; the sense that "this is My body.
- (187) There is this pride of the body when we are awake or are in a dream, but it is not there when we are in deep sleep.
- (188) When only functions take place without the hard core of pride in the mind, all these waves do not rise! Only the pride is the cause for all these disturbances in life.
- (189) Wind blows on the ground as well as on the surface of water, but only the surface of water has waves while hard ground does not have waves. This shows that it is water which has the quality of raising waves by the wind. So, all the disturbances such as sorrow, fear etc are attributes of the Pride, or identification of the body with ego.
- (190) So, bondage is related to pride. You may say that "the pride should be discarded. That will solve the problem of this bondage". But that pride is related to Jeeva.
- (191) A man who thinks that he has become dirty by touch of a Shoodra, can become clean and free from that impurity by taking a bath in the river Ganga, but that river is not able to purify the Shoodra!
- (192) Similarly pride is related with Jeeva. If the pride is destroyed, Jeeva will be free, but Pride itself has no freedom!

# देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्ति: ।

#### सूत्रं महानित्युरूधेव गीत: संसार आधावति कालतन्तू: ॥

- The spirit hidden behind the body, the senses, the vital airs and the mind and identifying itself with them is called the Jeeva. The subtle body constituted of the Gunas and karmas is its material manifestation and is variously known as the Sootrama or the Mahat-Tattwa and controlled by God in the form of the Time-spirit) it revolves in Sansara. (World) (16)
- (193) When vast, and replete with Joy, but beyond Maya which is the Atman and which is wholeness itself, becomes the basic support of Maya it is called Antaratma.
- (194) When He is beyond and filling Maya being endless in space and time, He is called Parameshwara. When He is the controller of Maya, He is called Eeshwara.
- (195) When He is reflected in the Avidya (ignorance) it is called Jeeva, and when He adopts the body as his possession, He is called Ahamkara or Pride.

- (196) He acquires the tendency to plan something and again doubt it, and is called the mind. To make its work possible ten organs come into being which is Mind itself.
- (197) He then becomes the body which is the seat of happiness and sorrow, and sin and merit.
- (198) Again He becomes the three Gunas viz. Sattwa, Rajas and Tamas which are the constituents of the mind and also its cause.
- (199) He became the five elements of the senses i.e. vision, hearing, smelling, taste and touch, which cause imbalance and disturbance in the Gunas, and Actions which ensue from the organs which is called the inherent nature of the individual.
- (200) He became also the Mahat principle, which is also called the Main Thread Sootra or Pradhana. Thus Eeshwara Himself became the whole world of inanimate as well as animate beings.
- (201) He became the Prakruti where all the three Gunas are equal in proportion and which is the base of all forms and functions. He has also become the factor of disturbance, viz. the TIME, which causes creation, existence and dissolution.
- (202) That Time by its power brings into being the Jeeva, and the world, maintains it and ends it. It is beyond our imagination how many times He repeats this cycle!
- (203) Thus, it is the expression, the manifestation of Brahman which is called this world or universe. I am that Eternal cosmic Being, who is the controller of as well as the world itself which is my image. I am all the various forms and the beings.
- (204) Whatever is perceived is Atman only, Myself only and there is nothing other than myself. Blessed is he who understands this!
- (205) Even Vedas say that I am having eyes everywhere in the universe and thus they are giving evidence to this fact.
- (206) Inspite of this clear fact, see the strange behaviour of the Jeeva who becomes entangled in the world and says that God is not seen in this world, or other worlds!
- (207) By thinking that the apparent duality is a fact, Jeeva is misled in as much as he has so great a pride about the body.
- (208) The sign of bondage is nothing but the tight attachment to the body and the sign of "Freedom" is dissolution of this attachment to the body.
- (209) The Lord is going to tell further how to destroy this unreal pride of the body and the false perception of duality.

# अमूलमेतद् बहुरूपरूपितं मनोवचःप्राणशरीरकर्म ।

# ज्ञानासिनोपासनया शितेन छित्त्वा मुनिर्गां विचरत्यतृष्ण: ॥

Meaning of the Verse:

- Baseless is this perception of variety of mind, speech, vital airs, body and its actions. By hard penance, by development of ascetic attitude and by strict discipline to earn self knowledge, the seeker, being devoid of all hankering, lives on, on the face of Earth in his freedom. (17)
- (210) The Lord said "O Uddhava, you should please understand that awareness and perception of life in duality, in the various manifestations as the mind, the speech, the activities, the Pranas etc and the concept that we have two bodies etc is really having no base at all.
- (211) When we reflect deeply, we come to know that this visible phenomenon of the world appears true because of the false sense of duality and is baseless. It is an illusion on the only one reality which is Atman.
- (212) To say that this world is something separate from Atman is totally untruth. It is the pride of body which increases the duality at all levels.
- (213) Because of this identification with the body, the problems of actions or inactions arise, the chain of many births continues and the calamities and sufferings fall to the lot of the Jeeva.
- (214) One who understands that pride of the body is the cause of suffering and becomes repentant
- (215) Should do service to the Guru and get hold of the sword of knowledge and by rubbing it on the stone of the advice which the Guru has given, he should sharpen that sword.
- (216) He should cut at the roots this pride which is the basic seed of Sansara.
- (217) By thus uprooting this Ego, saints live in this world without any kind of pride, free from all bondage, with full understanding of their real self.
- (218) Desires, criticism of others, hatred or hankering do not touch them. Their mind is no more a playground of thoughts and doubts; it is not of the nature of ordinary minds. How can desire or hankering remain there?
- (219) What is that knowledge which thus uproots the bondage of this world? What is the means to attain this knowledge? What is to be gained by having that knowledge?
- (220) Uddhava insisted to hear all this from the Lord. Knowing this, the Lord is proceeding to explain it.

#### ज्ञानं विवेको निगमस्तपश्च पूत्यक्षमैतिह्यमथानुमानम् ।

### आद्यन्तियोरस्य यदेव केवलं कालश्च हेतुश्च तदेव मध्ये ॥

- Wisdom consists in distinguishing the self from the non-self. The means to gain that wisdom are Vedas, code of conduct according to the laid down duties, following the teaching of sages, action in conversance with their desire, and one's own realization. This knowledge of separating the self from the non-self, results in the conviction that Brahman which is before the creation, and during the existence as well as after dissolution of it, is the only Reality. (18)
- (221) Knowledge means discrimination between what is permanent and what is not permanent. The men of this knowledge know properly how the physical body and the subtle body are both illumined by the Atman.
- (222) In order to get sugar, one has to cut the leaves of the sugarcane, then cut and crush the sugarcane, obtain the juice and by boiling that juice, one can finally get the sugar.
- (223) When the sugar is mixed with coconut and bananas etc we get rich dish of sweet relishable food.
- (224) In the similar manner, these men first discard the physical body as not permanent, dismiss the subtle body also as temporary, destroy the Ego and pride as the cause of limitation and bondage, and then mentally grasp the Eternal Brahman as the Reality.
- (225) They know that the Brahman is beyond Gunas, beyond any particular form or name, see the whole world as Brahman only and thus those who are alert in the power of discrimination, realize the one and only one Reality.
- (226) O Uddhava, thus the wise understands what is the Reality, through the discrimination and understanding.
- (227) The Reality is beyond words and beyond any Gunas. The first expression of sound is shruti, the Veda which is called Nigama, and I am the source of this Veda.
- (228) I am Narayana, manifest as Veda, and so, Veda's word is honoured. The knowledge expressed in the words of Vedas purifies the man who recites them.
- (229) What is penance? When persons become apathetic about the body and the objects of the senses and make efforts to dislodge themselves from all these, so as to attain self-knowledge it is called Tapas or Penance. O Uddhava, they become pure and guileless due to Tapas.
- (230) When a person becomes self-controlled as to the mind by repentance, he becomes capable to have some idea about what is Brahman, through the grasping of the meaning of the Vedas. This way is called logic or Anuman, as a means of self-knowledge.
- (231) Then the seeker becomes convinced that body is inert, a material thing and that he is Narayana, the essential Energy. His consciousness enjoys the Unity by this.

- (232) To surrender oneself to Guru with faith and loyalty is the way towards that Unity.
- (233) The Guru blesses him who with faith and devotion submits himself to the Guru for enlightenment. The Guru teaches him the secret of the knowledge of the Brahman, after ascertaining his capacity and intelligence.
- (234) "Everything is pure Brahman" is the highest statement and declaration of Vedanta; he, who is really worthy and fortunate, understands this fact more easily.
- (235) As soon as the sentence of the Guru about this is heard by the disciple, his mind becomes contented and merges into the vastness of cosmic energy, enjoying that blissful state.
- (236) Who will say that he has still to go through penance or perform rituals? Vedas have also kept quiet about that state.
- (237) Where duality does not touch the mind of man, where all sorrow comes to an end and he experience the formless Brahman while he still lives in his body that state is DIRECT Brahman state.
- (238) There is neither forgetting, nor remembering volitionally, but memory and awareness in the Supreme wakefulness is there, as every moment is a new direct experiencing of Reality.
- (239) To experience constantly the blissful Atmic state is called Pratyaksha or DIRECT knowledge.
- (240) For fortunate seekers, this direct realization is immediate as soon as he hears the teaching from his Guru, some will get it after thinking about it for sometime and some may attain it by constant concentration.
- (241) Many get this by projecting one's mind into the nature of Brahman and many get it by devotion with non-duality as the base. That is Myself!
- (242) O Uddhava, this is the most important way to attain self-knowledge. Now what is the result of this? Please listen.
- (243) I am the beginning of the creation. I am measureless. I am eternally free I have nothing to be done as a compulsion. But I am the root cause of the roots of manifestations. I am infallible. I create all the Universe at my sweet will, as a game, a happy play!
- (244) I myself become the Rajas quality and I am the progenitor of all beings of the Universe, and though I am one, I show that many forms are adopted by this one life. Thus I am the generator, the creator of the universe.
- (245) This is such a creation that it is like a tree grown without palpable root. It is created in my own body, within my very existence. Though I have no aim or purpose to do anything, I take care to protect and rear up this world.

- (246) In the game of chess, out of one material viz the wood, various pieces like the king, the minister, the camel, the soldier etc are manufactured. They have no causative earlier reservoir of karma. Similarly, without karma as the deciding factor and force to shape anything. I create and enliven the forms in the Universe.
- (247) The Meemasakas are baffled to see how I have created this universe without cause and effect chain. In short the world is not anything else but the very Brahman without karma, which is the causeless state of nothingness containing everything without disturbing its pristine purity!
- (248) In the game of chess, the horses, the elephants, the soldiers all are inanimate but during the game, they fight among themselves. I do take care of everything because I am compassion itself.
- (249) All the Jeevas with their bodies are as inert as puppets. I make them live by the element of Male spirit called Purusha. I use the dice of Time and as all-pervading Vishnu, I make them play my game!
- (250) In this fight the immortal meets with death. One wins, one loses but I am playing taking both sides!
- (251) Is there any hell or heaven for the pieces in the game of chess, if any of them are defeated and "killed" (as they are called)? The bondage and freedom of this world are of this nature only fictitious!
- (252) Similarly without stirring away from my aloneness, I take care of this world.
- (253) Is it necessary to call a brave man to slay the illusory serpent appearing where actually only a rope exits? I dissolve this world similarly taking up the role of Rudra!
- (254) What hard work is necessary to destroy the illusory dream scenery, when we wake up? Understand that my work of dissolving this world is similar to this.
- (255) Only this universe has the three stages of creation, existence and destruction. Atman is all the time as it is; and it is this state which the men of wisdom are experiencing in them.
- (256) It is ridiculous to say "I have become that Atman; because that Atman is always existing, the question of "that coming into being" is not relevant, and is totally false.
- (257) Though rope appears to be serpent, it is in fact rope only, when the illusion fades away.
- (258) Atman is not born when the world is born, nor does it grow with the proliferation of the world.
- (259) Atman is not even aware whether world is there or is destroyed. So, in all the worldly modifications and changes, Atman does not change.

- (260) This is the way in which the seekers attain self wisdom and remain in their real state of Brahman.
- (261) They regain their Reality of unborn original, imperishable blissful state. O Uddhava, know that this is the sum total of self-knowledge.
- (262) Then, though the world may be manifest, may remain so for a certain duration and may be dissolved, the seeker who has ended his divine journey, remains still in his own Being as unbroken totality of Atman.

# यथा हिरण्यं स्वकृतं पुरस्तात् पश्चाच्च सर्वस्य हिरण्मयस्य ।

### तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्धत् ॥

Meaning of the Verse:

- Even as gold is gold before making ornaments of it, it is gold only when in the form of ornaments and though the ornaments are melted, it remains as gold, so, I am, while the Universe is manifest and am called by various names. (19)
- (263) If no ornaments such as crown, earrings or bangles are made out of gold, the gold is gold and though ornaments are made, it is gold only in the ornament.
- (264) Though the ornaments are not melted and their design and shape are maintained, the gold is not changed. Similarly, I remain as imperishable before, in the middle and at the end of the manifest universe.
- (265) Pure Brahman as I am, various forms and names appear in the world, but I am as I am, eternal Absolute Reality.
- (266) Just as the rays of the Sun are not separately reckoned from the Sun, this universe is not different from Me.

विज्ञानमेतत्रियवस्थमङ्ग गुणत्रयं कारणकार्यकर्तृ । समन्वयेन न्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥

- The one substance viz Brahman alone is Real. Because of this fourth principle, this mind with its three states, the three Gunas which are related to those three states, as well as the senses, the effect (elements) and the doer or the gods presiding over sense organs appear through concomitance, and this one substance even when the threefold manifestation disappears, (either in Trance or Pralaya the dissolution) (20)
- (267) Sattwa quality is the cause of waking state, Rajas is the cause of dream state and Tamas is prevalent in our sleep when we are not aware of our environment.

- (268) Mind is thus in three states. The work, the worker and the cause of work are the three parts of the world. While Brahman is eternally the same.
- (269) A pot is not without the clay. Cloth is not without threads. Similarly whatever you see is not without me, the God.
- (270) I am not caught in three Gunas, not limited by states like wakefulness. I illumine the three states. I am the fourth principle, called "Tureeya".
- (271) The three states, the three Gunas, the three factors viz the observer, the observing and the object which is observed are all illumined by Me, who am the Fourth, called Tureeya.
- (272) I am the truth the energy, in the most compact state. The states of mind and the three Gunas are apparent in Me, as the blue colour is visible in the sky, while that blue is not actually existing.
- (273) Here it is said I see knowledge of three Gunas and state etc is possible in ordinary man but I do not see anything about the fourth way of knowledge, nor have I heard about it.
- (274) The Lord said "Without giving a thought to what I say, you are denying the 4<sup>th</sup> knowledge. But I will tell you further.
- (275) By eliminating each state or Guna by other, what remains is the state beyond the three, which is Me.
- (276) If I say positively that the fourth state is like this or like that, then you should first see why Vedas could not put into words its definition and only experiencing is necessary.
- (277) Logic and clever arguments are of no help, to know this. Egoistic analysis cannot reach it. The signs and the object of signs are also of no use. Only by the grace of Guru one can experience it.
- (278) When the states of mind, viz waking, dreaming and sleeping are there, it is I who illumines them. Who else can do this?
- (279) One who is aware that one was asleep and is witness to that state is myself the fourth. It is my true nature. Vedas have concluded this question.
- (280) Everything else which appears here is false. The Lord explains this further.

# न यत् पुरस्तादुत यन्न पश्चान्मध्ये च तत्तद्य्वपदेशमातूम् ।

भूतं प्रसिद्धं च परेण यद्यत् तदेव तत् स्यादिति मे मनीषा ॥

- That which did not exist before the creation, nor will persist after the creation, does not exist in the middle except in name alone. The effect is the same as the cause through which it came in existence and by which it stands revealed! Such is my opinion. (21)
- (281) Whatever appears in our waking state is dissolved in that state only. That which appears in dream is ended in the dream.
- (282) These states with their effects are merged in the deep sleep state and when we get up from sleep, the sleep-state also merges into our waking state. Thus all this is not permanent and what is permanent is only true. Other temporary states are false.
- (283) Our personal worldly life does not exist before the creation of this world. It does not exist after final destruction. So, what thing is felt as manifest in the middle is false. It is as illusory as can be.
- (284) This life creates a great network of names and shapes of things and with a little thought you can understand it as illusory as scenes of city in the clouds in the sky.
- (285) The son dies while the father is alive and witnessing his death; and it also happens that he sees his father getting old and shrinking. After some time, none remains even to do after-death rites!
- (286) The wave rises on the sea and dies down in no time. Similarly all that has form and name is finished after some time.
- (287) The name worldly life is fictitious. What actually is nothing else than I, the Eeshwara! This is the real thing, a horoscope of unborn child, but Jeeva thinks that it is very difficult to go beyond it.
- (288) This life is illumined by Him from whom it appears to have come into existence and that in which it gets dissolved is the Atman which is complete and eternal.
- (289) On the surface of a shell, we see colour of a silver, but it is only a shell. This worldly life is already merged in and part of Brahman, which does not separately exist. The awareness of this worldly life is also Brahman!
- (290) Vedas and Vedanta are verifiable truths because of my power, and have myself told you on oath, what is the truth of the matter.
- (291) Listening to this talk of the Lord, a doubt arose in the mind of Uddhava. Some believe that worldly life is separate from God.
- (292) The Lord guessed about this and said If you think that God does not become connected with this world, I shall tell you something more.

#### अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एष: ।

# बुह्न स्वयंज्योतिरतो विभाति बुह्नेन्द्रियार्थात्मविकारचित्रम् ॥

Meaning of the Verse:

- The world of modifications has evolved through Rajas from Brahman, it is revealed by Brahman only, the Brahman which is cause of all and not effect of anything else, and it is the revealer too. It is Brahma alone which appears as many things and the Universe, consisting of the senses and their objects (the subtle elements) the mind, (the deities presiding over the sense organs and the mind) and the five great elements (i.e. earth, water, fire, wind, and the sky) (22)
- (293) Mind is mainly subject to pollusion or modifications. With the three Gunas it creates an illusion that this world exists though not really existing.
- (294) O Uddhava, Mind, intellect, consciousness, Ego with the angels governing them are the creations of Sattwa.
- (295) The ten organs are created by Rajas while the five elements of earth etc and the subtle elements of hearing, tasting, smelling, seeing, touching are the products of Tamas quality. All these take the Jeeva astray.
- (296) Just like the tricks of a juggler appear to be real, the network of the three Gunas though very large is illusory.
- (297) Brahman is without a cause and it is self-luminous. It becomes the great cause of the Universe and reveals it.
- (298) In the lamp various stenciled pictures rotate throwing lighted figures on the outer paper squares. So this Brahman illumines everything in the Universe. I am that light that Paramatman, who appears in the shape of the world to ordinary men.
- (299) In short, what is this world? It is the manifestation of Brahman, which is self-luminous. The Lord is now going to tell how to dismiss all doubts and how to attain the Real knowledge of Brahman, in the next verse.

# एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।

# छित्त्वाऽऽत्मसन्देहमुपारमेत स्वानन्दतुष्टोऽस्विलकामुकेभ्य: ॥

Meaning of the Verse:

Resolving one's doubts about the self by the means as said above, for clearly understanding Brahman, and by rejecting the idea that body is the self and by the grace of a wise Guru, and content in the bliss of self-realization, one should snap all attachments to senses and objects of the senses. (23)

- (300) I have already told you the various ways of acquiring self-knowledge or the knowledge of Brahman, and given you direct experience of that state.
- (301) I have told you how to refer to Vedas, Upanishad, scriptures, logic, wise men and our personal experiences in order to be sure about what is Brahman and I have told you the result of knowledge and ignorance.
- (302) In that, I have told you about the illusive nature of body and organs, how to discard the idea that body is the self and also instructed you about the unique nature of Reality which is Total aloneness. Thus I have given you secret knowledge.
- (303) I gave you that rare, sacred, secret knowledge which is difficult to understand. This knowledge is the ultimate aim of seekers and sign of contentment of Adepts in spirituality.
- (304) By using the sharp weapon of Guru's advice, the seekers cut off all doubts.
- (305) When the mind harbours doubt about this, it increases pride of the body but both of them are snapped by the seekers by using this sword.
- (306) They remove doubt, dismiss the sense of duality and the division of I and you and merge in the bliss of Atman.
- (307) O Uddhava, not to allow pride to rise, about caste, status, family, and class, Jeeva or Shiva is called repentance or Uparati (cessation of interest) about Sansara.
- (308) Then there is no desire about any comforts here or enjoyments in the heaven, because in that state the object, the enjoyment of object as well as the enjoyer are not existing at all.
- (309) Thus the seekers attain the bliss in the Atman after dropping desires of all kinds. They attain peace called Uparati.
- (310) O Uddhava, you might ask how is it possible to drop the pride while a man is having lifebreath and body with its organs. Please listen to my answer.

# नात्मा वपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।

### मनोऽन्नमात्रं धिषणा च सत्त्वमहङ्कृति: खं क्षितिरर्थसाम्यम् ॥

Meaning of the Verse:

Indeed the body which is the product of the Earth, the senses, the deities presiding over them, the life-breath, the air, the water, the fire and the mind which is sustained by food, and also the reason and intellect, the ego, the ether, the earth, the five objects of the senses and Prakruti (the state of equilibrium of the three Gunas) are not the Self, as they are all material. (24)

(311) Now listen. The body is dead matter and it is not Atman. By the same reason, organs are

also not Atman because they are parts of the body; and they function in a limited scope.

- (312) The deities presiding over the organs are also not Atman, because as they are proud of their sense organs, they cannot be Atman which is without any pride etc.
- (313) Prana, the life-breath which causes the movement of the body is also not Atman. Prana has no intelligence. Its function is because of and limited to the body.
- (314) If Prana would be Atman, it would not have ended with death of the body. So, Atman and Pranas are not identical.

Earth which is "matter" is not Atman. Water which is moving cannot be Atman.

- (315) Fire being hot (a quality) cannot be Atman and wind which is never still and is always in motion, cannot be the Atman.
- (316) The sky is void, so it is not Atman. The mind creates imaginations and there are desires in it and so, it is also not Atman. The consciousness is impermanent; so it is not Atman. The attention of mind which is one sided thinking is also not Atman.
- (317) Pride which suffers or enjoys and is thus beyond by the objects is not Atman. Intellect which functions in duality cannot be Atman.
- (318) The three Gunas are not Atman because they are full of disturbances. The Mahat principle in which the Gunas exist is also not the Atman.
- (319) Prakruti is the state full of three Gunas which are equal in their proportion and it is false itself. So, it cannot be called Atman.

When Prakruti is itself false, how can its functions be Real?

- (320) So, thinking along these lines, the aspirant for Freedom becomes free from all doubts and doubtful presumption or conclusions.
- (321) In this way the seeker should destroy the identification with the body and its pride and attain the knowledge, the real experience of the state of Atmic bliss.
- (322) So, in short, though such yogis who are enjoying peace inwardly may be surrounded by material objects etc as per the destiny, they are not affected by anything good or bad. The Lord is now explaining this point further.

### समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविविक्तधाम्नः ।

# विक्षिप्यमाणैरुत किं नु दूषणं धनैरूपेतैर्विगतै रवे: किम् ॥

- What gain can there be to him, who has fully realized My Truth through his sense made of the three Gunas, being composed? Or say what harm can befall him through his sense being tossed about? What gain or loss can accrue to the Sun through the clouds having gathered in the sky or being dispersed? Similarly he is free from all the senses and their effects. (25)
- (323) What gain is there from control of senses to them who have realized directly that Atman is separate from the body and the senses? Or what loss is there for them if there is no controlling factor over his senses?
- (324) The illusory serpent, appearing in the form of a rope does not do any harm to a Mantric who subdues it, not does it affect though it is left as it is without trying to subdue it because there is actually no serpent!
- (325) Is the man lucky who swims in the waters of the mirage and goes to its other shore and is he unlucky who is drowned in it? Nothing of the sort is possible because mirage is itself an illusion.
- (326) Similarly, having known that the body and the senses are illusory, those who become wise, have no bondage of anything like the body or senses or the sense objects.
- (327) One who knows me directly has nothing to gain by sitting still for meditation with intention to know me!
- (328) They are also aloof in the very activities of organs; just as my bearing a physical body is my play, and not a limitation or bondage. They are not lost in the ocean of this worldly life.
- (329) It is also not binding even if he seems to be in contact with various objects for day and night. He continues to be in the inner peace of Brahman.
- (330) This Freedom is possible for them because they have reached my eternal, imperishable abode where objects of this mundane world cannot touch them.
- (331) The Sun causes everyone to awaken and go about their daily work but the Sun is not affected by all these activities.
- (332) Similarly, I, Paramatman, am self-luminous and I illumine all the three worlds, and people follow their routine in that light but I am aloof from their activities.
- (333) A Free, liberated man may live a family life in his house, with his wife and children etc. Then how can he be free? Perhaps this is your question. In that case, consider what I say.
- (334) If you consider the Sun's distance it is crores of miles away from the Earth while clouds are about one or two miles away, but the clouds seem to hide the Sun.
- (335) The clouds however do not touch the Sun at all. Similarly the activities or organs never affect the man of self-knowledge.

- (336) Actually clouds are obstructing our vision but we are thinking that they cover the Sun. Similarly due to Maya we think reversely.
- (337) The Sun does not gain or lose anything due to coming or going of clouds. Similarly a man of knowledge may be surrounded by his family members or property but he is not involved in anything.
- (338) Just as the clouds do not touch the Sun, nearness of things or persons do not affect the man of self-knowledge, nor actions done by him or anybody else.
- (339) The nature of that man of knowledge is Absolute Brahman. The good or bad deeds may be so in the eyes of other people but for him, that does not make any difference.
- (340) The man of knowledge is always unattached. The Lord is now explaining this further.

#### यथा नभो वाय्वनलाम्बुभूगुणैर्गतागतैर्वर्तुगुणैर्न सज्जते ।

#### तथाऽक्षरं सत्त्वरजस्तमोमलैरहंमते: संसृतिहेतुभि: परम् ॥

- As the sky is not affected by the effects of the earth, water, fire and air, or changes that come and go in those elements and the seasons, so, that which is beyond and imperishable is not contaminated by the impurities of Sattwa, Rajas, Tamas which affect the man who is proud of his body. (26)
- (341) The sky is permeating the air, the fire, the water and the earth, but it is not touched by their particular qualities of dirt, wetness, heat and touch (of air)
- (342) The sky is not touched by the dust of the earth, smoke does not touch the sky, flames do not burn the sky.
- (343) Gushing wind cannot blow away the sky, water does not drown the sky.
- (344) The hot sun does not make the sky sweat; snow does not cool down the sky.
- (345) Heavy rains do not wet the sky, the sky is clean. Even if we try to apply mud to it, it is not possible.
- (346) Now there is something even beyond the sky, and distinctly untouched by anything including Time, which is Brahman, which is beyond the three Gunas and purely spirit.
- (347) It is not old age or death, it is not perishable; it is self-luminous. That is experienced by men in unity.
- (348) They are themselves Brahman, in all outward conditions and all times; just as gold in the

ornaments or otherwise.

- (349) The three Gunas cannot be in contact with them, objects cannot bind them though they come in contact with these men; because their state of mind is always aloof.
- (350) The reflection of the moon in the water in the pot does not touch the pot or even the water in the pot. Similarly the Jeevatma is untouched by the body.
- (351) If we mix dung in the water in the pot, it cannot make the reflection of the moon dirty, nor the moon in the sky above. Similarly, whatever good or bad actions take place on the body level, do not touch the Jeeva or Shiva.
- (352) Even if we mix a scent in that water in the pot, the moon or the reflection will not get that scent at all. Similarly the merit or sin on the physical body level will not affect the Jeeva or Shiva.
- (353) We may use lot of ghee to build up a huge fire, we will see flames go up in the sky as if touching it, but that is optic illusion. The fire cannot give any trouble to the sky.
- (354) Though the sky seems to be in contact with the flames, they do not burn the sky. Similarly, a Free man, though surrounded by crowds of objects, is not bound by them.
- (355) Thus, though the Atmayogi persons are living in the midst of objects, and in the body and in the Gunas, and though they may be eating, sleeping, hearing and coming in contact with many things, they are totally aloof and Free.
- (356) Those who know what it means to be detached mentally though the body is functioning, are identical with the Absolute Brahman, as they are imperishable themselves, as Shiva, they are not misled by any karma etc.
- (357) To say that they have now become the Brahman is also not correct, because one may be aware or not, one is factually not one's body but is Brahman only.
- (358) When one forgets one's Reality and is thinking that one is body, only then the mind becomes tethered to objects and becomes bound.
- (359) To discard this state of bondage, one must give up hankering after pleasurable objects. Unless one releases oneself from this attachment, Freedom cannot exist.
- (360) When Freedom forever is realized, the seeker should not be bound by the pride that now he knows the state of Freedom; and should not indulge in mundane things through his conceit.

# तथापि सङ्ग: परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।

#### मद्भक्तियोगेन हढेन यावद् रजो निरस्येत मन:कषाय: ॥

- Even after Realization, attachment to Gunas which come into being due to Maya should not be allowed. The seeker must get rid of the Rajas which pollutes the mind. This should be done by steadfast devotion for Me. (27)
- (361) If a man who is able to recite Vedas clearly with proper accents, it does not save him from sin if he indulges in objects of pleasures.
- (362) Though a man knows all scriptures by heart that does not make him free from sin if he indulges in objects of pleasures.
- (363) Though a man may be able to escape death through particular Tantrik Breath control, his indulgence in bad deeds will not be connived at by karma!
- (364) There may be Mantriks who are having power to bestow or utter curses, but they also suffer if they become proud of their knowledge and power and commit sins.
- (365) Some Yogis can levitate by their Yogic power and perform miracles, but their bad deeds and lust for sensual pleasures definitely create bondage for them.
- (366) Indulgence in sensual pleasures invariably binds man even if the deities presiding over a particular Mantra are pleased with him.
- (367) Someone may experience freedom slightly for a moment, but that makes him proud that he is liberated, but even such men will be bound if they will not be clean in their thoughts, speech and action and there is any attachment in their hearts.
- (368) In short, so long as a man has not snapped all his attachment and desires, he is not free and sins committed by him will definitely trouble him.
- (369) A little spark of fire cannot burn a heavy beam of wood. Similarly momentary ecstasy and feeling of freedom does not burn all the past karma of a man. When occasion arises which entices him, his momentary experience dies down.
- (370) No doubt, pleasures from various objects are false and illusory but if a man feels them to be true while experiencing sensation from them, they definitely create tight bondage. O Uddhava, please note this minute thing.
- (371) The pride about the body and things related to the body must dissolve, if liberation is aspired for, and one should worship me wholeheartedly.
- (372) One may do penance, repeat my name thousand times, go to pilgrimage, give many things in charity, may practise yoga, perform Yadnyas, listen to and learn Vedas and scriptures, but this pride of the body is not wiped away by these activities.
- (373) If one worships me with devotion then this pride is dissolved. That is the only way to the

realization of Brahman.

- (374) O Uddhava! Devotion is the mother of all virtues like knowledge, desirelessness, retired attitude, courage and peace as well as the state of Brahman.
- (375) "Devotion to Me" is beyond all types of liberation. The power of this devotion is beyond limits and I am always with this devotion.
- (376) Though I am measureless and endless I am bound to the devotion, and so, I am always standing at the door of my devotee.
- (377) That is why I fulfil every wish of my devotee. Even I do not know what my devotion can do!
- (378) Many request for liberation when they worship me, but even beyond liberation some devotees are happy in my devotion only and they are my greatest devotees.
- (379) Then all the four liberations stand at his door waiting for his orders. I am sold out wholly to his devotion.
- (380) For him, my devotion is the highest thing in the whole world and I also, condescend to fulfil his wishes.
- (381) When these devotees, tell me to become manifest in any form, I take birth even as boar or a lion-man. I bear body though I am formless.
- (382) To avoid the troubles of Ambarisha, I took upon myself to take birth ten times. I even allow my nature of birthlessness to be proved wrong but always protect everything for my devotee.
- (383) When Duhshasana tried to denude Draupadi, I hastened and prevented her denudation, by providing innumerable saris around her body. I protect my devotees in such manner.
- (384) I am thus a helper for my devotee by taking birth here though I have nothing to do compulsorily through birth and death. Though I am impartial to all, I take special care of my devotees.
- (385) In this world, one who secures help to my devotees is my friend, but I destroy those who harass my devotes in any way.
- (386) When I am so much kind and protector of my devotee, unfortunate people follow the sinful path instead of worshipping me.
- (387) You may ask How can one worship you when one is full of sin in his character? Please listen. Taking my name even once burns all the sins of that man!
- (388) The din of my name done by my devotees cause groups of sins to run away. No sin can have place where songs of my praise are being sung.

- (389) Sin runs away from my name. How can they confront my devotees?
- (390) Perhaps the Sun can be drowned in darkness, but sin will not come near my devotee. Where the dust of the feet of these devotees is shed, the roots of sins never rise!
- (391) My name is the final weapon in the whole world, and sin is as small as an ant. It have no courage to stand in front of my devotee.
- (392) When my name is so powerful, how can I describe the greatness of Devotion? Where my devotion is firmly established, that stamp is so great that it dismisses death!
- (393) Thus devotion destroys the pride about the body. This pride cannot be uprooted by any other means except by my worship.
- (394) You may ask about the nature and quality of my devotion which causes
- (395) this pride to be destroyed. My answer is that if the devotion is in the state of being united with Me, then that devotion discards the pride about the body.
- (396) Such a devotee feels one-ness. I and he are not separate. He utters my name with great love, he hears my victorious adventures by his ears, his mind is full of love for me, and his hands and feet are busy in doing service to Me, through the actions of those limbs which are helping others in everyday life.
- (397) While he is awake he does everything as service to Me. In his dream, I am the only object before him. He does not allow his mind to think about anything other than Myself. His mind is not free for any other thing.
- (398) Through such oneness in devotion, the three Gunas viz Sattwa, Rajas and Tamas cease to exist. That causes death of pride and destruction of attachment to objects.
- (399) Though such devotees are seen engaged in normal physical activities and though they enjoy the objects, they are not waylaid by Gunas, because whatever they do or get, they offer everything to Me, and remain untouched by objects etc.
- (400) When people undertake other means of spiritual path and in that course, relinquish things one by one, there is anguish and anxiety in their mind about losing those things, but in this devotion every action of the devotee is an offering to Me and they do not have any pangs of loss.
- (401) When my name is on the tip of the tongue while taking every morsel of food that food is sublimated and becomes Brahman! Its power of creating bondage is negated and purity remains an identification of it with Brahman.
- (402) My devotee sees Me only, in every object of sense. Thus, the intention to enjoy pleasures does not arise, and objects are no more an impediment.

- (403) Finally I will say that my devotion cleanses the mind, the disturbances and the Gunas and the pride of body and belongings are all gone!
- (404) When there is no devotion to Me but only attachment to objects prevails upon the mind, that becomes destructive to spiritual path.
- (405) Unless you are aware of your not being the Doer of actions etc you should not touch the objects of pleasure, because these objects are the source of pleasures but are very evil things.
- (406) No doubt objects are false and illusory but they become disturbing for the seekers. (This is being further explained by the Lord in the next verse)

# य्ाथाऽऽमयोऽसाधुचिकित्सितो नृणां पुन: पुन: संतुदति पूरोहान् ।

# एवं मनोऽपक्वकषायकर्म कुर्योगिनं विध्यति सर्वसङ्गम् ॥

- Just as a disease in men sprouts again and again if treated improperly and causes much pain, so does the mind whose passions and the karma which is their source, have not been burnt and which has conceived attachment for all, brings about the fall of one who has not attained perfection in yoga. (28)
- (407) If the doctor is not qualified enough to know the level of nutrition of the patient, he does not know what the patient should avoid, and what medicines, the patient should take with what accompanying articles, and if he does not have knowledge of the pulse.
- (408) And if the patient takes medical treatment, the disease will be more prevalent. Similarly, if one outwardly cuts contact with objects of pleasure, but has no inward desirelesness, that action becomes a source of trouble on the path of spirituality.
- (409) When there is no apathy about sensual pleasures in the mind, but outwardly a show of ascetic frame of mind is made, it is hypocrisy and a wrong step.
- (410) When the man does not worship God nor performs his ordained duties as per scriptures but just off-hand separates himself physically from all the pleasures, that also should be understood as wrong step.
- (411) If the man is greedy about money, gold, property and woman, but outwardly, drops his normal comforts without inner withdrawal from the objects that also is a wrong step.
- (412) When a man makes a publicity of his being a Raj yogi, and indulges into various pleasures without any control and has no real inner disgust about such pleasures that also is a wrong step.

- (413) When desire for sensual pleasure is suppressed and in the outward behaviour, he denies that thing that also is a bad example of mistaken Yoga.
- (414) Such hypocrites are born again and again, being caught in the whirlpool of sorrow. Who will release them from that condition?
- (415) Such man does not fulfil his worldly ambitions nor has he been able to renounce completely which quality is helpful for spiritual life; it ensures a continuous chain of suffering.
- (416) When a man is sincerely trying to follow the spiritual path, any difficulties coming in his way do not destroy him or prevent him from progress if he is really, fully, repentant.

# कुर्योगिनो ये विहितान्तरार्यैर्मनुष्यभूतैस्त्रिदशोपसृष्टै: ।

# ते प्राक्तनाभ्यासबलेन भूयो युञ्जन्ति योगं न तु कर्मतन्त्रम् ॥

- Those imperfect Yogis, who are thus frustrated by human beings such as wife, sons, relatives and disciples placed in their life by the gods, are not discouraged but once more take up the practice of yoga by force of the habit acquired in previous births, but do not resort to the elaborate course of action. (rituals etc) (29)
- (417) A seeker gives up objects of pleasures in order to have freedom for the study of divine wisdom, and begins to practise certain things accordingly; there arise some calamities or impediments in his way.
- (418) Sometimes his sensual urge becomes uncontrollable, sometimes a great fit of anger takes possession, sometimes the disciples trouble him, and the relatives oppose him or sometimes he is fed up with his spiritual efforts which promise final state of happiness.
- (419) The gods sometimes so arrange his marriage, that his wife nags him, opposes him in everything. Such things create a barrier in his Yoga, but there, his love for God and firm ascetic frame of mind can save him.
- (420) When a study of Yoga is started with real faith, somehow destiny plays pranks by way of creating interruption and impediments. If the mind of the seeker is really free from desires, he tenaciously continues his practice.
- (421) By the force of his study, and power of his will, he burns the calamities, but the yogi never touches the intricate procedures of rituals.
- (422) Even if he dies in the wake of the fighting with the difficulties, he does not become involved in rituals.
- (423) Supposing a yogi dies, while his study is going on, there is no loss of the study and progress.

- (424) The only thing is that he has to take birth again due to these troublesome circumstances, but in the current birth also, he resumes his Yogic efforts with the same energy.
- (425) This is like the example of a traveller, who may take a halt and wait somewhere, if there are difficulties and after some time or the next day he proceeds, when the difficulty is over.
- (426) The Yogi also continues his Yoga, by the latent tendency of last birth, but does not fall in the net of rituals and other karma.
- (427) If the yoga is coupled with my devotion, the yogi does not have any difficulty, because I am protecting my devotees day and night.
- (428) How can any calamities enter into the life of my devotee? O Uddhava, my name alone destroys any great calamities.
- (429) The Mahayogis, who have no devotion, take new birth, because of some difficulty in this birth, but even they are not caught in the rituals.
- (430) You may say that even the Jeevan-Muktas behave in their usual life, following their destiny, then how can such yogis, who take new birth, be free from rituals etc? My answer to this is as follows.
- (431) The "State of Freedom of the liberated person" is the main aim of the practising Yogi, and that is why both are not affected or deterred from the path of spiritual wisdom, by karma.
- (432) Finally, I will say that bondage of karma does not touch a man who conceives himself as not the doer of any action.

करोति कर्म क्रियते च जन्तु: केनाप्यसौ चोदित आनिपातात् ।

न तत्र विद्वान् प्रकृतौ स्थितोऽपि निवृत्ततृष्ण: स्वसुखानुभूत्या ॥

- Impelled by some agency, (the inner controller or force of destiny etc) the ignorant man performs actions till his death, and is subjected to joy and sorrow. The enlightened soul however is not so subjected though he is in the body, because his desire, or thirst has ceased as he enjoys the bliss of the self. Thus he is not subjected to birth and death. (30)
- (433) Whatever a man does during his life time, is the result of his destiny.
- (434) The ignorant as well as the enlightened, both are acting according to that programme. But the difference is that the ignorant is proud of his being the doer, while the enlightened is functioning without that pride.
- (435) You may ask here "How can one be without the pride, when one lives in the body?" The answer is The enlightened soul is full of the bliss of the self; and therefore, there is no

emergence of the sense of being the actor.

- (436) The fear of the serpent goes away when one sees that it is a rope. Similarly, when that bliss is experienced, the ego does not take charge.
- (437) Now, listen to the sign of a man whose study of Yoga is not yet complete. The destiny so arranges his karma, and his attitude that it does not allow the pride of the body to arise, because the destiny wishes that his study should be completed.
- (438) Only those, who are always free from pride of the body, are full of the bliss of the self and any actions of the body do not disturb them.
- (439) It is not wonder that the enlightened soul is aloof from the actions of the body because that man is already beyond the field of the body. The Lord Shri Krishna further says –

# तिष्ठन्तमासीनमुत वूजन्तं शयानमुक्षन्तमदन्तमन्नम् ।

#### स्वभावमन्यत् किमपीहमानमात्मानमात्मस्थमतिर्न वेद ॥

- He, whose mind is fixed on the Self is not aware of the body, whether it is standing or sitting, walking or lying down, answering the calls of nature, or eating food or pursuing any other normal, natural activity. (31)
- (440) When the body is standing, the man of wisdom is not especially aware that his body is standing; nor is he cognizant that the body is sitting.
- (441) Why? Because in the state of Brahman, the sitting or standing does not happen, and the man of wisdom is Brahman himself. So, sitting or standing is not within his purview.
- (442) To say that a serpent is born from the rope, and after living for some time, it died, is totally wrong. Similarly, for the free man, body has no significance.
- (443) Body is in a particular place and time. It may go to another country, but for the wise man, there is no such going and coming. Wherever the body may travel he is as he is.
- (444) This is so because Brahman is complete by nature. What is coming or going in it? As the wise man is Brahman, the remaining at a particular place or going anywhere is not related to him.
- (445) You may see a wise man approaching his bed in order to sleep, but he is not cognizant of the bed or the ground, nor aware that he is asleep, because he is always happily merged into himself.
- (446) The wise man may sit down for dinner, but he is not remembering that he is hungry. He tastes

all food without his tongue meddling in it. He is taking food with the sweetness, which is really in his own self.

- (447) We see him to have dined and being satisfied fully but to be hungry or to be satisfied are not his qualities. He washes his hand after dinner, as people look at him, but actually he has washed his hands, clean of this worldly life.
- (448) He may be talking, but his silence continues. He may tell very interesting stories, but his silence is not disturbed.
- (449) He is not proud of being a very clever speaker, but he never speaks without purpose. In all the states, his silence continues inspite of words.
- (450) The wise man looks at the world from the seat of happiness of the Atman. He recognizes something belonging to him or belonging to other. Still, he does not see by eyes as subject object duality, but sees him everywhere. All the three worlds are himself.
- (451) Any object which he looks at ceases to be the object, because he sees himself as one unit.
- (452) The wonder of all this, is that his seeing is not through the eyes, but it is only seeing; which cannot be defined by Vedas or scriptures.
- (453) When he listens, he knows the meaning of the words, but his whole body becomes the ear. The ear as one organ of hearing is not there.
- (454) He is awake with the wisdom of the self and is able to peel off the words, and take the inner meaning, which is simple and straight.
- (455) He does not require the nose to smell anything, because fragrance of the flowers is not a separate thing for him to be enjoyed.
- (456) His skin perceives the hard or soft touch, but he is not the perceiver of some outer object, because whatever he touches is himself.
- (457) The wise man appears to walk, but he has no feet, separate from himself and any other place on the face of the earth is not other but himself, his own Being.
- (458) He is not recognizing that he is a giver of something when he gives in charity, because he himself is the thing given or taken. This is how the men of wisdom use their hands.
- (459) Karma (action) by the body, by the speech, and by the mind is going on, but the man of wisdom is blotless in his Brahman state. He does not change at all, nor touches the body.
- (460) The man of wisdom is a non-doer, though present in every action. As he is living in the wisdom of the self he does not take cognition of karma, action or duty.
- (461) The man of wisdom is happy in his self-bliss; he does not look at the body. How would he

be caught in the network of body's karma?

(462) All the world is tied down by the karma, How can such a man be free living as he is taking food or helping himself in anyway in some action? Why is he having no bondage? (The Lord is speaking about this question further)

#### यदि स्म पश्यत्यसदिन्द्रियार्थं नानानुमानेन विरुद्धमन्यत् ।

## न मन्यते वस्तुतया मनीषी स्वाप्नं यथोत्थाय तिरोदधानम् ॥३२॥

- If at all a man of wisdom perceives things, he does not feel them as Real, except his self, because such a thing would be contrary to the reason, just as a man waking up from a dream would think that the things seen in the dream were real and now they have vanished. (32)
- (463) A man of self-knowledge of course, behaves in life similar to other persons, and does his routine work like them.
- (464) But he does not feel proud about the actions or of being the actor or doer of the duty, because he has attained self-realization while living here.
- (465) Ignorant persons think that the life here and the objects in the world are being perceived as true, but wise persons do not see this world but see only complete Brahman!
- (466) Suppose a bunch of bitter fruit is made up of sugar, the ignorant will think that it is bitter, but the man who knows that it is all sugar, will be sure that it is sweet. Same is the case of this world. Gain or losses are dependent on knowledge or ignorance.
- (467) If foolish persons see a ball of gold, they will not say that it is gold, but will think that it is a ball of some yellow metal, but men who know it demand it at any price.
- (468) Similarly, a foolish man thinks one action as good and another as bad, but a man of selfknowledge perceives it as Absolute Reality, and nothing else, and he is at ease with the world in any circumstances.
- (469) He does not require to remove the perception of the world as Real and then to replace it with the perception of the Brahman, because he naturally sees everything as only one Reality.
- (470) For example, the appearance of the serpent on the shape of the rope is surely false, but ignorant persons gather around the apparent serpent and make many guesses and harbour imaginary fear.
- (471) Similarly, the false appearance of the world is an impediment, for ignorant persons, but men of direct experience of Reality know that the world is not true and what is, is Brahman only.

- (472) A sleeping man feels the dream to be true. Similarly, in our illusion the world appears to be variegated and true, but a man who is awakened in the self-knowledge is convinced that it is false.
- (473) So, those who knowingly remain aloof from this world are not affected with pride of the body.
- (474) Earlier I made a statement that everything is the God only. From that statement you may infer that God must be subject to modifications like other things.
- (475) But Atman or Brahman is not subjected to modifications. It is always the same. The Lord says –

# पूर्वं गृहीतं गुणकर्मचित्रमज्ञानमात्मन्यविविक्तमङ्ग ।

# निवर्तते तत् पुनरीक्षयैव न गृह्यते नापि विसृज्य आत्मा ॥

- The mind and body which is the product of ignorance, wonderfully made up of three Gunas, and the Actions conforming to these Gunas, which was formerly conceived as identical to the Self, O dear Uddhava, now disappears in the light of the self-knowledge. The Self however cannot be accepted or rejected. (33)
- (476) In the ordinary life, this world appears to be strange because our perception is under the influence of Maya, but it is actually pure Absolute, appearing in different manifestations according to the Gunas and actions arising out of them
- (477) The name, the shape, the expression, the caste, the family, the lineage, the performance, of various actions are the various factors in which the world is divided and the ignorant think that this is all real.
- (478) But what is real is Brahman and the multiple things are illusory super-impositions upon it, and it therefore appears as this mundane world. A crystal, though colourless appears to be of that colour, on which it is placed.
- (479) By ignorant people, the world is supposed to be real and consequently, Atman is also supposed by them to be subject to modifications. But this is simply their lack of right comprehension.
- (480) The Lord further said If the ignorance is removed, the seekers will reach me. For this reason I have taught my true and faithful devotion.
- (481) In order that the seekers should attain their real welfare, I made clear the secret of my devotion, in that, the seeker should comprehend me as dwelling in all the Beings.

- (482) With this main concept, if the seeker will worship me with heartfelt love, the duality of "I" and "You" will go away and ignorance with the basically wrong type of knowledge is uprooted and destroyed.
- (483) Then the perception of this five-fold universe will cease to be, the three Gunas will disappear, the three factors viz, the seer, the seeing and the seen, the cause and effect all will disappear. Only Brahman, then remains as one total existence.
- (484) Then the name, the form, the qualities, the species, the five great elements and the manifestations of various life-forms will not remain. The total Energy is there everywhere in its natural state and even the cognizance that all is Brahman also does not remain.
- (485) That Brahman is neither tall nor short. It is neither big nor small, neither straight nor crooked. It has no corruption of any kind.
- (486) There is no heat, no cold, no softness, no hardness, it is neither bitter nor sweet, there is neither pain nor pleasure. It is beyond all pairs of opposites.
- (487) In that Brahman, duality is not there, nor non-duality! There is no speech nor silence, it has neither consciousness nor lack of sensitivity. As it is the Energy, it is neither blind nor having vision of any object.
- (488) It has no station, no place either here or there. It comes not and goes not, it is neither near nor far away. It is self-existent at all times.
- (489) It eats not, nor it is hungry. It neither takes nor gives. It is neither living nor dying. As it is beyond the minutest unspoken speech, it is called beyond of the beyond.
- (490) It is neither tied down nor free. It is neither eternal nor ephemeral. It does not get angry nor is it pleased. The Brahman always exists as Truth.
- (491) Neither sin nor merit exists in that Brahman. It is neither enformed nor void. It is neither with qualities nor without qualities. It is complete Joy.
- (492) My devotees worship me as permeating every creature and thus they also become united with Me completely.
- (493) They have nothing to accept as good or anything to leave aside as bad because they are complete, full, total as wholeness of Brahman.
- (494) The Atman does not become bound, nor becomes free on any account.
- (495) From all this description you will now understand that Atman is having no modifications. If you have not grasped this fact by your mind even now, I shall repeat. Please listen.
- (496) "As Atman exists all the time, there is no birth or beginning to it. When there is no beginning, it has nothing to do with the state of being in a womb.

- (497) That which has no foetal state, there is no birth for it and no physical body and without a body there is no growth also.
- (498) There is no karma or residue of action to it as there is no "body" and as there is no karma, the Atman has no bondage.
- (499) There are no sanskaras or conditioning when it has no limbs or organs of the body and as there is no form, there is no de-formity for the Atman.
- (500) As there is no stay in a womb, any birth and death is also not there. Time as death cannot kill it. Thus Atman is beyond decay.
- (501) Who will make modifications in that which is neither having birth, nor karma or death? Thus, O Uddhava, know that Brahman is without any modification.
- (502) Even if there is solid state of rocklike ignorance, Atman cannot be negated or destroyed, nor can it be created a new, even if there is supreme intelligence and knowledge.
- (503) Atman is untouched by both the knowledge, and ignorance. It is ever existing and undisturbed. Please listen further.

# यथा हि भानोरूदयो नृचक्षुषां तमो विहन्यान्न तु सद् विधत्ते ।

# एवं समीक्षा निपुणा सती मे हन्यात्तमिस्रं पुरुषस्य बुद्धे: ॥

- Just as the rising of the Sun only disperses the darkness screening the human eyes, but does not create what has already been there, so My consummate and true realization dispels the darkness enveloping the mind of man. (34)
- (504) Darkness prevents the vision of the eye and the Sun, when He arises, dispels that darkness but does not give new vision to the eyes.
- (505) Similarly, ignorance may be very deep; but it cannot destroy the Atman. It only puts a screen on the observer's vision and shows false pairs of opposites.
- (506) But knowledge only removes the dirty layers of ignorance, but that knowledge does not create Atman anew. It has no capacity to do so.
- (507) Atman illuminates by its own light, both the state of ignorance, as well as the state of knowledge, and both cannot even touch the Atman.
- (508) The state of non-knowledge and knowledge are the products of Prakruti, and its modificatory capacity and Atman is beyond all this. It is unbroken, unmodified eternal state.

- (509) The Sun does not have any night nor is He aware of day these are on our earth only. They do not exist in the Sun. Similarly ignorance and knowledge are not in the Atman.
- (510) Atman has no disturbances and it is self-luminous. It is aloof from both the "knowing" and "not knowing". [The Lord is giving to Uddhava the easy way to attain that Self, in the following verses.

## एष स्वयंज्योतिरजोऽप्रमेयो महानुभूति: सकतानुभूति: ।

#### एकोऽद्वितीयो वच्तसां विरामे येनेषिता वागसवश्वरन्ति ॥

- The self is never hidden from our view. It is self-luminous beyond birth and death, beyond all change, comprising all sorts of experiences and remaining alone, and words cannot describe it. Speech and the senses function only when compelled by it. (35)
- (511) The Paramatman is self-luminous, and as the seeker is essentially not different from Paramatman, he is also similarly self-luminous.
- (512) As the Atman is complete in itself, it has no parents. So, birth is not its nature.
- (513) The three types of so called dirt of the three Gunas are completely illusory; and, therefore, Atma which is not touched by them is without any impurity.
- (514) Why Atman is called immeasurable? Because it cannot be described as "This much, that much, of this nature, of that type, nearer or beyond- In short it cannot be defined.
- (515) It is beyond all sizes or colours or places.
- (516) Why it is called comprising all sorts of experiences? The answer is Atman is permeating all things, and equal everywhere and full of joy at all times.
- (517) There is no such thing as place, time, present-tense, meditator, meditating, and the object of meditation. There is no knowing, the object of knowing or the knower.
- (518) It is aloof from name, form, caste, family and action and ritual. Where is birth and death for it? It is always full of happiness.
- (519) The growth or decay, the beginning, the middle and the end or the cause and effect have no entry there.
- (520) You will ask "Why is there no entry for these things in it? The answer is that it is full of the totality of experiences. This means that there is no need for any more experience, because it is beyond all change.

- (521) Now, please understand that I am the illuminator of the religion or absence of beings, and I am called Atmaram. Now, what have I told you earlier about Paramatman? It is beyond Atmaram also.
- (522) Suppose, there is water or wine in a pot, and some space is empty in that pot. Now, that space is untouched by water as well as wine. Similarly, Paramatman is aloof from ignorance as well as knowledge.
- (523) Where is the scope for doing or not doing anything where both the knowledge and ignorance are absent? As there is no duality in the bliss, all experiences merge in that state, which is satisfaction attained after all experiences.
- (524) So, Paramatman is bliss. There is no separation either as duality within itself, duality due to different types of the same species and duality due to difference in two species.
- (525) To call oneself as body is duality due to two different species. To call oneself as Jeeva is duality of two types of the same species. To say that I am Brahman is separation implied within itself as I and Brahman.
- (526) In that Brahman which is alone without a second and complete, there are no signs to recognize it; there is no logic, no deductions and no measurements.
- (527) This is the most sacred thing among all the secrets in the field of self-knowledge. He is lucky, who understands this, and for him the illusion of the worldly life is no more.
- (528) He is not within the body, but the changes occurring in neither the body nor actions done by him nor do birth and death affect him.
- (529) If you ask me to tell you in more specific words this subject, I am sorry. Speech has no scope. Vedas retreated together with the words, being defeated.
- (530) Intellect with its power of choice by selection is unable to touch it, and the mind which is always fickle can neither try to reach it. How can that Absolute Brahman are described by the speech.
- (531) The erudite scriptures are non-pulsed, the six systems of philosophy about this inscrutable Absolute Oneness, and Upanishads investigated in vain, discarding everything which tried to define what is Brahman, and stopped their search, say what is not Brahman! What can speech do here? It also retired into silence.
- (532) The word-based knowledge was eager to grasp the Reality by consciousness but it could not give any definite name to the Brahman.
- (533) Thus, when we really delve deeper and deeper we come to realize that even the speech at its subtlest level cannot utter a word about- It. That is why we call Brahman as beyond the temporary and the permanent and beyond the Abstract.

- (534) It is having no parts or divisions, it is not Nothingness but aware of that void; it is chit or cosmic energy, self-luminous which shows us what is the void, it is alone and complete.
- (535) Words tried in many ways to enter into it and define it, but in the sky of that cosmic energy, all their efforts became useless, as the little light of fireflies becomes invisible when the Sun rises.
- (536) Had the fire-fly been able to embrace the Mighty Sun, then the words could have touched that Brahman. All the intellectual pride of the word becomes submerged in Brahman.
- (537) As the fire-fly cannot be found even after searching when the Sun rises; so the worlds are lost when the Brahman shines!
- (538) People use lamps at night when it is dark, but when the Sun rises, they do not give importance to the lamp.
- (539) Similarly, being repentant about their attachment to mundane objects, the seekers try to understand the Eternal through words and descriptions, but in the ocean of cosmic energy, the words are simply set aside.
- (540) The more the pride of the scriptures about their knowledge increases, the knowledge of Brahman runs away further. O Uddhava, please listen to the details.
- (541) Many relatives and the parents gather for the wedding of a daughter but
- (542) when that bride goes into the secret meeting with her husband, all these relatives are not wanted, they become hindrance to their love.
- (543) Similarly, high intellectual capacity, scholarship, philosophical arguments are unable to reach the direct experience of Brahman.
- (544) Just as a minute speck of dust is intolerable in our eye, the ideas and concepts cannot be tolerated in Brahman. If there is seeing without words and preconceived projections of thought, then only pure awareness rises.
- (545) When all knowledge ends and all dialogue is a thing of the past, then only the Brahman is self-evident.
- (546) It is not grasped by intellect, it is not reached by mind, it is not the object to be described by word and logic cannot put a foot in it;
- (547) So, Atman is not touched by anything and, therefore, you may think that Atman does not at all exist; but, O Uddhava, I shall explain this further. Please listen. ```
- (548) In the Sanskrit verse it is said "रोनेपिता वागसवश्चरन्ति ।" which means "Impelled by it, the speech and the Pranas (organs of senses) function". The organs and the body are

inanimate and they are energized by the Atman. How? Please listen.

- (549) Atman gives vision to the eyes, but Atman does not even touch the eyes of the 'seeing' faculty. It is inside and outside of the vision. It is pervasive, but it is invisible to the eyes.
- (550) Ears can hear if empowered by Atman, but Atman does not attach itself to the ear, in which and outside which, Atman is pervading. But it is not the object of hearing.
- (551) The speech becomes articulate by the power of Atman, but Atman does not touch the words of the speech. Atman causes the beginning, the existence and the ending of the word, but the word cannot understand Atman.
- (552) Mind moves with speed, but it is Atman which provokes it. Atman is in the mind and out of it, around it, pervading everything, but it does not touch the mind. The mind cannot understand the Atman.
- (553) Atman energizes the consciousness. Meditation is possible by the power of Atman only. The Atman energy envelops the consciousness on all sides but consciousness cannot grasp the Atman.
- (554) Aham, the Ego functions because it is Atman which gives energy to it. Atman is everywhere in and out of the Ego, but Ego cannot even see the Atman.
- (555) The power of discrimination in the intellect is illumined by the light of the Atman. Atman is covering the intellect and is also in the intellect but it cannot see Atman.
- (556) Pranas move by the force of the Atman, which is in and out of the Pranas, but Pranas do not know anything about the Atman.
- (557) O Uddhava, you should think along these lives. Atman by whose power the matter moves is self-sufficient, eternal! There is no such time when Atman does not exist.
- (558) Atman is alone and does all the time exist and unity, containing duality without friction, reigns supreme. It enlightens the opposites but it is itself without duality of any type. You should adhere to understanding of the Self in this way.
- (559) There is no second factor to say whether Atman is or is not, and that is the essence of this non-duality and aloneness. Atman is complete in itself.
- (560) Atman exists as Reality on which this world is superimposed by illusions.. The Lord says further as follows:

## एतावानात्मसंमोहो यद् विकल्पस्तु केवले । आत्मन्नृते स्वमात्मानमवलम्बो न यस्य हि ॥

- The notion of difference, in the absolute self is entirely a delusion of the mind, for, other than one's own self there is no base, no ground for this difference. (36)
- (561) I again say that Atman is eternally free and beyond the three Gunas, and being complete, it is more aloof than the sky.
- (562) Brahman is unbroken continuity and always full of self-joy. When people see this world, it is an illusion which creates the notion of the truthfulness about the mundane world.
- (563) The superimposing happens on the base of nothing else than Paramatman and awareness of this world is on the background of Paramatman only.
- (564) This world has no independent existence without the Paramatman and further please know that the creation, the existence and the ending-all appear on the background of this Paramatman only.
- (565) Just as the apparent serpent perceived on the rope is existing on the rope only and not anywhere else, and the rope is not serpent, we feel that there is the serpent and this appearance is on the object itself, which is the rope.
- (566) Brahman is devoid of any doubt. It has neither form nor name. Gunas, actions, do not touch it, but the delusion of mind creates the false concept that there are some different things i.e. the visible world.
- (567) Just as we see a serpent where the rope is a fact, so, we see the world where, there is Brahman in fact. The happiness, the sorrow, the fear and the trembling in this world is illusory.
- (568) In short, the world is a false concept and Brahman is Reality pure and full of bliss. It is complete, whole and alone without a second thing.
- (569) Those pundits who do not endorse this finality of Truth are now being described.

# यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् । व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥

- The view of some self-conceited men that "the duality in the form of the body etc perceptible with the senses in the form of so many names and forms, and consisting of the five gross elements cannot be refuted" is a meaningless talk. (37)
- (570) I have proved beyond doubt that Brahman is alone, without any second thing, which fact is propounded in Upanishads and which is the final conclusion of all scriptures.
- (571) There are some persons who are proud and uncontrollable in their arrogant arguments who

defy my statement of this fact.

- (572) The opinion held to be proper by these scholars is that this five-fold worldly life is real and actually proved by experience. How has this been denied and the opinion about non-duality has been introduced which is only conceptual and speculative?
- (573) They say Non-duality is not supported by factual experience, it has as base, not logical place in the disciplined process of philosophical thinking; and it is all false!
- (574) These scholars say that the form, the name, the Gunas, the karma, the differences in the five great elements and objects made of these elements, the four classes of human beings and the four Ashramas are all true.
- (575) Why do they say that these things are true? Because they are misguided by the delusion of their mind. They forget even their true nature because they are puffed up and deceived by this pride of their word-knowledge.
- (576) They give importance to the pleasure which they get from objects and propose that good meritorious deeds must be done and heavenly joy must be experienced as a result of that merit.
- (577) The essence of the pride of physical body is in the opinion that objects of the senses are true. This has spoiled the good character of men of real knowledge and compelled them to undergo births and deaths!
- (578) These scholars, bound by their educated stupidity and conviction about the truthfulness of this outward life, are provoked and forced to be born again, to die and go to hell and heaven again and to take birth again.
- (579) As their so-called over confident knowledge about thinking that this world is real is not sanctioned by Vedanta, it is false in itself. As food from a dirty man is a prohibited thing, so also, the knowledge of those scholars is not acceptable.
- (580) The thought of these men proud of their knowledge is nothing but the very essence of ignorance.
- (581) Their discernment is as rejectable as the bitter fruit of kavandala, which is beautiful on the outside but poisonous. Similar is the outcome of their arguments.
- (582) It is very evident that this apparent world of name and form is fictitious, but taking it to be true, these Pandits, make much meaningless babble.
- (583) If we treat this world as real, what happens? The idea that we are only our physical body becomes very dominant and this results in misery and suffering for us.
- (584) They recite by heart the text of the Vedas and are satisfied in the notions that the Gayatri chant is all that matters. They profess to know the ins and outs of all religious books, and

systems of philosophy, the mythological books and all the history.

- (585) They have the gift of the gab; they talk fluently and to the point. This causes pride to rise in their mind and they become snobbish.
- (586) They do not know the blissful state of duality, but they are very proud of their scholarship and even at the time of death this hard core of self-importance is not dissolved.
- (587) The simple souls who are innocent should not listen to these chattering boxes, these proud people. Even the seemingly kind behaviour of those pundits is bad influence.
- (588) Suppose a man sits to take food by the side of a person who is eating contaminated poisonous food and partakes of that food, he will surely die, without any invitation being given to the death.
- (589) It is therefore very dangerous to be in the company of such persons, to talk with them, to visit their house. It is advisable to drop them totally!
- (590) One should not make a mistake to argue with them, to go by the same path on which they are walking. Those who get lost in the illusion of the pride of knowledge really lose all hope of their true welfare.
- (591) They should not be invited to our house; one should not visit them at their house and they should not be consulted about any problem, or proposal, because they are prejudiced by their knowledge.
- (592) They may be seen in the market, but one should not meet them or greet them, should not see them with interest, and they should be avoided in all occasions. Just as a pious man abhors criticizing others.
- (593) Those who do not agree with the maxim of non-duality which is the final statement of Vedas, giving us the key of our real welfare; have, as their room mate, the total disaster, like a mad dog!
- (594) Their friendship should therefore be totally dropped. [Now the Lord Shri Krishna is going to tell the nature of yoga of the seekers, their difficulty and the way to escape from such difficulties.

## योगिनोऽपक्वयोगस्य युञ्जत: काय उत्थितै: । उपसर्गेर्विहन्येत तत्रायं विहितो विधि: ॥

- When a yogi whose study is not yet perfected is troubled by maladies arising in his body, the following measures should be taken to be free from them. (38)
- (595) When a seeker begins to practise yoga or do penance, many difficulties come in his life

which create obstacles in his penance.

- (596) Sometimes there develops some ailment in the body or sometimes sexual urge is uncontrollable, or the seeker is mentally confused or he commits mistakes due to unnecessary hurry. Sometimes he is troubled by doubts and leaves his daily practice.
- (597) The seeker may be over proud about his knowledge or he may take undue interest in criticizing others, finding faults with similar students of yoga. In private he speaks about the mistakes or imagined vices of others.
- (598) The seekers find numbress in his limbs or feel shuddering cold or unexplained fever, the wind in the body enters wrong channels of energy creating much discomfort or there is monstrous hunger at awkward time.
- (599) The two impediments are common. One is Kashaya or flights of imagination, obsession or delusions, and the second is Vikshepa which means some phenomenon like seeing before one's eyes brilliant colours or developing some faculties which are like reading others mind, clairvoyance etc. Even he may have greed for money or attraction towards other women. There are many such distractions. [The Lord is now telling Uddhava what is to be done to surmount there impediments.

## योगधारणया कांश्विदासनैर्धारणान्वितै: । तपोमन्त्रोषधै: कांश्विद्रपसर्गान् विनिर्दहेत् ॥

- One should get rid of such obstacles (such as heat and cold) through yogic concentration (on the moon or on the Sun) others by means of yogic postures accompanied by concentration on the air and still others (brought about by evil stars and snakes etc.) through fasting etc. or spells and drugs as required. (39)
- (600) If the body becomes very hot one should concentrate or Moon and her cool rays and if the body becomes cold one should concentrate his mind on the Sun or use fire to get warmth.
- (601) If the mind leaves its normal place and creates pain and extreme hunger,
- (602) one should do deep breathing and the breath should be mixed with the
- (603) lower wind and then the lower breath should be increased. When the lower wind comes up to the stomach, the breath mixes itself with it.
- (604) Then the breath and lower wind mix with each other, the seeker can easily direct the Kundalini through six chakras safely.
- (605) Then the seeker can sip the nectar oozing from the 17<sup>th</sup> facet of Kundalini near the brow chakra. Thus the yogi overcomes the pangs of hunger.

- (606) O Uddhava, to be attracted to other woman and to be greedy about money is the results of earlier sins. To nullify it, penance is absolutely necessary.
- (607) If very faithfully Mantra is chanted then the man becomes desireless. The sensual desire dies down, and the demonic possession is also removed.
- (608) When pure and sacred Mantra is chanted, the ghosts leave the body.
- (609) Just as a good medicine removes the malady and cures the patient, the psychological diseases can be removed only by yoga practice.
- (610) Yoga when accomplished cures all diseases in the body and it also removes other difficulties and impediments.
- (611) How many measures should be considered! O Uddhava, if meditation on Me is done, it destroys all the hindrances in the way of the yogi. [The Lord is telling this in the next verse]
- (612) O Uddhava, if our mind is concentrated faithfully on Me all maladies and other calamities, doubts, misgivings, distortions of truth, wrong action and misplaced pride of knowledge are destroyed.
- (613) If this mediation is practised, all distraction in the penance is removed. Impediments are not found even if a thorough search is made, and for the seekers all dualities and frictions are ended.
- (614) When devotion is developed for Me, the difficulties are demolished. They are no more and all doubts and deviations are lost forever.
- (615) You may ask when should one sit for meditation? When should one concentrate the mind? Is it not necessary to do this? And will not our mind be calm and concentrated after doing this and only then the calamities will be destroyed?
- (616) Now listen. If one's mind cannot be concentrated on Me easily, there is some alternate means. One should utter loudly my name! By reciting the name 'Hari, Hari' also sins are destroyed. They are washed off.
- (617) Where the name of God is sung with devotion, difficulties do not get door to enter! Though great calamites may be creating fear earlier, Hari is the name by reciting which they are completely destroyed.
- (618) The impediments run away from my devotee who utters My name and sings in my praise, and all disturbances are uprooted and annihilated.
- (619) The din of my name dissipates the flock of sins! It leaves no loophole for distraction of mind. My name is so great!
- (620) The important thing here is that one may even unintentionally say my name, it will definitely

wipe away the sins, burn them, destroy them. So, is it specially required to be mentioned that the sins never remain where my name is constantly recited!

- (621) Just as darkness never comes face to face with the Sun, so, no calamites stand in front of him who constantly sings the songs describing my adventures and the power of my name.
- (622) He whose speech does not remain unoccupied by my name in this world, makes a bonfire of his sins just as a flame of fire burns the little butterflies!
- (623) You may say that you agree that God's name and fame is very powerful and you have faith in it, but how will that name be constantly in your speech? What can be done to maintain the constancy?
- (624) The seeker should do humbly all types of service of the saints; he should have soulful trust in helping the saints. Then he will experience that there are no difficulties in his efforts to concentrate his mind and recite my name.
- (625) In the company of saints when there is real respect and servitude, the seeker is encouraged to sing Bhajans describing my name and there are no doubts rising in his mind.
- (626) When one is interested in uttering my name and is in love with the saints whom he serves, all his earlier sins are destroyed and no new sin enters his life.
- (627) If the friendship with saints is developed in the life of the seeker, that relationship kills all the sins away vehemently.
- (628) When the seeker sips the water touched by the feet of sadhus, the seeker becomes pure and sins cannot remain in that purity.
- (629) All the sacred waters in the world come near the feet of the saints for their one satisfaction. It is therefore true that all sins cease to be, when the water touched by their feet is sipped.
- (630) When the seeker bows to the dust of the feet of the saints, the seeker is successful in his efforts. The very seed of calamity is burnt and the seeker experiences self-joy.
- (631) If by good fortune, the dust of the feet of the saints falls on the head of the seeker, the seeker is not afraid of death! What of other calamities?
- (632) A brave soldier is naturally a strong man. If a sharp and powerful weapon is given to him by patting him on his back for encouragement, he is definitely successful in the battle.
- (633) Similarly if service of saints is done faithfully and songs of my adventures and power of my name are heard again and again, the seekers can easily wipe away all the difficulties in their way.
- (634) Singing about the fame of God, devotion to God and keeping oneself closer to the saints make it an easy thing for the seeker to keep away all impediments and by the force of such

seekers, all the world also becomes pure.

- (635) Keeping the company of saints, trusting them and serving them is the mother of my devotion and praise of my name and naturally, by the company, of saints the seekers destroy all troubles away easily.
- (636) Yoga, sacrifice in the fire, Yogic postures, meditation, penance, spells to be chanted, medicinal herbs all may be practically achieved, but the pride of the body does not go away except in the company of saints where it is finished.
- (637) All those measures help discard disturbances and calamities but pride of the body does not go away by all of them.
- (638) Pride which is already subtle and tenacious looms large by efforts eradication and wordknowledge and only saints can make it dissolve!
- (639) Ignorant are free from Ego very easily but knowledgeable find it deep-rooted and creating great nuisance!
- (640) Company of saints uproots it and therefore there is no other means to be free than Satsanga "Company of saints"
- (641) Now consider something else which I am referring to. Some people desire that the body itself should me made deathless! They try yoga etc in order to achieve immorality of this body. They want to live forever in their existing body.

# केचिद् देहमिमं धीरा: सुकल्पं वयसि स्थिरम् । विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥

- Some try to keep this body young and efficient for eternity. They bravely apply various methods to attain this aim. (41)
- (642) The physical body is subject to the effects of karma, and to birth and death, but ordinary ignorant people try to make this body everlasting and deathless.
- (643) This karma is controlled by Time and therefore the birth and the death which happen within the field of Time are ever imperative for the physical body.
- (644) Maarkandeya, the great sage has the life span of 14 Kalpas, but he is still subject to the effects of Time. The sage Lomaharsha has such a long time to live that in every Yuga, only one hair on his body becomes loose and drops away; but he is also having a limit after all!
- (645) The Lord Brahma has one day of his life extending to four thousand human Yuga (Ages) and He is God the creator of this world, but Time eventually gulps Him.

- (646) Just so, Time also ends the life of the Lord Vishnu who is the father of Brahma, and Time also devours the Rudra, who is the Lord of Dissolution for this world.
- (647) Thus Time is beyond everybody's power but ignorant people try to live in the body forever and for that, they try to overcome Time.
- (648) Whatever is seen, dies. Though people see this power of Time, they madly try to make their physical body impervious to old age and death.
- (649) A little ripple on a small pond wants to live forever, but that pond is itself subject to be dried up. Who will protect that ripple?
- (650) Similarly this world is perishable and ignorant people try to make their body eternal and they undertake many efforts.
- (651) Actually the body is going to perish. One should let the time take its course but the Atman should be understood as eternal and only that is the eternal factor.
- (652) The physical body is definitely perishable, but indiscriminate and adventurous persons do all sorts of distorted efforts and try to make it live forever!
- (653) As the body is a morsel of Time, every effort to make it live eternally is nothing but danger for these seekers!
- (654) Hathayogi persons have thus been misled in trying to prolong the life of the body indefinitely.
- (655) Many yogis try to enter other body by willfully leaving one physical body but all this is the result of the pride of physical body and that has caused all the trouble.
- (656) Wise people know the perishable nature of the body and, therefore, they do not get attached to it nor have nay pride of it. The Lord describes further -

#### न हि तत् कुशलाहत्यं तदायासो ह्यपार्थक: । अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पते: ॥

- The body is not pampered by wise persons and any troubles taken for it are fraught with disaster because like the fruit of a tree, the body is also destined to fall in the end. (42)
- (657) When we sanely think, we realize that this body is destructible and that is why wise people do not care to make it live forever.
- (658) The wise man never thinks how to prolong the life of physical body because any Siddhis (powers) relating to the body are actually detrimental to man.

- (659) The body is likely to die due to high fever and if cold treatment is given to it, it may die due to cold.
- (660) The pride about the body which is perishable and illusory compels the Jeeva to take birth and to die again and again.
- (661) So, if by Yogic practices a man achieves powers relating to the body that only makes the bondage of the body for the Jeeva more tight and he is sure to go down to lower categories of life.
- (662) Even if powers relating to knowledge are developed during the study of yoga, these also should be abandoned, in order to achieve final liberation.
- (663) When a man is some officer in Government, he has a chance to get illegal gratification, but he is also likely to be insulted, punished or dismissed. Similarly the abnormal powers are dangerous for the sincere seeker.
- (664) Though a tree has many fruits, that tree has no desire to eat those fruits. Similarly though powers are developed in the course of Yoga study these should be neglected by the force of our desirelessness.
- (665) But this should not be done by outward sacrifice. That is not durable. Desirelessness should be supported by the common sense, the discriminating faculty. Then only the powers become worthless and the yogi remains free.
- (666) The blind elephant wildly runs in the forest but does not see the danger of the ditch. Similarly those who impulsively give up something have to suffer much.
- (667) When the body is not permanent, how the powers related to it can be permanent? When the man thinks sanely like this, he remains free form entanglement in all possessions and suffering which follows the sensual enjoyments.
- (668) The wise men do the study of the self, knowing it to be permanent and knowing the body to be impermanent.

# योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात् । तच्छ्रहध्यान्न मतिमान् योगमुत्सृज्य मत्पर: ॥

- The man who is wise and my devotee should not consider the body as permanent and should not trust it while studying Yoga. (43)
- (669) I say it again that while one studies yoga, powers may manifest themselves, but he who cares for his real welfare should give them up.

- (670) The powers cannot be dropped easily. They adhere to the yogi through engaging him in enjoyment, but the yogi should with his will extricate himself from them and tread the path of my worship with devotion.
- (671) In the path of my worship, no calamities get any scope because I take much interest in the love which my devotees have for Me.
- (672) When they worship me with innocent mind, there is no fear for them because I protect them day and night.
- (673) When the devotees worship God no calamities disturb them! (The Lord is now telling about this greatness of the devotion.)

# योगचर्यामिमां योगी विचरन् मद्य्वपाश्र्य: । नान्तरायैर्विहन्येत नि:स्पृह: स्वसुखानुभू: ||

- The Yogi taking resort in Me, desiring nothing and practising this Yoga, is not troubled by distractions and enjoys the bliss in the Atman. (44)
- (674) No calamities trouble my devotee who comprehends Me as dwelling in all the creatures and worships Me as if he and I are not separate, but one.
- (675) I remove all the troubles in the path of devotion of my worshipers. He who is one -pointed in his devotion has Me as his dwelling place.
- (676) If any calamity looms large over the head of my devotee, I run fast to ward off the same because I have ardent love for my devotees.
- (677) If you want to know the depth of my love for them, suffice it to say that I bear the burden of the calamity which befalls them. I protected Pralhad from the harassment perpetrated by his father Hiranyakashipu.
- (678) Ambareesha was about to suffer the curse by Durvasa. I obviated it, punished Durvasa, but undertook to be incarnated instead of Ambareesha.
- (679) The king elephant was caught by the crocodile. I went quickly there and rescued the elephant by using Sudarshan against the crocodile.
- (680) When Draupadi was about to be shamed in the Royal Hall of Kouravas,, I supplied many clothes to her so that she was saved from the shame.
- (681) Had I put the folded sari in the hand of Draupadi, she might have felt awkward while wrapping it on her body. So I myself became the saris around her person.

- (682) When wild fire was about to gulp the forest and the cowherd boys, I myself swallowed the whole fire! O Uddhava! I am always helping my devotees like this.
- (683) Parikshit was saved from the Brahmastra of Ashwathama, by me. I lifted the mountain Govardhana to protect Gopalas from the torrential rains poured down by Indra.
- (684) I had hidden the Sun in day time, in order to save Arjuna. By allowing my vow to be dispproved, I gave the credit to Bheeshma about keeping up his vow.
- (685) Who is going to give trouble to my devotees when I am there to protect them? I, Shri Hari is their protector!
- (686) I never allow any difficulty to contact those who follow the path of my devotion. I offer my body to them and allow them to enjoy the bliss of the Atman.
- (687) My devotees who have pious faith in Me, get the bliss of Atman; and the desires, the lust and the greed die down.
- (688) You may say that my devotees may be attaining the bliss of the Atman after their death! No, No! The fourth category of my devotion makes them able to enjoy this bliss while they are yet living in this life.
- (689) That joy is irrespective of whether the devotee is living in his physical body or has gone beyond it. The joy is forever.
- (690) Though my devotees are seen functioning within the body, that is not so. They function in My Being and I am wholly residing in their heart.
- (691) They are one with me through direct experience and I am bodily in them and out of them. Thus we rejoice in the inner sanction of self-joy.
- (692) The duality that I am separate and my devotee is separate is only a manner of saying, which is at the outer level, but when we consider the essence, we are one only.
- (693) Ghee may be solid or liquid, it is Ghee. Similarly Me and My devotee both are one. There is no difference anytime between Me and My devotee.
- (694) There is no third person to assert that "Me and My devotee are one" My devotee is blissful in the unity with Me.
- (695) This Twenty-eighth chapter is the pinnacle of wisdom of Brahman. The Lord Shri Krishna is a very expert mason who has erected this dome on the temple of the knowledge of Brahman.
- (696) As the crown-jewel is important in all the ornaments, so is this twenty-eighth chapter in the matter of spiritual wisdom. The Lord Shri Krishna gave ornaments to Uddhava, just like a mother.

- (697) A mother very fondly puts the best ornaments on the body of her little child, and enjoys it. Similarly, the Lord decorated Uddhava with various maxims about self-knowledge.
- (698) Shri Krishna was old and for him Uddhava was like a son born in old-age, and, therefore, He lovingly glorified him with the secret of devotion.
- (699) One difference is there. The mother later on takes out the ornaments from the body of the child, but the glory which was given to Uddhava in the form of knowledge was not taken back by the Lord.
- (700) As the ornaments of devotional knowledge remained with Uddhava, he also rose to great respect and importance. People from all the three worlds bowed at his feet, and even he became worthy of worship by the God Brahma.
- (701) As Uddhava was given the great ornament of knowledge of the Self, by the Lord, he attained the state of Absolute Reality, and became respected by all. Great poets of later years began to praise him in their epics.
- (702) What the Lord gave Uddhava to drink was sweeter then the nectar.
- (703) It is said that Gods partake of nectar, but eventually they also have the end of their life, however long the period may be. Here Uddhava was made really deathless by the Lord teaching him the highest secret of spiritual success.
- (704) Uddhava became peaceful; he became contented by the highest bliss. He forgot that he was Uddhava. He became peaceful; he became contented by the highest bliss. He forgot that he was Uddhava, and he began to sway with ecstasy.
- (705) He was out of himself; he could not tolerate any other object before his vision. He as if kicked the worldly life away, and he was so great that as a devotee, he proved to be greater than the Lord.
- (706) He merged into himself, both the roles of God and the devotee, and in the bliss of Sat-Chit-Anand, remained as Atman.
- (707) The three terms mentioned here also did not remain because only the Anand, (Joy) was everywhere.
- (708) "What is "Sat"? The "Sat" is that which remains after discarding that which is perishable. "What is "Chit"? Chit is that which is different from Jada or (Matter)
- (709) Anand means that state where sorrow does not exist. Thus the term Sat-Chit-Anand comes into being, but still it is in the field of Maya, related to knowledge.
- (710) Atman is not these three things, but beyond these. It is the Reality itself.
- (711) Uddhava is really the most fortunate, because this self-knowledge is given to him by the

Lord, who is the essence of all Joy, which we have listened to in this chapter.

- (712) Here, by postponing His retiring to His abode, the Lord gave all this knowledge to Uddhava. So, who can describe the greatness of the good fortune of this disciple?
- (713) The Lord did not give this teaching to His father, nor to His brother Balibhadra, nor to His son Pradyumna, but He gave it to Uddhava.
- (714) The Lord gave Uddhava such knowledge which was not given to Devaki, Kunti and Yashoda.
- (715) One can say that the same knowledge was given to Arjuna, but it was given hurriedly at the time of war, in order to encourage Arjuna to relieve the burden of the earth.
- (716) In the case of Uddhava, the Lord gave him the highest advice taking his own time, at leisure.
- (717) The son is the heir to the property of the father. Uddhava was thus the rightful claimant of the knowledge which the Lord gave him.
- (718) Arjuna is lucky among Pandavas and Uddhava is lucky among Yadavas. Nobody else in all the three worlds is as fortunate as these two.
- (719) This twenty-eighth chapter is the supreme essence of spiritual wisdom. Just as the Sanyasi who is at the level of Paramatman is the greatest, this chapter is the most important in the whole Bhagawat Purana.
- (720) Just as the Shesha is in the ocean of milk and the Lord Vishnu is lying on that Sheshaserpent, this twenty-eighth chapter is the best in the 11<sup>th</sup> Skandha, which the latter is the most important in Bhagawat Purana, being related to Brahman.
- (721) As the Lord Narayana adds glory to Vaikuntha, this chapter adds glory to this Bhagawat Purana.
- (722) By the grace of God, Uddhava was fortunate to receive such extra-ordinary glory. Luck really runs very quick and very fast. He became the Absolute Brahman by this teaching.
- (723) It is by the blessing of the Lord that Uddhava became Brahman. I am only describing that episode in my Prakrut language.
- (724) If a blind man is given the vision, he can even see the treasure, hidden under the ground. Similarly Swami Janardana has given me the necessary vision and is guiding me to speak about this hidden treasure of wisdom.
- (725) This is possible because Janardana is complete Brahman himself, and I know this fact also only by his kindness. It is foolish to say that he has now become visible.
- (726) His grace has done one more good deed. It removed my pride of I-ness, without allowing me

to be aware of what was happening.

- (727) I, being ignorant did not even know but that image of compassion made me speak about this knowledge about the state of Brahman.
- (728) Though Janardana is very near me, I did not come to know His greatness but he enabled me even to describe it by my mouth.
- (729) Whatever I call as my happiness is nothing but personification of his grace! My mouth talked about His own state of bliss of Atman.
- (730) In short, this poetry appears to have been composed by me, but Janardana is the poet who has continued to speak about this very interesting dialogue of spiritual wisdom.
- (731) The Bhagawat Purana, which is itself story full of the joy of Brahman, was expounded by Him, and this twenty-eighth chapter is the merger of mind and the Reality in each other!
- (732) The commentary on this twenty-eighth chapter is complete Brahman in the form of words. By listening to it by faith, Uddhava was himself one with that Absolute Reality, and earned the highest happiness.
- (733) Though Uddhava was satisfied, he thought that other people who are poor in knowledge would not easily follow what the Lord had told.
- (734) He will, therefore, in the next chapter ask the Lord how others would get this spiritual knowledge and happiness.
- (735) This question will be of the nature of asking how steps can be carved out of steep rock so that all can easily climb the cliff of the Abstract!
- (736) The Lord will tell the way of easy approach to the self-realization in the next chapter. That chapter will afford for the seekers the attainment of Brahman, which is altruism itself.
- (737) The Lord will teach in such a way that the weaker people can go beyond the sea of this worldly life, not by swimming the distance but wading through it as if the water is shallow.
- (738) To take an example, it will be like the construction of a path on the surface of the sea by the Lord Ramchandra, which was done to reach Sita, in Lanka but the monkeys could easily walk on it.
- (739) Similarly, only for the love of His dear disciple Uddhava, the Lord will construct the path to pass to the other shore of this sea of worldly life, but poor, pious ignorant people will also easily walk on it and reach the realization of Brahman.
- (740) By the path of devotion to the Lord Shri Krishna, such ignorant beings like the elephant, passed beyond the sea of this mundane life. The Lord will tell about the same devotion in the next chapter. The listeners are requested to pay full attention.

- (741) As Eknath is surrendered at the feet of his Master, the Guru Janardana, the audience is also charged with spiritual fervor. The seekers will surely be able to reach the other shore of this sea, by listening to the teaching of the Lord Shri Krishna.
- (742) By dropping his identity, Eknath has surrendered himself to Swami Janardana. Now the Lord will tell about the way of devotion which is the easy path to attain self-knowledge.

Here ends the Marathi commentary by Saint Eknath on the 28<sup>th</sup> chapter

of the 11<sup>th</sup> Skandha of the Bhagawata Mahapurana.

Dedicated to Lord Shri Krishna.

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# Chapter 29

Om! Salutations to the Lord Shri Ganesh!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! Victory to you Satguru! You are the ocean of compassion! There is no limit to your grace! You emancipate the Jeevas by making them lose their sense of being separate Jeevas.
- (2) O the reservoir of grace ! O the very kind Satguru! You make people drop their false notion that they are only physical body; you dissolve the attachment of the sense of being a Jeeva, and lift up the Jeevas from the ocean of mundane life!
- (3) When we see how kind you are, we come to know that you kill the Jeeva-consciousness, destroy his separateness, put a zero against the bondages of Name and Form and crush down the caste and family pride of your disciples.
- (4) You uproot the attitude of separating "MINE" and "OTHERS" and thwart the growth of family life and worldly life. How can you be really kind and the nearest relative to us?
- (5) When the Sun rises, all the stars which were visible during night and the little fire flies were twinkling in the darkness, become invisible. Similarly when you meet us, all worlds become invisible!
- (6) When you really meet us and when you give us a glance of grace, the three factors viz, the observer, the observing and the observed become extinct and the whole universe with the three facets viz, the Sattwa, the Rajas and the Tamas is dismissed from our sight!
- (7) Instead of showing those things you give us direct sight of non-dual unitary aloneness of Brahman and when once you meet, then there is no separation between us at all!
- (8) How can he meet, who is not visible to the eyes of flesh and how is it possible that once he meets, there is no separation again?
- (9) This is possible. The child in the womb is not visible to its mother, but are they both not together? Is she not knowing, feeling and experiencing that she is with the child? Similarly we, the seekers are within you at all times, though we do not see you as an outsider!
- (10) The child does not recognize its mother when the child is in the womb, but the mother takes every care to protect it. Similarly, people who are ignorant are in your consciousness, and may not know you but you love them like a mother.
- (11) The child, after its birth, is nurtured by the mother very thoughtfully and your disciples are also taught by you very carefully.

- (12) When the disciples know your greatness, you do not allow the sense of duality which is anyhow false in itself. The Jeeva becomes Paramatman, by forgetting his separate existence as Jeeva.
- (13) Let all this talk he kept aside. One thing is of importance. Unless there is benediction of the Satguru, one will not be able to know anything about spiritual life, however great one may make efforts.
- (14) When the Guru blesses, there is no need to undergo all the rigmarole of penances, fasts, pilgrimages etc., because the disciple experiences that the entire world is full of the Joy of the Eternal Brahman, and the aspirants are satisfied by the bliss of the Atman.
- (15) If the Guru blesses, the seeker himself understands the meaning of Upanishads. Such is the power of the blessings by the Guru!
- (16) It is because of the power and blessing of Guru Janardana that I told the meaning of this eleventh Skandha of Bhagawat in Marathi, up to now.
- (17) It is by his indulgence that my Marathi explanations could find place in this great book, with the self-knowledge properly explained.
- (18) Though the Sanskrit and colloquial Marathi are separate languages, the men of discernment understand the joyful subject of Atman, in both the languages. For example, the colour of the cow may be dark or reddish, the milk is white only.
- (19) Thus, Brahman is the same, though told about in both the languages. My friend Janardana helped me to describe Brahman equally well in both the languages.
- (20) By the grace of the Guru Janardana, I explained the secret, serious and highest devotional maxims simply, from the twenty-eighth chapter.
- (21) I used logical arguments alluding to many similarities to explain the nature of the self and its joy, which is told by the Lord Shri Krishna Himself.
- (22) Brahman is complete, all-one pure and it does not have any place therein, for such things like purpose, inferences, intellect, reasoning, or mind. It is totally impenetrable and in-divisible.
- (23) In it there is no seer, the seeing or the seen, the meditator, the meditating and the object of meditation, actor, acting and action, nor the duality of I and you.
- (24) Argument is lifeless there. Examples ran away afraid of their inadequacy; standards lost their accuracy and thought became emaciated together with the knowledge which it dealt with.
- (25) There is neither speech nor silence, neither form nor void, neither modes nor freedom from modes (Gunas viz, Sattwa, etc)
- (26) This state of Brahman was experienced by Uddhava by the grace of the Lord. This is however

not so easy for ordinary men. How can they also grasp it? How can they also wade through the river of the worldly life?

- (27) Uddhava knew this. In order to make it easy for ordinary man to learn about Brahman, he is going to ask a question to the Lord.
- (28) If the Lord will go to his own abode, who will teach this knowledge to others? They will be deprived of it forever. Who will then teach the truth to others?
- (29) Thus, feeling pity for others, Uddhava will now ask what is the easy way to self-realization.
- (30) Shri Hari will tell in this 29<sup>th</sup> chapter about the easy path of devotion towards Brahman.
- (31) In the next six Sanskrit verses the questions of Uddhava are contained which seek the knowledge about the easy way of faithful devotion, in order to reach self-realisation.

## उद्धव उवाच — सुदुश्वरामिमां मन्ये योगचर्यामनात्मन: ।

#### यथाञ्जसा पुमान् सिद्ध्येत् तन्मे बूह्यञ्जसाच्युत ॥

- Uddhava said For a man who does not have control over his passions, this yoga seems to be very difficult to me. So, please tell me simply and clearly how man can be successful in it with least trouble, O Achyuta! (1)
- (32) Uddhava said- "The state of Brahman told by you (in the last chapter) is difficult to attain. Seekers of lesser capacity will not be able to try it.
- (33) Brahman is not manifest. It is not unmanifest! It is neither evident nor hidden. One cannot say whether it is enformed or not formed. How can the seekers reach it?
- (34) It is neither crude nor subtle. One cannot say if it exists or not. The seer and the act of seeing become non-existent there. How can the seekers approach it?
- (35) If we say that Brahman is what is visible, it being a form having a name, it will be within the field of Maya. If we say that there is nothing like Brahman at all, it will be refusing everything to the seekers.
- (36) It has no shape not it is any void. There is no aim of meditation nor is there anyone to think about it. The knowledge and the object of knowledge are not there. No path, no means, no measures, can try to touch it.
- (37) It is not caught in words; it is not understood by silence. It has no inner side or outer side. What can the seeker do there?

- (38) It is neither in the thought nor outside it. Even learned men cannot define it. How can the seekers know anything definite about it?
- (39) There is no anchorage for fixing the mind, for the seekers. Naturally ordinary people will find this Yoga very difficult to follow.
- (40) So, it seems that people who are not so mentally strong have no entry on this path! It is impossible for them to follow any instructions.
- (41) So, O the ocean of compassion! O Lord! Please tell me an easy method of yoga by which ordinary men can attain the Absolute Brahman.
- (42) You are now about to go to your eternal abode. Please tell me before you leave, what a common man should do so that he will also be liberated.
- (43) Uddhava prostrated before the Lord after this request and said again "Who is there to teach, when you go from here?
- (44) For women and children, it is better to wade through shallow waters instead of swimming in the river. Such way of yoga should, therefore, be useful for the ordinary people.
- (45) Many people have real faith in you but they do not have the necessary exact knowledge in so many words; what is best for them?
- (46) Control of mind and organs in the body is not an easy task for many seekers. Uddhava further observed –

#### प्रायश: पुण्डरीकाक्ष युञ्जन्तो योगिनो मन: । विषीदन्त्यसमाधानान्मनोनिगूहकर्शिता: ॥

- O the Lotus-eyed Lord! Generally people who try to practise yoga, become frustrated when they are suffering by the efforts made by them to control their mind and are not successful in it. (2)
- (47) O the Lotus-eyed Krishna! Please listen. Though the seeker gets tired in observing penances, he cannot bring his mind under control.
- (48) Seekers do breath-control in order to subdue the urges of the mind but the mind runs away by deceiving them.
- (49) Some of them seek isolation, sit in a fixed posture and try to be alert to fix their mind, but it escapes from their vigil very swiftly.
- (50) Determined to harness their mind with force, some yoga students go away to some ravine or cave, but the mind is very subtle and it wanders away very easily.

- (51) Some observe fast and deny themselves food, but their mind hovers around their need for food, the pangs of hunger are intolerable and thus the mind is not peaceful but much agitated.
- (52) Thus, the harder they try to hold their mind together, the faster it becomes turbulent. Thus great thinkers who try to control their mind are exhausted by their own efforts in vain!
- (53) One may hold wind in a bag, one may swallow fire in one moment, one may drink the waters of ocean, but the mind cannot remain steady in the Atman.
- (54) One may fold the sky in multiple folds, one may make a small packet of the mountain Meru, one may cut the throat of zero, but the mind is beyond all efforts to fix it.
- (55) One may gain victory over Death and Time, one may rule all the three worlds, but, O Achyut, unless you help, how can the mind be controlled?
- (56) The mind readily deceives the seekers who observe hard penance, it breaks the vows of those who determine to follow any discipline; and thus the mind is the strongest of all, the most fickle in its power to change and simply destroys the courage of the seekers,
- (57) It usurps Indra of his kingdom of heaven, it puts the Lord Brahma to shame, and it is so naughty that no seeker can boast to control it.
- (58) O Achyut! The seeker may be totally exhausted in his efforts but victory over the mind is an impossible thing. Without Your help nobody can defeat the mind!
- (59) If somehow the mind is subdued, the occult powers take possession of the seeker and they mislead the man!
- (60) The seeker can never control his mind if your grace is not there. If you are pleased, then only the mind forgets its pranks.
- (61) It is therefore, necessary that one should surrender oneself to your feet, in order that they can control their minds.

# अथात आनन्ददुघं पदाम्बुजं हंसा: शूर्येरन्नरविन्दलोचन ।

#### सुर्खं नु विश्वेश्वर योगकर्मभिरत्वन्माययामी विहता न मानिन: ॥

- It is for this very reason that men who are capable of discrimination, definitely resort to your lotus feet which give Supreme bliss, O Lotus eyed Lord! However those, who are proud of their Self-knowledge, and knowledge of rituals do not resort to you, and are handicapped by your Maya. (3)
- (62) O Lotus eyed Lord; You are the spouse of Kamala. Your face is like a lotus. You have given

the knowledge of Brahman to the Lord Brahma who is born out of the Lotus of your navel.

- (63) The man, who is lucky to get the nectar of your feet, enjoys victory over his mind, and does not desire anymore for the worldly enjoyments.
- (64) The sweetness of the nectar of your feet enables your devotee to control his mind. It removes diseases and calamities, and the seeker attains tremendous self-joy.
- (65) Your devotion is the essence of all spiritual efforts including the philosophy of Sankhya, Yoga, etc.
- (66) Only those king Swans, who know the secret of your devotion, and who have ardent love in their heart about you, are really lucky to enjoy the sweet juice of your devotion.
- (67) Your feet give complete self-bliss to those, who are having purity of mind as well as of the body and the speech.
- (68) The four achievements of human-life are full of errors, and they are dangerous because of mistakes.
- (69) Your devotion is not like that. If one worships you with faith and love, no calamities confront that man, but calamities run away from him.
- (70) If at all a fire-fly can meet the Sun at leisure, then only calamities can dare approach your devotees.
- (71) An elephant runs away as soon as he smells from a distance that there is a lion. Similarly, calamities are afraid of your devotion and worship.
- (72) Such devotees escape the chain of births and deaths; why consider other calamities?
- (73) Just as the divine cow gives milk to her calf, your feet give the milk of self-joy to those, who are loyal and devoted to your feet.
- (74) Blessed are your devotees, who drink the sweet water of the lake of your devotion. Your feet are like lotus, which blooms at the sunrise of pure devotion.
- (75) The blue-beetles, who are the men of self-knowledge sit delicately on the open lotus flower of your feet and sip the nectar of self-joy without disturbing the petals.
- (76) The Parama-Hansas (Adepts) are the king-swans who remain near your lotus feet and partake the joy of self eternally.
- (77) The devotees who are of the three categories of (1) Desirous of escape from calamities; (2) Desirous to know the final truth and (3) Desirous of fulfilling the four human achievements, live in the same lake but do not know the nectar of self-joy, and they are living near the stem of that lotus.

- (78) O Lord! You lift up all your devotees and they are not harassed by any difficulties.
- (79) You are pleased with the simple piety and faith of your devotees and your feet bestow upon your devotees all the happiness of divine nature.
- (80) You are the Lord of the Universe and at the same time Universe is your own image! You rule over all the gods including Brahma, once your benevolent palm touches the head of your devotees, the worldly life is not able to touch them.
- (81) Your devotion is all the good deeds, for them. Faith in you is all the Dharma they know; to offer good food to you is all the Yadnyas they perform.
- (82) To remember your name at all times is the Japa they do. To sing songs of praise for you is the trance they experience!
- (83) All the actions of your devotee become your own Nature and the man to whom your benediction touches, is never deluded by the worldly life.
- (84) Thus, through devotion they are made free by you, they enjoy your company and you also become very happy in their happiness.
- (85) No doubt, you make your devotees happy by your blessing, but those who do not worship you suffer due to the mischief of Maya.
- (86) Those who turn away from your feet do not get any happiness even in their dream; their suffering and sorrow go on increasing. The delusion of Maya fools them.
- (87) If no worship is offered to your feet and merely Yadnyas etc are performed, those create bondage for your seekers, because they become proud of their knowledge of the rituals.
- (88) The meaning of the last 5-6 words is that those scholars are definitely proud and far away from devotion.
- (89) They speak "We are men of knowledge, we are wise, were are the pioneers of the path of karma, the rituals, we the knowers of Shrutis are the purest people of all, and our way of life is the highest path of liberation and comforts".
- (90) They say "See! All people are very ignorant. We are not like that. Our decisions and opinions about religious problems must be followed by all the society".
- (91) Thus they themselves think that they are the wise men and this conceit makes them blind to the Reality and being overcome by sullenness, they meet disasters after disasters in their life.
- (92) In short, there is no other dangerous enemy of man except pride. It puts to trouble even the intelligent man.
- (93) Let us not emphasize this bad story of heretics; they are already on the wrong path because they

do not worship You.

- (94) But You give the great blessing of your kindness to those who surrender everything at your feet, because you are the Lord of the whole world and are savior for all.
- (95) Your devotees do not desire the knowledge of Atman or Brahman. All they know is to worship you. But you give them self-knowledge of your own accord.
- (96) O Lord! In the ecstasy of your worship your devotees never get into any trouble. No wonder, they enjoy the inner happiness!
- (97) You serve your devotees who come towards you in their devotion. This is the fact. (Uddhava speaks about this further.

## किं चित्रमच्युत तवैतदशेषबन्धो दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।

## योऽरोचयत् सह मृगै: स्वयमीश्वराणां श्रीमत्किरीटतटपीडितपादपीठ: ॥

- O the brother of all! O Achyuta! What wonder is there that you are one with your faithful devotees who resort to your feet? You are happily playing friendly with animals like monkeys and bears but great gods put their crowns with great respect at your feet! (4)
- (98) O Rhishikesh! There is no wonder that your devotees are not troubled by any calamities, because you become their servant fulfilling their every wish.
- (99) You are so subservient to your dear ones that in order to save Draupadi from very awkward position of not being able to give food to guests, you took one boiled leaf of vegetable from her divine dish and fed Durvasa, the sage and thousands of his disciples!
- (100) When the severe war between the Pandavas and Kouravas was at hand, you became the charioteer of Arjuna and took the helm on the war-front even washing his horses during night time!
- (101) Even Vedas do not realize the glory of your crown, but you put the stick of the horse-whip in that crown for your devotee Arjuna and served his horses!
- (102) You were not ashamed to wash his horses, by holding in your teeth the whips of those horses, by all the four hands!
- (103) You made Ugrasena king of Mathura again by releasing him from the prison of Kansa. You washed the dishes at the grand dinner in Indrapastha in the palace of the king Udhishthira and you attended the cows and calves of Nanda in Vraja.
- (104) This is what you did for kings and great men, but you were so humble in the company of

childhood friends in Gokula that you partook the little morsels of rice and curds, and danced in their group in the forest near river Yamuna.

- (105) You were not particular about the cleanliness when you were eating food taking it from the cowherd boys, even from their mouth!
- (106) Draupadi was protected by you in front of all Kouravas when Duhshasana tried to denude her. You became many clothes and wrapped her body! You danced among Gopis, keeping aside your Divinity!
- (107) When a Gopi was carrying water pot home from the river Yamuna, a thorn pricked her side. You helped her by lightly taking out the thorn.
- (108) You carried the sage Durvasa on your shoulders. You became the security Guard at the palace door of king Bali. You are thus the obedient servant of your devotees.
- (109) You may think that I really believe that you are a cowherd, but no! I know that all the gods and the men respect you very much and they worship you.
- (110) Indra, Moon and Mahendra, the Brahma, the Teacher of gods and the Lord Shiva, all these gods, O Shri Krishna, are your servants.
- (111) Their crowns are surrendered at your feet and when all crowns have friction, there is a sound and sparks. The gods throng together to pay respects to you.
- (112) If Brahma does not obey you, He is punished. Why talk of others?
- (113) The wind blows with all the speed because you allow it. The Sun shines because that is your order to Him.
- (114) By your power the oceans remain within their boundaries and the rain obeys you.
- (115) Death obeys your orders and then only the total dissolution of the world is possible for Him.
- (116) My dear Lord! You would say to me "O Uddhava, I am only a cowboy of the king Nanda, serving the great Ugrasena, and that your praise is not true".
- (117) But I know better than that! It is you who brought back the son of Guru Sandeepana, by whisking him from the clutches of death-god, and you defeated Indra, when He sent torrential rains on Gokula.
- (118) You took the form of cows and their calves as well as the cowboys, and shamed Brahmadeva who had stolen all!
- (119) The Lord Shankara came to fight with you for Banasura, but you defeated him in a very short time.

- (120) The Lord Narayana living in the ocean of milk wanted to meet you who are his own incarnation, and He used the dead son of a Brahmin as a decoy, and kept him with Himself.
- (121) You, who are ever alert to help your devotees, went there with Arjuna in order to search the boy and You met the Lord Narayana there.
- (122) The joy of the meeting of Narayana and Shri Krishna is known only to the saints because You and Narayana became one great arc of Divine light at that time.
- (123) It could not be made out whether Shri Krishna merged into Narayana or vice versa.
- (124) Arjuna was confused and felt that he in vain asked you to search the son of the Brahmin and lost you there! But in the next moment he saw you reclining as Lord Narayana on the big serpent.
- (125) O Lord! You are the savior of your devotees, and you assume various forms in the various incarnations.
- (126) O Hrishikesh! Your greatness was realized by me, only in your present manifestation.
- (127) Your state of glory is unbroken here. Your energy of knowledge is beyond the cover of Maya, and the joy. That is why you are called Achyuta (i.e. never falling down from you Eternal nature)
- (128) You are endless and limitless; you are god of the gods and you are very benevolent to your devotees. Let me repeat some cases where you have blessed even the lowly beings.
- (129) You are difficult to be available even for gods for offering their respects, but in the incarnation of Ram, you made friendship with monkeys and bears.
- (130) Veda waits eagerly and is very alert to listen to your kind words, but you shared your loving thought with the monkeys by speaking kind words in their ears.
- (131) Vedas and scriptures do not understand what is in your mind, but you take the counsel of monkeys and you have followed their advice of strategy to be adapted in war.
- (132) You do not readily accept the oblations offered in the sacrificial fire, but you accepted the wild fruits offered to you by the monkeys and ate them lovingly.
- (133) Thus you protect and love your devotees and you are impartial. You are the Atman of the world.
- (134) You are the inner friend dwelling in everybody's heart. You are the over-soul of all, seated in the heart. You look equally kindly on all animates and inanimates.
- (135) You enliven the inert; you teach wisdom to the ignorant and give joy to all the beings. The world functions by your power!

- (136) Parents love their children but that affection is worldly. You are however, the friend of the soul, living in the heart of all, giving joy from within.
- (137) All worship you; you are the Master protecting the poor and you are able to know the inner aspirations of your devotees!
- (138) O Lord! You are having pity for your devotees. Who will turn away from you and follow people who are rich and proud of their property?

# तं त्वाऽस्विलात्मदयितेश्वरमाश्रितानां सर्वार्थदं स्वकृतविद् विसृजेत को नु ।

## को वा भजेत् किमपि विस्मृतयेऽनु भूत्यै किं वा भवेन्न तव पादरजोजुषां न: ॥

- What man can possibly turn his back on you, the ruler and the beloved, the Atman of the entire universe and who bestows all desired boons upon those who have sought shelter with you, when he knows the good help you have given to your devotees in the past? Who will go in for something other than you, which may give mundane pleasures but later on would lead to forgetting you and your kindness? (5)
- (139) Brahma, Vishnu and Shankara are no doubt Lords but they are within the field of Maya and represent the Rajas, the Sattwa and Tamas qualities, but You are the controller of Maya and you are kind to your devotees and give real happiness to them.
- (140) When we worship you, we get all the four achievements of life and all the five kinds of liberations.
- (141) As you know everything, you know the inner aspirations of your devotees and you give them what they desire.
- (142) You are fond of heart-felt devotion. You are the only one like this. Nobody else has this specialty.
- (143) Thus you are our greatest Master; and the devotee attain greatest happiness. There is nobody like you. You are the Supreme Person and Master of all.
- (144) Though you are the Lord of all Beings, you are specially very kind to your devotees. For example, you saved Pralhad from fire and poisoning.
- (145) You are moved to compassion for your devotees. Dhruva, the small child of the king Uttanapada. was made desireless by you and given the eternally fixed highest state.
- (146) Bibhesshana was the brother of your enemy Ravana, but he surrendered himself to you and you killed Ravana with his sons etc and emancipated all.

- (147) No doubt, for the good of Devas you made king Bali to go the Patala, but by your natural kindness you accepted his request to be the guard at the door of his palace.
- (148) Such is your compassion for your devotees. You know what is in their heart and mind. Who will leave aside such good master like you and go away to serve money-mad Masters?
- (149) The illusive sensations we get through our senses and the transient pleasures are due to the little ray of happiness you give us. You become a bosom friend of your devotees, with all the reservoirs of welfare and happiness!
- (150) Only saints know how great you are! You are completely united with men of self-knowledge and you are their Atman. O Supreme Person, you love your devotees and they love you. Your love is beyond our imagination!
- (151) By their love for you, your devotees are enjoying the blissful state. They are not touched by dualities of the world, nor the birth and death, because of their blissful state.
- (152) Being ecstatic because of your devotion they are so free from desire that they will throw away even the kingdom of the whole world surrounded by oceans.
- (153) Though heavenly pleasures and glories are offered to them, they will not touch them, just as swans neglect muddy pond.
- (154) You make them the very images of happiness, who are merged mentally in your worship, then you make them unattached to the body though they live in the body and they also look upon all with equanimity.
- (155) O Krishna, in this way, you satisfy your devotees and you are always pleased with them. It is not difficult to worship you. Please listen to my submission about this.
- (156) One has not to go to foreign country for your worship. No time is bad for your worship. You are near your devotees day and night, because you are dwelling in their hearts.
- (157) No money is required for your worship, nor hard work is required. One has to put one's mind at your feet. You are pleased with only that gesture!
- (158) You remove the delusion about the apparent objective world. With all the three Gunas, the three factors viz, the knower, the knowing and the object of knowledge are destroyed.
- (159) You are thus a Master whose worship is easy, kind and compassionate about poor and destitute persons. Mad and misguided is he who leaves your worship!
- (160) Even the flickering of eyelids happens by your will and those who leave your worship are the most unfortunate and pitiable persons.
- (161) Your worship is surely very comfortable and those who wish to enjoy the poisonous pleasures of passion, by turning back on you, are really foolish.

- (162) The poison of sense-objects destroys the joy of the Atman and makes man suffer in the chain of births and deaths.
- (163) The gods like Indra and others who give these pleasures or siddhis are very miser in their mind; and those who worship them and such pleasurable objects are really luckless.
- (164) O Lord! By your grace, your devotees are happy in their own state; they are really strong and freely unattached though living in this world.
- (165) Even gods like Indra bow to such devotee kings like Pruthu and Janaka and Riddhis and Siddhis also bow to them.
- (166) These devotees find these occult powers as their servants though these powers cannot be attained even by penance for ages after ages.
- (167) If your mind is concentrated at your feet, without our following other methods of worship, all the occult powers surrender themselves to us.
- (168) You oblige such devotees in many ways and these obligations can be repaid only when the devotees get themselves merged in your feet.
- (169) That merger is like the reflection returned to original object or like the space in the pot in the house, being merged in the outer space.
- (170) If one does not merge into you like this the obligations done by you on us will not be repaid because to forget him who has done everything for you is treachery.

# नैवोपयन्त्यपचितिं कवयस्तवेश ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः ।

#### योऽन्तर्बहिस्तनुभूतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्ति ॥

- O Lord, even enlightened souls cannot get square with you, even through the pan of life of Brahma, and feel overjoyed while recalling your obligations, because they know that it is you who drives away the sin, both by taking incarnation personally or dwelling in everybody's heart, and reveal your true Nature to embodied souls. (6)
- (171) Your obligations cannot be repaid by anybody by merely practising yoga for many long years equal to Lord Brahma's life-span without merging one-self into you.
- (172) It is neither possible for men of worldly knowledge to do so by the virtue of their knowledge.
- (173) You may ask what are these obligations. I say that it is removal of the sin from the lives of your devotees totally, which is your obligation.

- (174) By your being the Atman in each being and by teaching in the capacity of Guru from the outside, you destroy the sins of your devotees which they have committed by the mind or by the body, and you remove even their intentions in that respect.
- (175) In both ways you act as the ocean of compassion, remove the burden of this worldly life and develop their self-confidence.
- (176) The sign of this confidence is that the sense of separate You and I is removed from the mind of the devotee very easily, resulting in loss of the pride of the body and avoidance of the chain of birth and death.
- (177) When that is thus removed, there is naturally the bliss in the lives of your devotees. These are your obligations on your devotees.
- (178) O the image of kindness! You thus bestow upon them the Atmic state equal to your own state and O Lord of the three Worlds! You are respected by all the gods, being the real Master of all!
- (179) These devotees who are thus freed by you from this mundane life, do live later on so long as their destined karma is not ended.
- (180) They are free from their body though they continue to live in the body and they are not the actors though actions are happening in their wake. How can they repay your such a great debt on them?
- (181) How can they do so? Because the very mind is called wind because of you; the intellect is sure because of you and the provocation to organs is also because of you.
- (182) Even the eyes are opened and closed by your power. These are all your real obligations on them. Men can never be able to repay these.
- (183) Whatever effort is done, it is only successful if you wish. So, one cannot be free from all your debt.
- (184) By thus obliging many great persons you have lifted them up; but please tell me some simple way by which simple souls can go beyond this ocean of life.
- (185) O the image of kindness! O Shri Krishna, please tell us such easy means by which simple aspirants can reach their own Atmic state!
- (186) O Dark God! O Supreme Person! What is to be done by simple minded souls to attain freedom, when you will be gone from this Earth to Vaikuntha?
- (187) Thus requesting the Lord to tell the easiest way to liberation Uddhava prostrated before Him and held His feet caressingly by his both hands.
- (188) What Uddhava wanted was the way of emancipation for one and all and not merely for a

selected few. The Lord was pleased by this request.

- (189) Sage Shuka, while narrating this story to the King Parakshit, himself was very joyous and said, "O King! Please listen with attention.
- (190) By this request for liberation for all the people in the world which Uddhava implied, the Lord, who is the ocean of kindness was very happy.
- (191) Now He will tell the basic seed of attainment of Reality in the easiest way.
- (192) Really it must be said again that Uddhava's request was not for himself but for poor people and all the three worlds.
- (193) This is truly a pathway for all to go to the other shore of this ocean, which will be useful for all, though the Lord would be leaving this Earth.
- (194) Nay! By this request Uddhava has provided a water tap on the road of spiritual life for all by which they can attain Brahman easily.
- (195) This question of Uddhava pleased the sage Shuka also and he is going to tell Parikshit the story further.

# श्रीशुक उवाच - इत्युद्धवेनात्यनुरक्तचेतसा पृष्टो जगत्क्रीडनक: स्वशक्तिभि: ।

#### गृहीतमूर्तितूय ईश्वरेश्वरो जगाद सप्रेम-मनोहरस्मित: ॥

- Thus called upon humbly by the deeply loving Uddhava, the Lord who plays the divine game of the world, with all his Powers having a hold on all the three actions of Creation. Protection and Dissolution and who is the God of all gods, declared thus with his face lighted with an attractive smile -(7)
- (196) The Lord is the crown-jewel of men of Self-knowledge. He is the jewel in the crown of all the bachelors of the world. He is the leader of all the Yogis and is saluted by Siddhis.
- (197) The sage Shuka is the main reservoir of self-wisdom of the Reality. He is the ocean of understanding of the Self. He is the ocean of milk of divine compassion for all the beings. He is now speaking about self-knowledge.
- (198) He said O Parakshit, in the family of Kauravas and Pandavas your fame and devotion is well-known. You are the founder of religion in all the three worlds! O Fortunate King! Please listen further –
- (199) This apparently wonderful world is a plaything of this Lord and He Himself becomes the toys, but keeping himself aloof, he makes everyone act.

- (200) This strong world is the playground of this Lord, by whose power all the Beings function and by his power only, the world is as it is .
- (201) This Lord Shri Krishna, who plays by Himself, taking the form of this world, who is the god of the gods, and by whose existence all the three facets of Maya are manifest.
- (202) The three gods viz Brahma, Vishnu and Mahesh who represent the three functions of creation, maintenance and destruction also obey Him.
- (203) This Lord was requested by Uddhava with humility and love, by which the Lord was glad.
- (204) Earlier many people had begged of the Lord for boons but those were for personal benefit, but the question asked by Uddhava was for the upliftment of the entire world.
- (205) Pleased by the question of Uddhava, the Lord will now tell the easiest way to reach the state of Brahman.
- (206) Please consider that Uddhava has asked for easiest path for liberation and the Lord is telling the way to reach the Reality by easy means for very simple innocent people.
- (207) If the travelers on the path of knowledge would jump to know this, they will also attain the Absolute Reality by listening to the answer.
- (208) Uddhava was anxious to emancipate even those people who put the fetters of attraction, fascination and possessiveness around themselves and are bound in the jail of Pride!
- (209) Fortunate is Uddhava who put before the Lord, this question for the welfare of the world. The Lord began to talk in a very happy mood.
- (210) The question of general emancipation for all was not easy, and that made
- (211) the Lord very eager to reply. He smiled and his face which is already the most beautiful looked exquisitely attractive. He said seriously –

#### भ्रीभगवानुवाच — हन्त ते कथयिष्यामि मम धर्मान् सुमङ्गलान् ।

#### याञ्छ्रद्धयाऽऽचरन् मत्यों मृत्युं जयति दुर्जयम् ॥

- The Lord said Lo! I shall tell you the code of conduct for my devotion, following which, the man who is normally mortal, defeats death which is really a difficult task. (8)
- (212) The Lord is the peeled essence of Omkar. He is the dear friend of knowledge, and He is the miracle of Energy. He is beyond the subtlest speech.

- (213) The Lord spoke in re-echoing tone in a happy mood O Uddhava, blessed is your speech. I am happy to listen to your question.
- (214) Only my worship with devotion is the way to liberation for ordinary man of average intellect. I am always partial to such a devotion.
- (215) I obey all orders of my devotees who are one-pointed towards me. I do not discriminate between the castes, the sub-castes, the status in personal life or society.
- (216) I shall tell you the Bhagawata way of life in which my worship is possible at its best quality, and by that worship the stigma of committing any action or blemish for not doing any action, and also the chain of birth and death –all bondages, are removed.
- (217) If these courses of actions are followed, the vicious clutches of worldly life are removed miraculously and then the seekers become naturally happy and prosperous.
- (218) If one praises these courses of action, the blame of untruth is washed away and if one hears about these, sexual and other desires are destroyed.
- (219) All my instructions in these codes of conduct are very sacred. They burn the sins and drawback in the Kali Age completely. My worship is the most sacred and the most auspicious of all good deeds.
- (220) If these actions and behaviour is followed faithfully, the seeker develops love for Me, thus delusion about this world is removed, and birth-death chain is destroyed.
- (221) The death which does not spare the God Brahma and the God Shiva, is very difficult to be defeated. The gods and demons are all afraid of it.
- (222) My devotees uproot the teeth of that death and destroy the fear about it, and live happily in the bliss of unity with Me.
- (223) I shall tell you if you want, the kind of devotion to me which avoids the death.
- (224) O Uddhava, you are my dear friend and therefore, I will describe for you the power of my worship in its totality.
- (225) A brave warrior remains alive though he sustains many wounds in a battle, but if he receives one fatal blow, he immediately dies.
- (226) Similarly, a man may make all kinds of efforts on the spiritual path, he cannot avoid birth and death, but even a little of loving devotion of Me, destroys the birth and death.
- (227) [Eknath says ] The Lord Shri Krishna was the great cloud. He gave rain of self bliss for Uddhava who was like the bird Chataka, but by that knowledge all the world became happy.
- (228) Water in the lakes looks very clear after the rainy season is over. This 29<sup>th</sup> chapter contains

waves of blessings because devotion is its subject

(229) Thus when the end of the 11<sup>th</sup> skandha of Bhagawata Purana is near, The Lord is giving Uddhava the knowledge about the best way of His devotion.

#### कुर्यात् सर्वाणि कर्माणि मदर्थं शनकै: स्मरन् । मय्यर्पितमनश्वित्तो मद्धर्माऽऽत्ममनोरति: ॥

- Having his mind lovingly concentrated in Atman and having all his thoughts surrendered at my feet, the devotee should do all the actions for Me, carefully remembering Me all the time. (9)
- (230) All actions should be according to the position of the devotee in the country, in the society, in his family and tradition.
- (231) Action within this framework which is done as an offering to ME is called the general karma surrendered to Me and when action is performed with the concept that I am permeating in and out of every action it is the Main karma surrendered to Me.
- (232) I illuminate all actions. The function takes place and appears because of my power. When this understanding is there in all the karma, it is karma naturally surrendered to Me.
- (233) To act with the realization that I am the beginning of Karma, I am the doer of Karma, I am the giver of the result and success of Karma and the enjoyer of the fruits of Karma is really the best way of offering Karma to Me.
- (234) But this is not immediately possible to attain. So, gradual efforts are necessary to come to this state of the mind. When tenaciously this is followed, the mind slowly becomes merged in Me, i.e. the Self.
- (235) When the mind will be averse to keep up this concentration, one should remember my name, which will again turn the mind towards me.
- (236) When this is practised regularly the mind starts liking that meditation on the Self, Me, the Atman, the intellect gets merged in Me and pride about the body is dropped.
- (237) The mind has no other place to stay except Me. When this happens it means that the devotee has surrendered himself to me.
- (238) Only then one can say that he really loves to worship Me, and by such total devotion he becomes pure in the right sense.
- (239) You may say that the mind which is tethered to pole of attachment of objects can never be concentrated towards devotion. I shall now tell you what you should do in that respect.

# देशान् पुण्यान्संभ्रयेत मद्भक्तैः साधुभिः भ्रितान् । देवासुरमनुष्येषु मद्भक्ताचरितानि च ॥

- Then the man should live in a place where my devotees stay and saints stay, and should study the life-stories of my devotees who are gods, men and demons. (10)
- (240) Where should such an aspirant reside? Kururshetra, Ayodhya, the banks of Ganga and Yamuna rivers and the mountain Arbuda.
- (241) The village Kalapa, the village Nandi, the Monastery at Badarika, Panchavati, the place where the god Shri Rama lived and the banks of Godavari river are all sacred places to live.
- (242) Dandaka forest in which Shri Rama travelled is also auspicious to live as also the places like Mathura, Gokula, Vrindavana and Brahmagiri are sacred.
- (243) Pandharpur is called Dwarka of the south and it is also very sacred. There is temple of Vitthala there and devotees throng there and loudly utter the name of Panduranga!
- (244) Kashi (Varanasi) removes the sins of men totally. That place is very good for spirants to concentrate their minds on God.
- (245) For aspirants the area through which sacred rivers flow is very helpful. They are such as Ganga, Yamuna, Saraswati, Sabarmati, Vaitarni.
- (246) Gandaki, Narmada, Tapi, Godavari, Bheema, Krishna, Venya, Tungabhadra, Gomati and the place called Shri Shaila in the south.
- (247) Both the banks of Kaveri river, and the place called Chidambaram, the river Prateechi, which purifies those who bathe in it.
- (248) The rivers Krutamala, Payaswini, and Tamraparni, the area of Naimisha forest are auspicious for the seekers to reside for progress towards concentration of mind in Me.
- (249) Further, the town where my pious devotees reside is very sacred.
- (250) The place where my devotees and saints reside becomes sacred by their vicinity.
- (251) The place where the breeze touching the body of my devotees blows about, become a benevolent influence for the seekers and they also become purified.
- (252) The wild trees also give out fragrance if they are near sandalwood tree, and their wood is also used in the worship of gods and Brahmins. Similarly company of saints makes the aspirant pure, if they live in their vicinity.

- (253) The dry wood made fragrant by the vicinity of sandalwood becomes valuable and rich and religious people like it. It is used as paste for worship of Hari and Hara!
- (254) This good company is available only for the fortunate seekers which purifies their mind and consciousness. This is a proved fact.
- (255) Only those whose heart has one pointed love for Me, should be called my devotee and only they are the saints.
- (256) The devotees are respected by gods, human beings as well as demons. The seekers should have conviction about this.
- (257) The seekers should with proper efforts follow the way of devotion of such great devotees like Narada. Pralhada, Ambreesha, etc.

#### पृथक् सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् । कारयेद् गीतनृत्याद्यैर्महाराजविभूतिभि: ॥

- To please Me, certain auspicious days, certain sessions of devotional activities or days of pilgrimage and ceremonies, should be observed and dances, songs etc of respectable persons should be arranged for in that celebration. (11)
- (258) To infuse devotion and enthusiasm towards spiritual efforts people should arrange for annual pilgrimages. The worship of the Lord Shri Krishna on special days should include all the signs of the god, His flag, Umbrella, etc and pure royal offerings.
- (259) Such pure and royal articles should be offered to God, and one should have eagerness about worship all the time.
- (260) A grand procession of the image of God should be started, on horseback, or on the back of elephant or an eagle or on a Palkhi etc. The chariot with the image of God should be taken around in the streets of the town.
- (261) Many beat instruments and blow pipes and string instruments should be played upon in the procession creating a great rhythmic sound very loud and inspiring.
- (262) Singing, dancing, reciting ballads, Keertan programmes, many group games should be arranged in front of the image of the God.
- (263) Mimicries, songs, describing the virtues and adventures of the God in various incarnations may be sung. Devotees should talk with god as if he is replying to them.
- (264) The groups partaking of the favourite food of the god, viz curds and flakes mixture should be arranged. The divine dance of Raas should be enacted. Roles of the boys of Gokul who were friends of Lord Krishna should be enacted and dramas should be performed.

- (265) Games of various kinds should be played, bouts of wrestling should be performed, with giving blows, slaps, or boxing hits to each other.
- (266) Fights should be arranged and one who wins should be honoured.
- (267) A fake fighting with the Royal elephant Kuwalayaapeeda should be done, an act imitating the pulling of his long tooth should be performed and the fighter should show how the Lord Shri Krishna walked with dignity in the wrestling arena with the elephant's tooth held on his shoulder!
- (268) The greatness and glory of the God should be sung and he should be
- (269) praised. Great festivals should be held in this way. This should be done by one's own capacity or by collecting money and men.
- (270) When my worship is done with such loyalty and faith, a man begins to enjoy everything, about devotion and he naturally falls in love with Shri Hari.
- (271) Then I am pleased with my devotees and he develops my devotion in his totality of awareness, the inner worship or the essence of devotion.
- (272) [Now the Lord is going to tell Uddhava the signs of such inner devotees or His bosom friends, in the next verse]

# मामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षेतात्मनि चात्मानं यथा खममलाशय: ॥

- The devotee should see me by his mind as dwelling in and out hidden and revealed in every Being, and should see himself in himself, like the reflection of sky in a lake of clear water. (12)
- (273) When one worships me with faith, the mind becomes very clear and pure and by the grace of Guru, my devotees attain the joyful state of Atman.
- (274) When he sees that I am dwelling in every creature he also realizes that even outside of every creature also, I am living.
- (275) Beyond this visible world and also beyond the vaster invisible world, I am beyond measure, but also in and out of every creature I am existing. Then my devotee also becomes like me and becomes merged in Me.
- (276) My devotee's consciousness also becomes as vast and as divine as mine and, therefore whatever or whomsoever he looks at, is to him, another manifestation of myself only.
- (277) As space is in a pot as well as outside the pot, so am I, as energy fully inside and around all forms and creatures in the world as Atman.

(278) To hold a convincing belief that everything and everybody is God, is the real devotion and my worship. (This is being further explained by Lord Shri Krishna in the next verse)

### इति सर्वाणि भूतानि मद्भावेन महाद्युते । सभाजयन् मन्यमानो ज्ञानं केवलमाभ्रित: ॥

- O the brilliant Uddhava, having attained the knowledge of one Reality, the devotee worships Me in every Being and all Beings. (13)
- (279) O Uddhava, your luck is beyond comparison. You are now a treasure of knowledge. You are a lamp of knowledge showing clearly the Brahman, the one reality. You are seeing Me as energy inside every Being and also around it.
- (280) Just like you, when a devotee looks at all creatures with the same respect, Myself sewn in everybody being experienced by him –
- (281) Sees different forms and different names, different situations doing different actions, and looks at the whole world but there is no difference in his attitude, but only the same respect for all.
- (282) Though he sees various Beings, his equal awareness is not affected and has the same attitude towards all and is really happy in my devotion.
- (283) When My Supreme devotion is in the life of such a devotee, I obey his every wish and fulfill it because he worships Me through all the creatures!
- (284) You may take objection to my talk as compared to dictates of Vedas and say My Lord, your orders contained in the Vedas must be obeyed on one hand, which instruct us to worship the Brahmins and to discard the demons and chadalas who are very much degraded in Vedas.
- (285) It says that one should not even look at the face of those who have not followed the action ordained by Veda. This condition has been imposed upon people by You only through Your Vedas.
- (286) Compared to that, how can one worship you by respecting and honouring every creature?" If you say so, please listen to the speciality and greatness of my faithful worship.
- (287) The lamp is useful only at night. When the sun rises the light of the lamp becomes superfluous.
- (288) Similarly when there is no knowledge of the self and men are ignorant of higher consciousness etc the instruction in the Vedas are relevant and valid, but when a devotee realizes his unity with Me in his worship, then Vedas become his servants.
- (289) What of Vedas? Even I salute with respect such a devotee.

- (290) I become a servant of such a devotee and live in his house, when he is united with my consciousness. As I am responsible for his well-being and his worldly life, I maintain him very carefully.
- (291) Loving devotion with this sense of oneness with Me is so great that self-knowledge respectfully touches his feet. There, all are respected and nobody is insulted. Their mind does not lose its calmness in any uncomfortable circumstances.

# ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अक्रूरे क्रूरके चैव समहक् पण्डितो मत: ॥

- He who has a calm and undisturbed mind, in respect of all, is called really wise. They may be Brahmin, robber, trickster, lowliest men, and he is a man who respects Brahmins, even the Sun and the fire-fly, a softhearted man or a cruel man. (14)
- (292) The devotee respects the Brahmins who are worthy of worship by all
- (293) and whose feet the God Hari bows to, and the lowliest Chandal, with equality.
- (294) If an image of Lord Vishnu and an image of dog are both made of gold, the value to the goldsmith for both is that of gold only though ordinary men will not say that dog is equal to Lord Vishnu. Similarly, from the state of Atman, all are equal, nothing is worthy or worthless.
- (295) A Pulkasa (low-caste man) and a Brahmin are different by castes, but from life-energy point of view, both are equal.
- (296) The devotee looks with equanimity upon the robber who robs the money from the Brahmin and the one who does many good deeds to help the said Brahmin, because he sees Me in them.
- (297) The left-hand is used to clean the anus, the right hand is used to eat, but for a man, both of his hands are his own and equally important.
- (298) Similarly a man who robs a Brahmin and a man who gives all types of help to a Brahmin are quite different, but both are equal in Atman.
- (299) There is difference between the fire-fly and the Sun, in the brilliance of their light, but in the state of Atman, both are equal.
- (300) The wild fire in the forest and a small lamp has difference in the size of the fire and heat, but the basic quality of fire in both is the same. Similarly in Atman there is Unity of everything.
- (301) Camphor burns silently but if mustard seeds are thrown in it, there is created a sound of

burning mustard. So, Sattwa is like the silent fire and Tamas is the mustard seeds. Sattwa creates peace but Tamas creates anger.

- (302) A man of Sattwik nature is peaceful but a cruel man of Tamas quality is disturbed by anger. This difference is because of those qualities, but to my devotee both the persons are inwardly the same.
- (303) A man helps somebody and saves His life in calamity while some other cruel person kills the man who has saved his life.
- (304) In the difference between merit and sin, my devotee does not react differently but his mind is in peaceful state in the Atman.
- (305) A tree gives its fruit to everybody irrespective of who waters it and nurtures it or who comes to eat it. Similarly my devotee looks upon all with the same kind of equanimity.
- (306) There may be a coloured Dhoti of a Brahmin or a dirty shirt of a drunkard, in both the clothes thread is thread only. Similarly a fly and the god Brahma are equal from Atmic point of view.
- (307) For my devotees, between the fly and the Lord Brahma, this is the state of the fourth devotion. There is never any disturbance.
- (308) If any disturbance tries to make things difficult for my devotee, he sees that disturbance as God only. Thus the difficulty becomes a boon for my devotees.
- (309) For my devotees the God and the stone are equal. This is the main sign of devotion which is of the fourth type.
- (310) He is my dear devotee, who sees every being as God, while he is doing any work performing religious ceremonies, doing his duties according to his caste or performing ordinary duties.
- (311) The real devotion implies the equality of attitude for all beings, and that is the real knowledge. The men of wisdom say that this is the satisfaction and bliss of the self.
- (312) Not only the men of wisdom say so, but I am also of the same opinion. I respect that devotee, and liberation is totally obedient to him.
- (313) When the devotee is completely understanding that Atmaram is permeating everything, he becomes the best devotee, and such devotees, being united with me are the real men of wisdom.
- (314) This is the principal means for attaining unity with Me, and other means like Yoga, sacrifice, acquisition of knowledge or intentional study of meditation are secondary.

# नरेष्वभीक्ष्णं मद्भावं पुंसे भावयतोऽचिरात् । स्पर्धासूयातिरस्कारा: साहङ्कारा वियन्ति हि ||

- When a man feels my existence in everybody, his sense of competition, jealously, snobbishness, pride, sullenness all very soon disappear. (15)
- (315) The devotee is equally kind to a good man of knowledge or a naturally rogue or a man committing bad deeds.
- (316) Why is the Lord using the word Nareshu (men)? When equanimity should be for all the animate and inanimate things?
- (317) This is because in human beings the good and the bad qualities are easily seen, and it is expected that we should realize the Brahman, which is the Reality of the inner soul of men.
- (318) Among all the eighty-four lakhs of the categories of beings, all except one are free of the sense of merit or sin.
- (319) And that one is human birth, and one who does not look for blemishes or vices of other men is the real devotee, in the opinion of the Lord Shri Krishna.
- (320) Fortunate is the man, who sees the existence of Brahman in all human beings. He is the ruler of four liberations and he is clear of consciousness without any shadow of doubt.
- (321) When this state is attained, the pride of physical body leaves him immediately.
- (322) When that pride goes away, the sense of competition, jealously and sullenness also leave him immediately.
- (323) To be attached to the body as "Mine " is pride and to compare oneself with another and try to defeat him in knowledge etc is competition.
- (324) Jealousy is to find fault in another person, who is superior to oneself, and to neglect his virtues also.
- (325) When a man harasses other seekers and insults them using bad words, that is called sullenness.
- (326) All such vices run away from the man, who sees God in a every being.
- (327) It is possible in the human body only to follow this way of seeking by worshipping me equally in all beings, and thus the Reality is attained.
- (328) One should drop the sense of possession, the desire for greatness and fear of public opinion.

Then only one can reach unity with Brahman.

- (329) One should drop the pride of the body, should not be after publicity and self-importance and fame from the public, desire for being worshipped or honoured by others. Then only the seeker may be worthy of unity with the Brahman.
- (330) These ways though nearest to human mind, and do not involve any hard work, cannot be successfully followed by many seekers because they have tremendous desire for public recognition for their penance.
- (331) One must drop his conceit about his caste, and about his knowledge, and must be humble even to a speck of dust. Then only unity with Brahman is possible.
- (332) The Lord is now telling the secret that the aspiration for this state can be fulfilled only if desire for honor, and being a celebrity in public is totally wiped out, from the mind of the seeker.

# विसृज्य स्मयमानान् स्वान् दशं व्रीडां च दैहिकीम् ।

#### प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम् ॥

- By disregarding one's wondering kith and kin and all friends etc as also the modesty and sense of shame about one's own body, one should fall like a log, while offering salutations even to horses, chandals, bulls and donkeys. (16)
- (333) If one is shy about one's relatives he should do so while he is away from them alone in some other town.
- (334) If one is afraid of public opinion, he should remove that fear and he should bow many times to all, even he should dance in religious ecstasy in front of his relatives, otherwise, his devotion will not be complete.
- (335) When one sees his father-in-law, mother-in-law, son-in-law, friends, well-wishers, one becomes shy about dancing.
- (336) But this should be tided over and even in front of these relatives one should dance and utter the name of God loudly, and bow before even donkeys, bulls, and dogs!
- (337) In that bowing one should prostrate on the ground.
- (338) Let there be Brahmins of self-knowledge or low caste man, one should have the same respect for all while salutations are offered in this way.
- (339) With the same faith that all are manifestations of God, one should bow before a cow, an ass

or a bear.

- (340) In order to achieve this total humility one should wipe out or uproot the fear of public opinion, and even a fly, and ant etc should be so respected.
- (341) If we bow to the dust of the feet of cow or even the donkey, our aura becomes more brilliant with thoughts of devotion to God. So, leaving aside the ettiquette, one should bow before every creature.
- (342) Leave out all doubt and awkward feeling, throw out social prestige, hold the image of the God in every being and prostrate before him or her.
- (343) The Lord is telling the scope and limit of this observance in the next verse.

# यावत् सर्वेषु भूतेषु मद्भावो नोपजायते । तावदेवमुपासीत वाङ्गन: कायवृत्तिभि: ॥

- This type of worship should be done until one develops the real feeling that I, the God Almighty is dwelling in every thing. (17)
- (344) Whoso-ever comes within the field which we see, should be looked upon as if he is God.
- (345) Whatever we actually see by our eyes or whatever we conceive or imagine by our mind's eye, should be easily and naturally felt to be the abstract life-spirit i.e. God.
- (346) Whatever as thought about by mind, or whatever be beyond our idea, should be felt as our own manifestation as Atman.
- (347) The work done by physical body, Vedic or social activities which are performed should, together with all the transactions which are taking place should definitely be felt as Me, the Lord functioning in that way.
- (348) Whatever comfort or happiness we enjoy in our waking state, dream or sleep, should all be realized as a manifestation of God, the Lord Shri Krishna.
- (349) Whatever happens in the body should be without doubt realized as actions of one Almighty God.
- (350) So, as long as such conviction is not complete in our mind, such prostrations to all the creatures should be continued and this is the kind of worship we do for our own final welfare.
- (351) Even if many other methods of penance are followed, and this way is not followed, no direct experience is possible to the seekers, even after ages!
- (352) Knowing this, you should worship me with the feeling that in everybody I am dwelling. This

is my Teaching. You should understand this properly.

- (353) Logical argument and lengthy talk should be avoided. If in your heart there is a feeling of oneness with all, through the all-pervading Me, then only it is easy to reach me!
- (354) O Uddhava, you asked what is the easy way to reach me, and I have given you this answer, to look for Me, in all Beings.
- (355) This is the true path to the Brahman. This is the secret of My heart. Thus my worship is the easiest way.
- (356) By this all-enveloping devotion the man is able to gain knowledge more easily and my devotion is also having no impediments and man becomes united with Me easily.
- (357) The awareness that God is in everything is the final state and then the worship in dual state of a devotee and the God ceases itself.

### सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया । परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशय: ॥

- By his yearning for attaining Atman, the devotee sees everything as a Brahman, and then he shall cease to do anything, thus being convinced of the Unity without any doubt. (18)
- (358) For those who by their body mind and speech worship Me as existing everywhere, become fully convinced of this fact.
- (359) Then he does not actually say "I look everything as God" but keeps quiet about this experience because to say anything about it implies the speaker-and object as duality which is not in fact existing in his mind.
- (360) Then as little particles of ghee merge into one liquid state after heating the ghee, the mind of the seeker goes into the vast existence of Brahman. This is the final state.
- (361) Then even the distinct awareness of the unity of Brahman also disappears. The sense of You and I disappears. Brahman is at is!
- (362) Here there is no scope for action with any purpose, speech, examples to explain a theory, Vedas and Shastras with their interpretation; the difference as the god and the devotee also disappears. Only non-dual homogenous Brahman remains.
- (363) When the illusion of serpent on the rope is cleared, the rope remains as the rope, and though in our mind the illusive serpent appears to be true the rope is there in its original form.
- (364) Similarly when the illusive world with its cause i.e. ignorance is gone, the complete Brahman only remains and even though we see the world by our eyes the complete Brahman

as the real existence remains undisturbed.

- (365) So, dear Uddhava, when the seeker holds in his heart the generality of Brahman in everything, he gains the state of Brahman, where seeing also does not remain.
- (366) For attaining this state, one has to give up the critical outlook to find faults or merits, in others, and see God in all beings.
- (367) There is no other way. This is the only way. I am sure about this.

# अयं हि सर्वकल्पानां सध्रीचीनो मतो मम । मद्भाव: सर्वभूतेषु मनोवावकायवृत्तिभि: ॥

- In my opinion I should be considered as the very essence of all beings and by mind, speech and action, one should have this feeling that I am dwelling in all. (19)
- (368) Again I say that the only secret treasure of devotion with me is that the devotee should see me in everything, and though crores of worlds are created by me, I remain the non-doer!
- (369) To see Me in everything in the world is a very beautiful devotion and it is the means to emancipate crores of people in crores of worlds
- (370) This is the devotion which I taught to Brahma when at the beginning of the Kalpa He was manifest from the Lotus coming out of my navel.
- (371) Though one observes fasts, performs sacrifices, puts oblations in fire, gives money in charity, does yoga and meditations, or learns the meaning of Vedas, these cannot be equal to this kind of my totally absorbing worship.
- (372) Though the seekers may follow any number of penances, they will not be able to have love for Me unless they meet my real devotee and live in his company.
- (373) The seekers can be blessed with devotion for Me only through living with my faithful devotees. O Uddhava, know this feet definitely that seekers can reach me only with the realization of their unity with Me in their worship.
- (374) Please listen to the sign when devotion to me is done by looking for Me dwelling in all beings. Though you see that various persons or animals have variety of behaviour and mental set up, you should see Total Reality manifesting in all of them.
- (375) To have the concept that Brahman is alone shining in evil persons, rascals, robbers, cruel devilish bad elements etc and it is pure, is the psychological unity and devotion to Me.
- (376) God should be realized to be fully occupying every creature and when this is the attitude, this devotee never speaks any word that may hurt them.

- (377) When one does not find faults with others or speak against them, even at the stake of one's life that is my worship on the speech level.
- (378) When a devotee acts only to help others or oblige others and evn though he is insulted he does not lift his hand to retaliate.
- (379) When a devotee endures his personal injustice but obliges others in every way then that is my worship by physical body.
- (380) So, by body, speech and mind one should worship me in all the beings, which is considered my best worship by man of wisdom.
- (381) This is the easitest way to realisation of Brahman. O Uddhava, I swear by the name of My mother Devaki that this is my firm opinion.
- (382) This way of worship is very pure in which there is no place for calamities or difficulties. Please consider further what I say.

### न ह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाण्वपि । मया व्यवसित: सम्यङ्निर्गुणत्वादनाशिष: ||

- O Uddhava, My dear! In following of this path which is laid down rightly, there is no fear of destruction, because it is beyond the three Gunas and I have advised it. (20)
- (383) Manu and other sages who are masters of wisdom have given many paths of seeking the Brahman, but to have a feeling of God in every being is the highest way of my worship.
- (384) From the very beginning the devotee has no fear of any impediment. This is its special advantage.
- (385) As this way of worship begins at the level which is beyond the three Gunas, no difficulty can rise in the path of the seeker.
- (386) Just as serpents are helpless when the eagle swiftly stoops and catches them in its claws, so, calamities die when my devotee worships Me in this way.
- (387) Calamity cannot come face to face before my Name! How can it dare to trouble my devotee!
- (388) So powerful is this devotion, dear Uddhava! You are very fortunate to receive from Me this secret of my devotion!
- (389) When this devotee is really not desiring anything for himself, how can anything become an impediment in his path? The devotee easily becomes one with the Brahman!

(390) The action done by the devotee may be with some purpose or it may be without any purpose, if he offers all his action to Me, then that becomes the highest form or way of my worship.

# यो यो मयि परे धर्म: कल्प्यते निष्फलाय चेत् । तदायासो निर्ग्थ: स्याद् भयादेरिव सत्तम ॥

Meaning of the verse:

- Whatever worldly activity though fruitless, such as running away through fear or crying due to pain, etc is dedicated in a disinterested sprit to Me the Supreme is exalted to the level of righteousness. It becomes pure. (21)
- (391) Suppose you exert much for worldly purpose and it turns out to be fruitless. If however it is surrendered to Brahman, it becomes an act of devotion to Me.
- (392) Even if one plays games in Holi etc festivals that play should be surrendered to Me. That also becomes an act of devotion to Me.
- (393) Suppose one runs away to a forest being afraid of some robber and by luck one comes upon a hidden treasure just near him! Useless and unreasonable actions also, become good offering to Me if the man surrenders them to Me.
- (394) Rotten food or other articles are thrown away, but if those things are offered to Me, with faithful mind, it becomes an act of devotion to Me.
- (395) Bitter gourd porridge is not fit to be eaten even by a donkey or a swine! If that is offered to Me, it becomes an offering to Brahman.
- (396) There may be something which is lost and cannot be found, or there may be something worn out due to time. If that is surrendered to Me, it becomes an act of devotional offering.
- (397) So, the most essential thing is to offer every action to the Lord Krishna. This is called Sadbuddhi or the truly good intellect.

### एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् । यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥

- Here lies the wisdom of the wise, the cleverness of the clever, consists in this alone that one attains in this very life to Me the only immortal and real substance through this unreal and mortal body. (22)
- (398) The Lord said There are people who are immorally attached to the objects of the senses, but they utter the mere words "I surrender this to Brahman". These people are deceived and

misled in many ways.

- (399) Some are talented but they use their talent in how to get the mundane pleasures. They are deceived by their attachment to their body as "my body".
- (400) Some are very clever. They have great Mastery over Vedas and scriptures but they are deceived by their pride about their knowledge.
- (401) Some are intelligent in the study of Yoga and they practise breath-control, enter into the castle of Yoga and there fall a prey to occult powers.
- (402) Some profess that rituals and other actions performed in ceremonies etc are all important. They give great importance to that, but the code of conduct and the complicated rules of what to do and what not to do, binds them and they are confined and drowned in those rituals only.
- (403) There is no count of how many seekers are misled in the various systems of observance. Devotion to ME is however not at all complicated like these methods. But only really faithful and fortunate get that path of devotion.
- (404) When the devotee sees Me in every being, I myself become his thinking and thought, and that is the greatest wise intelligence which surrenders every action to Brahman.
- (405) This is the best way in which they worship Me and surrender everything to Brahman and by this way, they themselves become Brahman.
- (406) This should be the wisdom of the wise, because their body which is an unreal thing is used by them for worship of Me and realize the Eternal True Brahman by being Truth themselves.
- (407) Maya is itself unreal and the body within this Maya is further illusion but see! By offering the action done by that body they become Brahman.
- (408) This is like getting heaps of precious grains by giving the chafe, in exchange.
- (409) Or, it is like giving a broken glass piece and to get the jewel called Chintamani or to give a brick and get auspicious right-sided conch.
- (410) So, actions done by this unreal body by which the Jeeva falls in bondage in the normal life, gets release from bondage by surrendering this action to Brahman.
- (411) Through perishable body, imperishable Brahman is attained. This is the speciality of this devotion and really intelligent people know this.
- (412) [Thus the Lord told the purest way of reaching the unity with the Brahman. Now He is telling the final conclusion of His firm opinion which is expressed upto now].

#### एष तेऽभिहित: कृत्स्नो बूह्मवादस्य सङ्गूह: । समासन्यासविधिना देवानामपि दुर्गम:

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Meaning of the verse:

- The aforesaid teaching covers the entire range of Vedantic teaching which has been taught by Me to you in a nutshell or in detail as necessary. This is beyond the understanding of even the gods. (23)
- (413) By setting aside other opinions I have told you about the true wisdom of Brahman, in short or in detail as was necessary at some places.
- (414) I have simplified this, though it is difficult to grasp even by the gods and by Pandits who have studied the Vedas and other scriptures.
- (415) They are discussing endlessly about the empty words without having the personal experience of Reality. Even Shruti (Upanishads) have stopped describing what Brahman is, and declared "Not this, not this".
- (416) I have given the essence of self-knowledge and the secret of the spiritual path, by opening my heart!

#### अभीक्षणशस्ते गदितं ज्ञानं विस्पष्टयुक्तिमत् । एतद् विज्ञाय मुच्येत पुरुषो नष्टसंशय: ॥

Meaning of the verse:

- I have again and again taught you with pure logic the essential self-knowledge, by knowing which the seeker will be free, with all his doubts destroyed. (24)
- (417) I have nicely and definitely told you the self-knowledge which cannot be spoken about and understood in words and which is confusing to Vedas and other scriptures.
- (418) This pure knowledge is given to you by giving cogent examples and pure reasoning, repeating it several times in order that you should be convinced about it.
- (419) I have taken care to make it so simple and straight so that you may not find it difficult and you may not have any stress, but your doubts may be dissolved.
- (420) If one knows this, one will be surely attaining the knowledge of Brahman and will be eternally in a blissful state.
- (421) O Uddhava, blessed is he who listens to this teaching, studies it and understands it.

सुविवित्तं तव प्रश्तं मयैतदपि धारयेत् । सनातनं ब्रह्म गुह्यं परं ब्रह्माधिगच्छति ॥

- He who treasures in his mind your question as well as this discourse containing my answer to it, will realize the everlasting transcendent Brahman, which is hidden in the Vedas and which they have tried to describe. (25)
- (422) What wonder is there that the men of self-knowledge will be free, but you have asked me the question for the liberation of simple-minded ignorant souls.
- (423) In accordance with your question I have told you about the secret path for realization of the Brahman.
- (424) Just as the cow responds to the call of its young one with love, I was filled with emotion for you.
- (425) The little ones of a mother tortoise get nourishment by its kind glance towards them, without their direct demand to be fed.
- (426) Similarly, O Uddhava, as soon as I see you, the knowledge of Brahman which is in my heart suddenly upsurges. That is explained by me to you.
- (427) By way of this explanation I have given you to drink the nectar full of juice of realization of Eternal Brahman.
- (428) The sea fills the cloud with water and by that water, the cloud gives satisfaction to the world through the rain. Similarly through the realization of Brahman people are also going to be benefitted and liberated.
- (429) The milk which the cow gives mainly for the calf is sufficient for the whole family in the house. Similarly by the pointed question asked by Uddhava the world is going to be helped.
- (430) In this dialogue, you will get the true knowledge about the experience of the Brahman, explained in this eleventh Skandha of Bhagawata.
- (431) One who teaches and one who listens to this discourse will both be eternal Brahman themselves.
- (432) Though Brahman fully exists in this world, man's mind, intellect and his sense, cannot see it, but the listeners will be rich with that knowledge though this is not clear in Vedas.
- (433) When once a man realizes the essence of this knowledge, it remains constant with him, ever alive. When the meaning of this teaching in the eleventh Skandha is held in the heart, the man will reach the permanent state of bliss.
- (434) When the speakers and the listeners of this knowledge achieve this state they will further teach this to my simple minded devotees.
- (435) Please listen to what fruit they get and how pure is this teaching of self-knowledge, further -

#### य एतन्मम भक्तेषु सम्पूदद्यात् सुपुष्कलम् । तस्याहं ब्रूब्धदायस्य ददाम्यात्मानमात्मना ॥

- I shall confer voluntarily my own self on that teacher of Brahman who imparts this knowledge to my devotees most extensively, with all the details. (26)
- (436) Only those are my genuine devotees who offer me everything viz the body, the speech, the mind, the house and property, wife, children, money and even their life.
- (437) This knowledge should be taught to such worthy devotees. The nature of this teaching should be rich in its lucidity and coverage of all details.
- (438) Whenever the mind of the devotee turns its attention, there is complete Brahman always dwelling in that object; and there is no other empty space where the mind can turn away from the Brahman.
- (439) If such constant awareness is maintained, the mind becomes absorbed in the Chit (or Energy of the cosmos). This is called "Pushkala Dnyana" (or complete knowledge) and this is also called complete teaching, the highest degree of the teaching.
- (440) O Uddhava, I remain permanently indebted to such a man who teaches this knowledge of the Absolute Reality to my devotees.
- (441) I have nothing by giving which to him I can repay his obligations. So, I give my own mind and Atman to him and remain always alert to serve him.
- (442) I, the Paramatman is always ready to serve him who gives the knowledge of Reality to disciples and if he wishes so, I even emancipate the shoodras, the woman or any lowly beings.
- (443) When a man teaches my devotees how to be free of the bondage of Karma by giving them the knowledge and experience of Brahman, I love him very much, and I am servant of such a man.
- (444) O Uddhava, please know this for sure that I have none else so dear, than a man who teaches the knowledge of Brahman to my devotees.
- (445) I may say that I am body and he is the Atman. I become his body myself and I also become every action which he does.
- (446) Just as I willingly take incarnations, he also has the same capacity, to take divine birth at his will. So there is no difference at all between us.
- (447) I offer my inner core of my being, the very soul to him who imparts the knowledge of

Brahmin in this way. But his obligations on me are not repaid!

- (448) So, though I seem to work in my body, I constantly attend to his needs. Because I love him and he also loves me, I stay in his house and my Atman is merged in him.
- (449) I take upon myself whatever calamity befalls him and the whole glory of my cosmic energy is always present in his house.
- (450) I again say that I am Atman merged into the consciousness of this teacher who imparts to my devotees the knowledge contained in this dialogue (in the eleventh Skandha)
- (451) If at all, the devotees cannot experience the blissful state of the Brahman, they can read this book paying proper attention. That will also purify their life.

# य एतत् समधीयीत पवित्रं परमं शुचि । स पूर्येताहरहर्मां ज्ञानदीपेन दर्शयन् ॥

Meaning of the verse:

- He who repeats aloud intelligently this most sacred teaching which I have given which is capable of sanctifying others too, will get purified, because he will be revealing Me day to day to others by the lamp of wisdom. (27)
- (452) The dialogue between you and me is pure knowledge of Brahman to one who listens to this with respectful attention.
- (453) Who is increasingly loving it, will read it daily with great faith.
- (454) In the lamp of the speech, oil of faith and wick of the tongue are to be used to kindle the flame of knowledge.
- (455) Those who will use eleven flames of eleven sense organs, belonging to eleventh Skandha and wave them in front of Me are very sacred, very pure human beings.
- (456) Such reading of the book is constant auspicious waving the light around my face, and the reader illumines my total being by it.
- (457) O Uddhava, even to those who are in the company of such readers and devotees, gods like Lord Brahma are subservient and the three worlds are purified by them.
- (458) One who cannot read, may listen to the book which another man is reading. He will also be free from the bondage of this world.

#### य एतच्छ्रद्धया नित्यमव्यगू: शृणुयान्नर: । मयि भक्तिं परां कुर्वन् कर्मभिर्न स बध्यते ॥

- One who with proper attention will listen to this book with faith should be considered to be my devotee of a very high level and will not be bound by his actions. (28)
- (459) Perhaps one may not be able to read and study this book, but if one listens to this eleventh Skandha with faith, will not be affected by bondage of karma.
- (460) Even if one listens to the words, to ponder over the greatness of devotion is necessary, because without thinking over the subject, mere listening is fruitless, and Reality will not be experienced properly.
- (461) Even after ending of the hearing of the story, the meditation over it should not be stopped. Just as a greedy man is constantly remembering his money so one should remember the story and the philosophy in it.
- (462) Meditation should be equal to listening and when one is thinking about
- (463) the story, he starts worshipping me more and more and going beyond the first three categories of devotees, he attains the last, the fourth category of a devotee with the self-knowledge, which wise people call the "Devotion beyond everything" (Parabhakti)
- (464) With that devotion he immediately sees the Atman, and the devotees have no bondage due to whatever actions they may do.
- (465) Let this inner essence of worship be kept aside for a while. Even if there is faith in the mind of the listener that he is going to be liberated by the listening,
- (466) And becomes deeply interested in listening , then my devotion will enter in his house (in his life) with all its force.
- (467) When that devotion fills the heart and even the house of a desireless devotees, a loving devotee, destroys all chains of karma in his life. This devotion beyond All is the temple of rest for listeners.
- (468) By listening to the eleventh Skandha there is such a great benefit. By listening, the highest devotion develops and through that devotion the devotees are liberated.
- (469) Let their case be set aside. Have you grasped this whole teaching yourself?

#### अप्युद्धव त्वया ब्रह्म सखे समवधारितम् । अपि ते विगतो मोह: शोकश्वासौ मनोभव: ॥

- O Uddhava, have you, my dear friend, realized the Brahman rightly and is your attachment to My body, and your sorrow caused due to that have been removed and gone? (29)
- (470) O Uddhava, considering your love for me, I have told you the highest facts about

Parabrahman, with all its details, in very clear manner.

- (471) This is the essence of all knowledge. This is the last place where Vedas come to rest. Ignorance is dismissed by this only and this is the happy meeting of the Jeeva and the Shiva.
- (472) Though this is beyond the grasp of mind, intellect and spoken word, I have explained this difficult principle of devotion to you as you have complete faith which I have taken into my consideration.
- (473) I have offered you this treasure of state of Brahman, just as a friend gives his money to his friend.
- (474) Has this penetrated easily in your mind as is exactly explained? Or is there any doubt loitering in your mind?
- (475) If you have not grasped it clearly, I shall make it more lucid and easy to understand.
- (476) When the Chit, the cosmic Energy i.e. Brahman is well established in your mind, there should be no place at all for doubts, enticement and sense of possessing.
- (477) The very sign of Brahman being established as Reality in mind is that in it then there are no disturbances of proposing, intending something and doubting something.
- (478) When one realizes Brahman, there is no duality of you and Me. The seeker vanishes with his seeking and his aim. There is no attachment about rituals.
- (479) I say again that actions do not bind him who has this knowledge of the Absolute Reality, because to do anything is within the field of Maya.
- (480) Just as the shadow moves when a man moves but he is not worried about his shadow so, such a man functions in his body but he does not become attached to or proud of it.
- (481) Just as darkness does not dare stand before sunlight even for a moment, so, a man of knowledge of Brahman has nothing to do with rituals.
- (482) The bondage of karma is nothing but an imagination of the mind, but when the mind loses its nature of projecting imaginary thoughts, the performance of any action does not leave any residue in the man's consciousness.
- (483) That the Brahman is a state where not a single thought can produce any hope or depression as well as alternative thoughts are non-existent is the Reality of Brahman and what is experienced by the faithful devotee is this state.
- (484) When you are thus raised to the state of Absolute Brahman, there is no awareness of You as a person called Uddhava. Then whre is sorrow or attachemtn to ANYTHING?
- (485) When you are having the limited concept that you are Uddhava, a separate individual only,

then sorrow or attractions can rise, but when the consciousness merges into the cosmic ocean you will not remember that you are Uddhava.

- (486) [As Uddhava listened deeply to this talk of the Lord, his sense of having his limited life named Uddhava simply left him. He was drowned in the divine bliss of the Brahman and the mind lost words.
- (487) When Uddhava was raised to the Atman, he no longer saw himself as Uddhava, his attachment to the concept of his body was gone and he entered the ecstasy of joy of the Atman.
- (488) These, who would reply to the question, put to him by the Lord? The Lord and Uddhava both entities disappeared from his mind and he remained complete one Brahman without a second.
- (489) The Lord saw him and knew that he is now united with Brahman by realizing his own self and joy. As the Lord dwells in everybody's heart He knows everything.
- (490) When the disciple experiences the real joy, the Guru also becomes happy as a mother feels happy when her little son takes food and is satisfied.
- (491) The king becomes pleased when his army defeats all the enemies, and he celebrates throughout the city his joy of victory.
- (492) The mother who has suffered the pains of child birth knows how to please that child with all the care and nursing. Similarly only the real Guru knows how to make the disciple rich with the self-joy.
- (493) When a son gets some treasure by luck, the father becomes happy. Similarly by attainment of the Brahman by Uddhava, the Lord was happy.
- (494) The Lord Shri Krishna is eternally happy but by the self-experience of his disciple, He also felt more happy. This is a secret known only to a Guru. Ordinary men cannot know the quality of this happiness.
- (495) Had the Guru not experienced any happiness while teaching his disciple, there would not have been any knowledge and no succession of the chain of the Teacher-Disciple relationship.
- (496) If Guru is bored while giving advice to the disciple, the disciple will not grasp that advice. Then how can he experience the bliss of the Atman?
- (497) When a child is decorated with ornaments, it does not feel any elation but the mother is very happy. Similarly seeing that the disciple has attained Freedom, the good teacher feels very glad.
- (498) Seeing Uddhava to have reached the final beatitude, Shri Krishna was happy. He felt "My

Uddhava has got no doubts left in his mind. He is now in the state of bliss of Brahman.

- (499) Since Uddhava had reached the state of Brahman, the Lord is now going to teach him to impart that knowledge to others.
- (500) He said to Uddhava You have reached the state of Brahman. Now listen to my instructions about how to make out who is the disciple worthy of spiritual knowledge.

#### नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च । अशुशूषोरभक्ताय दुर्विनीताय दीयताम् ॥

- You should not give this knowledge to the hypocrite, to the non-believer, not to a rogue, not to him who does not want to listen or do any service, not to a non-devotee and not to a sullen proud men. (30)
- (501) Men who are deceivers, non-believers, hypocrites, non-servants, non-listeners, and nondevotees and also arrogant should not be entertained.
- (502) There are people who make efforts to collect people around them, who desire to get public applause, and to amass wealth.
- (503) Such hypocrites who make an outward show of worship, should not be given this knowledge of the eleventh Skandha, even in a dream.
- (504) These also should not be given to men who are indulgent in attachment and their belief in God has gone, who have no faith in Vedas, in codes of conduct given by Shastras, those who deny god completely –
- (505) Such people have a mutiny of psychological nature against Theism. They should not be taught even a letter of knowledge.
- (506) What can knowledge of God do when a man does not accept the fact that there is God? The effect of Atheism is very rampant in the world. Such Atheists should be immediately left out of consideration when you wish to teach this devotion.
- (507) You should also shun such a cunning person who does not have any faith in spiritual life, but by sweet talk outwardly shows interest in enquiring about the same.
- (508) Such cunning rogues try to know the opinion or faith of the teacher but they never reveal what they really feel or think about these things.
- (509) You should also shun such a person who is faithless by action, speech and the mind, to his teachers, and always finds faults with what they say or how they behave.
- (510) Then some so-called disciple thinks very high about himself and feels it below his dignity to help or do any work told by the teacher! Such person should also be deprived from this scared knowledge.
- (511) There is some one who himself sits on a high seat, and employs servants to carry on service to the Teacher. He should be treated as a hypocrite. He should not be taught this sacred book of eleventh skandha.
- (512) There is a disciple who shows off his own knowledge by using high sounding phrases, does

not do any service to the Guru, and makes a propaganda of his knowledge. He should also not be taught.

- (513) Thinking oneself as a great donor of money and therefore not expected to do lower type of work for the Teacher, should also be excluded from this sacred teaching.
- (514) The disciple who refuses to work for the Guru because of fear of what the people may say or how they may ridicule him, and thus is very sensitive about public opinion does not deserve divulgence of this pure knowledge of devotion to Me.
- (515) Thinking that since he is very rich, some disciple does not bend down to do some ordinary physical work for the teacher. Such arrogant disciple should be turned away.
- (516) The disciple does not remain humble in the physical service to the teacher and says "You see, I daily meditate as instructed by the Guru. That is my real and sufficient service to him!" Such a disciple somehow avoids hard work. He should be turned away.
- (517) Some persons say "I will not do sundry jobs here. I will give donations as much as necessary". He is proud of his money. He should be dismissed from the groups of other disciples who are sincere and humble workers.
- (518) If the teacher gives out the secret knowledge of pure devotion to anybody in consideration of money which that person is giving, it should be understood that there is famine of knowledge of Brahman! There is only greed for money!
- (519) Similarly he who wants to purchase spiritual knowledge (across the counter!) by paying its "cost" should not be taught anything of this high knowledge.
- (520) One who does not do the work for the Teacher which is fit for the occasion is called "A man who does not wish to serve" He should be avoided.
- (521) If the disciple is not having inner conviction that he is definitely going to be free, and is having basically a doubt in his mind, he should not be accepted.
- (522) If a man has no faith that the Guru is the Brahman incarnate, he should not be accepted as a disciple. He is a heretic.
- (523) When a man is of firm opinion that Brahman is different from the Guru, he should be treated as a non-believer and non-devotee. He should not be accepted as disciple.
- (524) When a man thinks that the Teacher is merely a human being and disobeys him, he should be taken as lost from the path or righteousness. He should be left out.
- (525) He thinks that he has surpassed his Guru in the matter of purity and knowledge, so, he should be considered to be the worst kind of man. He should be excluded from trust and confidence by the Guru.

- (526) O Uddhava! What is "non-devotion"? When a man does not believe that Guru is always in the state of Absolute Reality, it should be taken as a state of non-devotion.
- (527) One should never give knowledge of this devotion to him who does not like this book and the philosophy taught in it.
- (528) Then there are people who have no faith in Me, the Brahman manifest, who has given this knowledge to the world; such man should not be given my teaching.
- (529) The man who likes the beautiful knowledge contained in this book, and who has faith in the Guru but by nature he is arrogant and uses abusive languages. Such man should not be entertained at all for giving this teaching.
- (530) The man who insults those who are My images, and my dear devotees, should be called a rude man.
- (531) My devotee may be very poor, but a real aspirant should not feel it ignominious to bow before him. If such is not the humble quality of a man, he should be called rude.
- (532) A man bows before the saints but finds faults with them and criticizes them arrogantly. He is also rude.
- (533) To profess humility with cunning and ulterior motive is also rudeness. Such a man should also be avoided.
- (534) Hearing all prohibitory suggestions, you may be discouraged from teaching anything to anybody. But do not be so discouraged. The teacher who advises his disciple about this knowledge of Brahman is my Atman! That is what I say to you!
- (535) O Uddhava, now I shall tell you the virtues and good qualifications of a disciple to whom it is advisable to impart this spiritual knowledge.

# एतैर्देषिर्विहीवाय ब्रह्मण्याय प्रियाय च । साधवे शुचये ब्रूयाद् भक्ति: स्याच्छूद्रयोषिताम् ॥

- Even if devotion is seen in a shoodra or women, if these vices are not in them, if they are of loving nature, interested in Brahman, they are clean, saintly persons, you should speak to them about this philosophy. (31)
- (536) The chief qualification for the seeker who deserves the teaching of spiritual knowledge is that he should be really desireless, not in a momentary fit of dejection but the abiding quality of detachment with power of alert sense of discrimination.
- (537) Some get depressed and bored for a couple of days and when their whim changes, they turn again towards the mundane objects. Teaching given to such persons is like feeding a serpent

with milk.

- (538) Thus when his boredom caused by certain episodes is over, he becomes only proud of his so-called disinterestedness and makes himself busy finding faults of great men.
- (539) He blames the people who are junior and not so much educated, and searches for imaginery lacune in the character of superior persons. Thus, pride of knowledge increases when apathy becomes weaker.
- (540) O Uddhava, really speaking from the seeker's point of view, there are only two states worth considering. One is either desireless or is full of desires. There is no third state beyond or between these two.
- (541) Where the pull of objects on the mind of the seeker becomes slack and weak, there only, desirelessness with sane thinking rises and develops but where that apathy loses its sharpness, only pride of knowledge provokes a man to indulge into enjoyments of senses, with a false notion that he, (being armed with only word-knowledge) will not be caught by the objects of senses.
- (542) So, one who maintains his detachment till attainment of the knowledge of the Brahman, and surrenders himself to his Guru with unwavering faith, should be considered worthy of spiritual teaching.
- (543) The reference to various vices in my earlier dialogue with you, which are evident in some persons should be treated as made in order to warn the disciples against them. He who is free of those vices is the real disciple.
- (544) He who respects learned Brahmins and worships Me as dwelling in all the beings, is really worthy of this teaching. Devotion and desirelessness come to serve him.
- (545) Though a disciple may be very much liked by his Guru, it is not important. If he is not a devotee and does not worship with real one-pointed love, he is not worthy of knowledge of Brahman.
- (546) When the disciple is liked by his Guru and is devotee and is clean and of good character then the advice of knowledge of Brahman may be given to him by increasing his desirelessness.
- (547) When a person is attached to woman and greedy for money, he will neither be able to enjoy the heavenly pleasures nor enjoy the freedom. He is bound to be born again and again and suffer.
- (548) A man whose mind never thinks of other's wives and other's money, may be given the advice of the spiritual path
- (549) One who is the very image of desirelessness, one who is particular in the discrimination, one who is totally devoted to the service of Guru, and has surrendered at the feet of his

Guru-

- (550) One who forgets his own high position and is eager to humbly serve his Guru, and is so sincere about the worship of Guru –
- (551) One who honours his Guru more than all the Gods including the Gods like Indra, Brahman, and Vishnu and Shankar;
- (552) One who has no pride or arrogance; one who is not overpowered by desire, lust or anger, one who does not like partiality and wrong discrimination between persons, should be considered as the right kind of disciple.
- (553) One who employs his body, speech and mind, money and prestige, in the service of his Guru, should be considered a disciple of pure character and morally fit for knowledge of Brahman.
- (554) One who sets aside public opinion and becomes a seeker of self-bliss, and knowledge of Brahman, and eagerly awaits the advice of the Guru, like the bird Chataka yearning for the clouds sending rain drops for it, should be accepted as pupil and given these words of divine wisdom.
- (555) Those who do not follow the duty of their status in life (called Ashrama)
- (556) those who do not perform rituals and worships laid down for them in the Vedas and scriptures, those who are beyond the three authorized social classes, those who are excluded from Vedic instructions and wisdom, those who are not fit to be taught Vedic Mantras and not allowed even to hear them, those who do not perform fire-worship, those unreligious people of very low caste like Shoodra
- (557) Also become desireless and become free from the cycle of births and deaths, by listening to and learning the teaching contained in this great book Bhagawata.
- (558) Such people become very acutely disinterested in social and mundane pleasures and surrender themselves totally, by body, speech and mind, to the Guru.
- (559) They may be so ignorant that they do not know how and about what they should ask the Guru. They simply utter – "O Gurudev! I am at your feet. You are my only hope! Please free me from this bondage of worldly life!" Their faith in the path of spiritual life is extreme and very pure.
- (560) O Uddhava, though such people are of low caste, advice about this pure knowledge should be given to them. I swear and assure you that the teaching given to them will not be wasted!
- (561) Some desire for money and give this knowledge to persons of all the four castes in return of some money. They are greedy and that is a great vice. They should not be given the position of a Guru, by the wise Teacher.

- (562) Where the Guru is himself greedy, the budding desirelessness in the heart of the disciple becomes drowned, crushed and destroyed! Advice taken from such hypocrite people who show off their apathy about mundane things which is virtue actually not in them is wasted and becomes destructive to the welfare of both.
- (563) But if a Guru, without any greed or expectation, teaches shoodras and lowly persons who have faith, the teaching will not be blameworthy and will not be wasted anytime. Be assured about this.
- (564) One thing must be avoided. You should not get yourself involved with women. That involvement causes painful death of the Vairagya, the rare quality of desirelessness and the man of knowledge becomes ignominous.
- (565) Sudden looking at a woman makes one fall. How can a wise man survive her continuous company?
- (566) Even a chance encounter and looking at a women with hidden desire in our heart, becomes a cause of our fall. Then if men of knowledge keep relations with woman, how can these men survive? How can they keep up their purity? Never!
- (567) What can advise about the people of spirituality do, where a man is stuck by the cupid's arrow at one coy glance of a beautiful damsel! Be sure that the spiritual efforts are gone to hell!
- (568) So, O Uddhava! You should not also talk to women, you should not look at them, should not stop to hear their talk.
- (569) No, No! You should not talk to women, should not remain alone in private with any woman, have nothing to do with them! This is totally blame-worthy in the society.
- (570) Do not follow their talk, do not have dialogue with them, and do not give any advice to them. That will only invite criticism from people.
- (571) Even if a woman of pious nature starts to talk about spiritual path that creates doubts about you in the minds of your friends and relatives.
- (572) So, you should not keep any relations with women, because knowledge of Brahman will not take place in the company of women.
- (573) You may ask "If women are to be excluded from spiritual advice, how is it that in old days great persons had given advice to women?
- (574) I shall tell you. Listen. Yadnyawalkya was a great sage. In the Upanishads, there is a story that he has given the spiritual advice to Maitreyi, with many explanations.
- (575) The divine sage Narada, saved the mother of Pralhad from God Indra's captivity, and had given her teaching to spiritual path.

- (576) The sage Kapila who is the incarnation of the Lord Vishnu had taught his mother Devahooti about the path of liberation.
- (577) The crown-jewel of all the Yogis, the Lord Shankara has taught this knowledge of Brahman to his spouse Bhavani.
- (578) Why talk about other persons? O Lord Shri Krishna! You yourself have given this knowledge to the wives of the Brahmins who were performing sacrifice by oblations in fire All this you will tell me.
- (579) Let it be! Uddhava, you will say that if the woman is having really a pure heart full of devotion, one may give her the teaching, having pity for her! But O Uddhava, there also, the worthiness of the disciple must be the main factor.
- (580) I will now tell you some definite things. If a woman is too talkative she should not be taught. She is not fit. If teaching of this path is given to her, there is danger to the Guru and his position also.
- (581) Such a woman has a habit to chatter endlessly. If she knows anything of this way of Brahman she will talk about it to anybody and even to serious students of spirituality. In her mind, there are a great group of thoughts always disturbing her mind, and likes to discuss the path, with some other man (towards whose she is attracted)
- (582) The woman who boldly and fluently talks about the knowledge of Brahman and cannot control her continuous arrogant talk is not fit to be taught anything about devotion. If she is taught, the teacher becomes an object of criticism.
- (583) Eknath says I also asked Guru Janardana swami What should I tell to shoodras and women who want to take initiation and benediction from me?
- (584) They knew that there is no other path to Brahman except surrendering oneself to Guru; they approach me for teaching. I do not know what I should advice them".
- (585) Listening to this question, the Guru Janardana was pleased and said "They should be told to recite continuously the name of God, by which their minds will remain pure.
- (586) When their minds will be pure, they will be eager for knowledge and they will be very humble to the Guru. Then only they may be given advice about the path of liberation of Brahman.
- (587) [Now let us see what the Lord Shri Krishna said] "One who looks with equanimity on everyone, irrespective of whether he is man or she is a woman, and who is fully convinced about this in his consciousness by actual experience, may dare to give spiritual instruction to women who are really interested in God.
- (588) These instructions should not be freely given without testing the woman's real worth. Please listen to some details in respect of such cases.

- (589) I have denounced woman in the general sense, but there may be one who is Sattwik by nature, and who has shunned carnal desires and is eager for spiritual advancement,
- (590) One who has dropped all hankering for worldly things and now does not like to utter the names of anger, desire, lust envy etc and due to her turning towards altruistic life by losing all mundane desires, there is real devotion to God in her life.
- (591) When at the time of dinner she has the same attitude towards her son and the guest who has come home, when there is no lust or greed for anything in her mind, she is to be considered fit to receive the knowledge about the path of devotion.
- (592) When a woman is earnestly wanting to be free from the chain of births and deaths, and is enquiring "Shall there be anyone who will cut my bondage of this world, and be my saviour?"
- (593) When she is keenly desiring to get the initiation from a real Teacher, and simply lets go all her money, mind, attachment to body and pride, of "separate being", for entering into the life of spirituality,
- (594) O Uddhava, if such a woman is given the knowledge about spiritual life, there will not be any mistake in doing so.
- (595) When advice about the path of liberation is given to Kshatriyas, Vaishyas, women, or shoodras, by verifying their eligibility and firm faith, the disciples are freed from their sins.
- (596) One may ask "If the Guru becomes a sinner by advising people about the knowledge of Brahman, who will free the disciple from bondage?" But this is not correct to say so.
- (597) I spoke about the vices in the prospective disciple in order to enable the teachers to examine them and avoid such people. Really, if knowledge of the Brahman is imparted, what wrong is there on the part of the Guru who looks upon the whole world and all beings with the same kindness?"
- (598) When the knowledge of devotion and the Brahman is attained, there is nothing more to be learnt, the process of "knowing" comes to end with the end of duality; the world is an illusion and the sense of blemish or merit also ends.

### नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते । पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥

- After knowing this (sacred teaching) there is nothing more remaining to be learned for the enquirer. When one drinks the nectar, nothing more remains to be received. (32)
- (599) When the wisdom contained in this book is understood, the seeker or the aspirant of self-

knowledge has nothing more to be learnt.

- (600) Just as after drinking the nectar, no other thing remains to be sipped so, when one knows this, the sense of being the knower and the thing to be known disappears.
- (601) Uddhava asked "When there are innumerable ways and means for performing for achieving the fulfillment of religion, earning the means of livelihood, desires of all kinds and final freedom from bondage, how is it that O Lord, you are telling about only one path like this?"
- (602) The Lord said "O Uddhava, all other paths of spiritual efforts and penances are also referred to by me, but know this that they are followed by men of ignorance, but for my devotees, I am the only one to be attuned to.

### ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे । यावानर्शे नृणां तात तावांस्तेऽहं चतुर्विध: ॥

- My dear, as people who follow the path of knowledge, the path of rituals, the path of mundane duties to earn livelihood and holding of the staff of a Sanyasi, a monk, are very dear to a devotee like you, I, being the real goal in all the four paths. (33)
- (603) The aim of knowledge is Freedom, The aim of doing one's duty is Religion, the aim of wielding the rod of power is to Rule and the aim of business or trade is to earn for livelihood.
- (604) Yoga and sacrifice are done for earning pleasure here and hereafter, and all these paths are laid down for ordinary men who are not devotees.
- (605) Though they undertake lot of hard work and face calamities in the observance of these practices, generally they do not get the desired result. Either they suffer from physical ailments or the deities try to give them trouble.
- (606) My devotees, however, have no such dangers. If they wholeheartedly worship me, they automatically get all the four fulfillments, and gods bow before them.
- (607) O Uddhava, in the case of my loyal devotees, I myself am their Religion, their money and their devotion, I am their Freedom and liberation.
- (608) O Uddhava, those who do not worship me, but do good deeds and go to heavens have to take birth again after their stock of the merit comes to an end; and those who are my devotees are always free while actually doing all kinds of their ordained duties know this definitely as the power of my devotion."
- (609) Listening to this assuring speech of the Lord, Uddhava went into a state of love and the Lord also began to nod and sway in the thought which He had thus expressed.

- (610) He began to talk again "O Uddhava I am the god for you in which is your fulfillment of all the four aims of human life-" thus speaking He held Uddhava in his loving embrace.
- (611) In that state Uddhava and the Lord became one in consciousness, and they forgot their separate identities.
- (612) The miracle of that embracing was such that the duality ended and only complete cosmic energy remained there and the Atmic bliss of the Lord.
- (613) The reasoning ended, Vedas had nothing to do; one merged into the other and the God and his devotee remained as one.
- (614) The duties and the prohibited actions had no more any meaning, any scope, any relevance in that state, action and doing of action withered away and illusion as well as disillusion ran away into oblivion.
- (615) Divisive thought and synthesis went away, understanding with the wisdom of selfknowledge disappeared, having no more need, the joy was shy of itself and Uddhava merged in that unknowable state.
- (616) To conceive that "I am Brahman" and to be aware of that state as subjective state in us, is also an illusion in its subtle and basic nature. It was the effect of the embrace of the Lord which caused this blissful state of Brahman.
- (617) Then the Lord released Uddhava from his embrace and with his divine Maya, brought Uddhava back into his body-consciousness as a devotee.
- (618) Uddhava was wonder-struck by this strange transformation and for some time he lost his urge to speak or think of anything.
- (619) Then he said "This Atman is there in everybody but we are not aware of it. How can the seeker reach it?
- (620) Uddhava's enquiry was already guessed by the Lord and He is now going to tell him what can be done by the seekers.

### मर्त्यो यदा त्यक्तरमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।

### तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥

Meaning of the verse:

When having relinquished all his duties, a man dedicates himself to Me, he is chosen by Me as deserving My special favour and attaining immortality, he then gets qualified really, for becoming one with me.(or for having divine power) (34)

- (621) When the seekers leave all their efforts for achievement of the four aims of human life, and having trust and faith in me, come to take refuge in Me,
- (622) They get this state of bliss immediately which you have just now experienced.
- (623) Though they might earlier desire for rituals and duties, for earning money or for fulfilling common desire for sense-objects, I also help them to fulfil them, if they worship Me and put their faith in Me and bring them to the state of Unity with Me.
- (624) If they are performing all their specific duties, these actions do not bind them and are turned into action-less-ness, if they offer all of them to ME only. I advise my devotees about this great fact.
- (625) If a devotee desires for mundane pleasures, I Atmaram, teach him how to remain action-less while even enjoying these pleasures. This is the secret of unattachment which I teach him.
- (626) If a devotee is poor and prays for a large amount of money, I give him the required money, and all my six-fold glory do I offer him, out of my deep love.
- (627) If he is seeing Me in all the beings and is worshipping Me alone, all the four liberations become his house-maids because they are natural servants of my devotees.
- (628) If a doctor is really master of his science he can save the life of his patient without telling him not to eat what he likes or putting a check on his desires.
- (629) Similarly, I take my devotee to the highest state of Freedom, even by letting him fulfill his religion, earn money, enjoy his desired pleasures etc. I have told about this power upto now.
- (630) O Uddhava, he who drops the pride of all other efforts and surrenders himself to me, achieves the final absolute state of Brahman. This is sure to happen.
- (631) My devotee may have some wish while worshiping Me. I fulfil even that wish and emancipate him afterwards. There is no fear of retrograde conditions for my devotee.
- (632) If a son hankers for something and holds tight the feet of his mother, his mother will fulfil his demand even by spending money, but she does not hurt him.
- (633) Similarly whatever desire my devotee holds in his mind is fulfilled by Me and he is liberated and is freed from the chain of birth and death, I never allow him to fall down
- (634) As the mother feels the pangs of sorrow by the pain which her son suffers, I also cannot tolerate my devotee's suffering.
- (635) Am I not having power to let him enjoy his desired objects and still save him forever from the shackles of this mundane life?
- (636) Even a poor man becomes Free if his tongue utters my name at the time of death! Then how

can my devotees who are faithful to me suffer?

- (637) Even the man upon whom my devotee throws a chance look of kindness, is liberated by Me and he becomes my sincere devotee. I therefore, cannot think of neglecting my devotees at all.
- (638) I took upon Myself the task of taking births again and again, but saved my devotee Ambareesha and I saved Pralhad by killing his father Hiranyakashipu.
- (639) It is I who protected Parikshiti in the womb of his mother, by using my Sudarshana. So, I will not allow my devotee to fall, even at the end of the world!
- (640) I liberate even a grass-blade if my devotee simply wishes that to happen! How can I allow my faithful devotees who worship Me with their heart to fall to painful state of life?
- (641) There are my devotees who use their body, speech mind and all belonging without reserve. I bear the burden of the worldly life of Maya of such devotees Myself.
- (642) The Lord was more enthusiastic while telling Uddhava the importance of one-pointed faithful devotion and Uddhava was also full of love for Him and began to sweat and have goose pimples on his body.
- (643) Even the storyteller Shuka was full of Sattwik feelings while describing all this dialogue and he began to sway with delight.
- (644) With great joy he told Parikshiti "Devotees are the most blessed people in the world. See! The Lord has Himself told that they always live in Freedom".
- (645) So, the love of Uddhava was as deep as the great path of devotion was surpassing all other paths of Sadhana. The sage Shuka is now describing the state of bliss which Uddhava was experiencing.

भूभिभुक उवाच — स एवमादर्भितयोगमार्गस्तदोत्तमश्लोकवचो निशम्य ।

बद्धाञ्जलि: प्रीत्युपरुद्धकण्ठो न किञ्चिद्र्वेऽशुपरिप्लुताक्ष: ॥

विष्टभ्य चित्तं प्रणयावधूर्णं धैर्येण राजन् बहुमन्यमान: ।

### कृताञ्जलि: प्राह यदुपूर्वीरं शीर्ष्णा स्पृशंस्तच्चरणारविन्दम् ॥

Meaning of the verse:

Shuka said "Thus Uddhava was shown the path of Bhaktiyoga. He heard the words of the Revered Lord. He folded his hands. His breath was held up due to love. His eyes were full of tears. He was speechless. His heart was full by the feeling of love. O King! He somehow kept his balance of mind. He thought himself blessed. With folded hands, he touched by his head the lotus like feet of the leader of Yadus, and then said as follows. (35-36)

- (646) The reservoir of the knowledge of the wise men, the sea of self-understanding, the sea of milk of joy, Shri Shuka said with satisfaction –
- (647) My dear Parikshiti; Please listen. You are the emperor of the fortune of listening! He, the Lord is praised by gods, men and demons alike. The great masters of Yoga praise Him with all their mind and heart.
- (648) Vedas sing in his praise all the time. His fame is sung by groups of many yogis. That is the Lord Shri Krishna. He has alluded with great appreciation to the importance of Devotion. He was himself very lovingly specific about it.
- (649) The Lord said –"There is no happiness greater than what is in the faithful devotion. For all the great gods, my worship and devotion is the essence of all principal things in the world".
- (650) Thus, the Lord told in detail the pure path of yoga of devotion to Uddhava, and Uddhava also listened to it with fully attentive mind.
- (651) Uddhava experienced ecstasy; his eyes were full of tears and sweat drops
- (652) decorated his body. His mind was full of joy, his throat was choked by upsurge of emotions, and flood of self-bliss was evident.
- (653) Breath was held up, the body shivered, eyelids dropped in trance, half-open and half-closed.
- (654) He felt as if his body was going to be dissolved in the overflowing blessings of the Lord. Only his good luck kept him on senses.
- (655) He held himself together like a boat about to be overturned but being pulled by a rope by powerful hands of fishermen.
- (656) So, he maintained his attention by sheer power of the will and felt that his life's aim was accomplished.
- (657) He thought "How can I repay the obligations of the Lord who has uplifted me from the mundane life?"
- (658) Chintamani is a jewel which destroys worry but, for that, it is necessary to have some worry. So, Chintamani is not an adequate repayement because Guru has no worries at all. Guru has given me a thing which cannot be imagined by thought!
- (659) "If I give the divine wish tree to my Guru, I increase the wishes by given what we wish. Guru has given a state of mind where thought cannot enter. So, it cannot be compared with any wish-tree.

- (660) If I give the magic stone Parees, it will not be full repayment of the debt which the Lord has given me, because, He, as Guru, turns the disciple into a Guru, while Parees does not turn iron into Parees but into Gold only.
- (661) Kamadhenu is also out of question. It increases desires by fulfilling our wishes. But Guru makes us desireless! That is his great obligation! I cannot be free of it.
- (662) The entire property of the three worlds can be given to him, but it is only earthly, illusory. How can I repay by illusory riches the divine riches which He has given me?
- (663) If I think of doing hard work to repay His debt on me, my body is perishable. By such ephemeral things, the obligations which are of eternal nature cannot be repaid.
- (664) If I do not like these examples, it will be like giving in exchange a farthing for some auspicious thing.
- (665) Even if I repay the debt by giving my life, my Jeeva, it is also illusory. Should I not be ashamed to give some false thing to the Lord?
- (666) It is like giving a son of a barren woman in retun of a precious stone worth a fortune, if I give up life for my Guru, because life in this world is very very false.
- (667) So, the obligations of the Guru cannot be paid back by anything like body, speech, mind, life, money or riches in the three worlds. Uddhava was quite aware of this.
- (668) The guru has given untarnished joy where not a shadow of pain or sorrow falls. The disciple cannot be free of that debt.
- (669) What Uddhava did, was only to prostrate before the Lord and put his head at the feet of that Lord.
- (670) Earlier, the Lord had asked him whether his illusion and sorrow had gone, but Uddhava had forgotten to answer. Now Uddhava was simply speechless by joyful wonder.
- (671) He bowed down and folded his hands and eager to talk he looked at the face of the Lord.
- (672) He was happy as Chakor bird by moon rays, to look at the Lord's face and began to speak.

### उद्धव उवाच - विद्रावितो मोहमहान्धकारो य आश्रितो मे तव सन्निधानात् ।

#### विभावसो: किं नु समीपगस्य शीतं तमो भी: प्रभवन्त्यजाद्य ॥

Meaning of the verse:

The delusion and the darkness of ignorance caused by it, which was existing in me, has been dispelled by your company. It is right to be so; because, O Unborn Lord! O the primordial

Person! How are cold, darkness and fear to prevail when the Sun is shining? (37)

- (673) The Lord Shri Krishna was the greatest among the gods, Leader of Yadavas, Sun dispelling the darkness of the night (of ignorance) and the crown-jewel of pleasures of self-knowledge.
- (674) To Him Uddhava began to talk about his own state of mind, but somehow he started to praise the Lord first.
- (675) First of all, he thought "I think that Brahma is the original creator. But he is called "not born" because he was manifest from the navel of the Lord Narayana.
- (676) "You are that Lord Narayana, who is Brahman manifest in the field of Maya, of which you are the primary cause. Thus the adjective "Primordial Being" is apt for you.
- (677) In the midnight of ignorance, in the darkness of illusion, I was caught. None else could have been strong enough to bring me out of it.
- (678) But by the Sun of your promising word, the darkness of sorrow and illusion was destroyed and it released me and brought me in your divine presence.
- (679) Ignorance has no place where you are. How can any attraction catch me when you are here!
- (680) If a man in bitter cold weather in a dark night finds fire, he is free of the cold as well as the darkness.
- (681) If that fire is always near him, then the cold and fear will also run away from him. Nearness and love which you give us is like this example.
- (682) Maya binds men by attachment and sense of belonging or possessing, but that very Maya is never coming near you.
- (683) Men go through births and deaths again and again, but when one comes into contact with you, he finds the whole chain as completely false.
- (684) Maya is completely annihilated in your company. Uddhava is further extending the same subject.

# पूत्यर्पितो मे भवतानुकम्पिना भृत्याय विज्ञानमय: पूर्दीप: ।

#### हित्वा कृतज्ञस्तव पादमूलं कोऽन्यत् समीयाच्छरणं त्वदीयम् ॥

Meaning of the verse:

By compassion you have given me the light of the knowledge. Who, being thankful will leave your feet which are the only place of rest, go and surrender to some other? (38)

- (685) Even to be near you is destructive to ignorance. Sattwik devotees know this very well.
- (686) Why talk of others? I have myself experienced this fact. The best way of removing ignorance in the world is the company of good persons and sages.
- (687) Your company is greatest of them all; and you have experienced this fact only to help emancipate all simple minded people.
- (688) You have used me only as an example. Your intention is really to save pious people. You have lit this lamp of knowledge to show the path of liberation to them.
- (689) Faith in listening to spiritual advice is the lighting of the lamp. Reasoning for convincing the importance of the self-knwoeldge is the oil in that lamp.
- (690) The two virtues of Viveka and Desirelessness is the wick in the lamp. The lamp of spiritual light full of knowledge in brilliantly kindled there.
- (691) Not to hope for anything in this world is the virtue of desirelessness. The light shines in it. To have hope for mundane things is the extinguishing of the light, which means there is only darkness after it.
- (692) When the light of spiritual advice was put in the ear, the light went in the mind and also in the organs of the body. By casting off the ignorance the lamp remained brilliant as Truth.
- (693) Thus I could see you clearly as you are; you have given me your very existence, your Reality to me.
- (694) As the dweller of the innermost you had already given yourself to me, but in order to propogate your way of devotion, you have withdrawn your appearance and provoked and encouraged all, to search you.
- (695) To worship you established in all the beings is the best way of devotion to you. Then you give us wisdom of the Atman which is always hidden in our own heart and which you open for us.
- (696) You develop devotion. You give me my own knowledge. This is called by sages as "Giving back" or re-attunement.
- (697) Since you have given me my own self-knowledge, Maya and doubting attitude have gone away from me.
- (698) The state of self, the Reality which you have opened up for me, will not be destroyed even after the end of the world. O Lord Shri Krishna! You have obliged us beyond any limit.
- (699) You are very kind and help your devoted servants with everything that they desire, but ignorant people run away to worship other gods.

- (700) He who will leave the Lord Shri Krishna and turn towards other smaller gods is really beastly, even among the greatest fools.
- (701) You have purified the mind and senses; you have made all worthy of knwoeldge. He who will forget this kindness of your, is really unfortunate!
- (702) I am convinced that those who know your obliging nature, do not run after other deities.
- (703) By listening to this teaching which you gave through me, by thinking about it, and singing in praise of it, all the people of the world are going to be liberated.
- (704) You are kind and thus you have cut the bondage of this worldly life from me. [Uddhava continues on the same thought further]

# वृक्णश्च मे सुहढ: स्नेहपाशो दाशार्हवृष्ण्यन्धकसात्वतेषु ।

# प्रसारितः सृष्टिविवृद्धे त्वया स्वमायया ह्यात्मसुबोधहेतिना ॥

- You have developed the bondage of Myness in everybody with a view to increase the created world through attachment, and I was having this bondage about the races of Dasharhas, Vrishnris, Andhakas and the Satwats, but by giving me the weapon of good knowledge of the self, you have had cut off my tenacious sense of bondage already from my childhood. (39)
- (705) You have created these worlds by Maya, your Divine Power. In order to increase the creation you have bound everybody with affection towards woman, friends, sons, well wishers etc.
- (706) I am born in the lineage of Yadavas and their relatives of the races of Vrishnis, Andhakas and Satwats were liked by me.
- (707) But while playing in my childhood, I went into a trance in meditating about you, and then only you had cut that affection and attachments from my mind.
- (708) A juggler creates mass illusion in the minds of the onlookers and only he knows how to remove that mass illusion.
- (709) Similarly the bondage of this Maya of yours which is very dangerous and which has tied down the people very tightly –
- (710) Have had been loosened and removed in my case, long back, You have blessed me in my childhood only.
- (711) You have sharpened the weapon of cutting the Maya quickly and given it to me for myself.

- (712) Now I can cut the bondage of other people in the world with this weapon (of your teaching). Such is your great grace!
- (713) The life which was full of sorrow became a joy for me. You have been my savior in this way.
- (714) I have completely become free. But I am going to request you for something, which, the Lord may kindly gracefully give me" So saying Uddhava held the lotus feet of the Lord.

# नमोऽस्तु ते महायोगिन् पूपन्नमनुशाधि माम् । यथा त्वच्चरणाम्भोजे रति: स्यादनपायिनी ||

- O the Greatest Yogi! I have come to your feet. Please teach me and give this boon! I bow to you! Let my mind always have love for your lotus-feet which love should never leave me! (40)
- (715) You bring about the impossible, you show by miracle what is not existing, you arrange the lifeless and the living, [matter and energy] and make their married life a success by your great Maya.
- (716) That Maya which is beyond the scope of Yogic effort, which has befooled even the Lord Brahma and Shankara – It is your maid-servant, your slave! You are the Yogi par excellence.
- (717) By your grace only, I have fulfilled my life. I am not even aware of what is bondage, what is sorrow and what is fear. I am now eternally in the blissful state within myself.
- (718) The three factors viz the seer, the seeing and the object of seeing are gone and even the three qualities of Satwa Rajas and Tamas have also ceased to exist. As there is oneness, aloneness of the bliss, the duality of I and You is also gone.
- (719) To speak that I am full of bliss is also false, because all the four levels of speech are annihilated and Vedas and Shrutis have become quiet.
- (720) I have no duty, no cause of duty and no object of duty to be achieved. Even then, O Lord! I am going to ask something to you.
- (721) O Shri Krishna, just as the mother gives joyfully whatever her child wishes, so you may kindly give me! Hear what I beseech you for.
- (722) This is my only request and the Lord may pelase pay heed to it? Saying so and bowing at the Lord's feet, Uddhava submitted his prayer!
- (723) "I was having a wrong notion about liberation that it must be a sweet thing, but there is no devotion in that state. So, I do not wish for that tasteless and dry liberty or freedom.

- (724) By one sentence of uttering the Final Teaching of Truth by the Satguru, the disciple is freed from bondage but let that freedom be burnt if devotion to the Satguru and the God is not there. I do not want it.
- (725) So, I am requesting you again. Please give me devotion for you which is beyond even the final liberation which is called Saayujjyata Unity Itself.
- (726) You may argue "Dear Uddhava, I have given liberation to all my devotees in the past, but none of them had asked for my devotion further on!"
- (727) But by giving them only liberation, you have sidetracked them, misguided them. You cannot deceive me like that.
- (728) The very nature of your glorious divinity is such that, losing all their pride your devotees became united and identified with the Atman, but still they have remained your devotees, without any desire in their mind.
- (729) So, neglecting devotion to you, it is delusion to demand Freedom per se, and therefore, please bestow upon me, devotion to you and not misguidance of liberation.
- (730) If you say that you cannot give this devotion to a man who is Free, please do not throw this argument at me! I am surely knowing your Supreme Power to do anything at your will!
- (731) You can do the impossible! You move what cannot be moved. You do that which nobody can do. There is no limit to your power.
- (732) It is impossible to know fully your power. When you came as Shri Ram, you used only stones to prepare a path on the sea and took the large army of monkeys to Lanka.
- (733) The forest-dweller monkeys who ate only leaves, were worthy of all the four kinds of liberties and many gods began to respect them.
- (734) The Gopis were liberated even through their prohibited love for you, and Bramha had to bow before them, touching the dust of their feet.
- (735) Those Gopis and monkeys did not know that you are the Atman, the God Almighty, but their devotion to you was the direct worship of Brahman!
- (736) Such is the greatness of your worship and its nature is very vast! When you are loving your devotees only, what is new or adorable in the liberation?
- (737) I will not touch that liberation which is born of devotion, is nurtured by devoion but becomes the death of its mother the devotion itself.
- (738) There is a secret way by which the bad name of liberation would be obviated. Please listen to what I say.

- (739) That secret is that even if I attain the state of liberation, you should please gracefully continue me as your devotee, the devotee of my Guru, by which the Freedom, the liberation will look auspicious in the eyes of the world. It will then be honoured.
- (740) Uddhava put the Lord's feet upon his head with great reverence and he did not let them go from his hold. The Lord was surprised and was very much pleased.
- (741) I will not give up your worship even if I be Free and even if I will know it. Please bless me fully for it". So saying, he sat there holding the Lord's feet to his head.
- (742) Please tell me how I can worship you without considering whether I am Free of the bondage, and no distraction should take place in my seeking your blessings.
- (743) You will laugh at me because the state of freedom which is not attainable even after thousands of births, is considered by me as a distraction and a threat to my worship and devotion to you I may be called by you a stupid one!
- (744) But O Lord! Whatever causes me to go astray from the devotional path, I consider as a calamity. Without this devotion, mere freedom from worldly bonds is tasteless for me!
- (745) O Lord Shri Krishna, bless me in such a way, that my devotion should continue without any selfish aim, and without breakup from the state of eternal freedom.
- (746) You may say that you have given me the eternal freedom, but that state is my original state and it was already with me. How can you give it to me? It is an empty claim of your being generous.
- (747) The freedom is with me, without imposition from outside. I am asking for devotion which is beyond the emancipation. If you give me that, then only it is real blessing and real charity.
- (748) O Krishna, I however do not see any willingness in you to do that obligation. Perhaps, I may call it miserliness!
- (749) The living in freedom in this body, which is a state detrimental to continue your worship, is not wanted by me. To call it Freedom is also false! You may ask why I say so. I shall elaborate my point.
- (750) When bondage is false and unreal, what value has the so-called release from bondage ? I shall not touch that false freedom. Please give me only the devotion to the Guru (who is yourself)
- (751) O Shri Krishna, you have misled those to whom you have, in the past, given the state of Freedom. No No! Please do not play those tactics with me. I want the devotion which is above and beyond Freedom.
- (752) So saying, Uddhava again prostrated at the feet of the Lord and the Lord also became very pleased and full of love.

- (753) As Uddhava asked for devotion which surpasses the state of Freedom, the Lord was pleased with his argument and his humble way of approach.
- (754) The Lord began to sway with his emotion and in that state of love He bestowed upon Uddhava both the states the state of Freedom from worldly bondage and the State of devotion.
- (755) In the whole world unique is the fortune of Uddhava, blessed is Uddhava, because the Lord gave him devotion to Satguru, which is beyond liberation.
- (756) The fact is that the Guru and the Brahman is Satguru only. It is therefore not blameworthy for the disciple to worship Satguru even after reaching the state of Brahman, the final Freedom.
- (757) The Lord had given freedom to the devotees in the past, as they aimed at it, and they never imagined what this higher state of devotion is.
- (758) But Uddhava was quite different from other devotees. What he asked for is a state unimaginable and unreachable for other devotees, and Shri Krishna gave it to him.
- (759) He said O Uddhava, this devotion brings to you the capacity to take incarnation at your will for God's work. By this power, I remain aloof even after creation of the Universe, its growth and its destruction.
- (760) By this power I remain a non-doer even if I act, remain non-enjoyer even though I seem to enjoy all objects.
- (761) He who cannot understand this yoga of aloofness finds that the worldly life is full of suffering, but as this power of yoga is my nature itself, I am the very image of happiness though I live in this world.
- (762) The Lord Shankara knows this yoga and I, Narayana, know this yoga. Others cannot grasp it.
- (763) This secret told by the Lord was understood by Uddhava. By self-knowledge they both were united in the state of Brahman, and thus the importance and the greatness of devotion was evident.
- (764) Uddhava knew that Bhakti or devotion is the basic support of the state of Freedom, and his joy knew no limits! He was full of happiness in the self, which is Brahman.
- (765) As a mother gives to her child her own ornaments because the child demands them, so the Lord gave Uddhava His own power of incarnation.
- (766) The Lord gave Himself to Uddhava, which act was not heard by the ears of the mind, was not seen by the eyes of the intellect, nor was the sky aware of it at all.
- (767) The Lord gave Uddhava that thing which cannot be known by the man who is Realized soul, and which cannot be described by Vedas.

- (768) Earlier Uddhava had said "Saved I am! Free I am!" But now he requested that he should be always a devotee of the Lord. Only the Lord knows the significance of this change.
- (769) Uddhava having surpassed the state of liberation and having the supreme devotion to God, now had the power to control Maya, similar to the power of the Lord.
- (770) To know the falsity, the unreality of Maya, and to have the power to create the Maya's illusion as well as to withdraw it is the greatness of the Lord who has now given it to Uddhava.
- (771) In the game of chess, the symbolic wooden pieces are playing the roles of the king, the minister, the elephant, the camel, etc., but all are simply wooden articles having no stock of karma with them.
- (772) There is only wood in both the armies! Who is enemy of whom! But war goes on between those armies of inanimate objects as if they are living and are enemies of each other.
- (773) The players say "The elephant is dead, the prime minister is dead;" but are they really dying? Sometimes a pawn becomes the Prime Minister, but is all the riches in his possession in reality!
- (774) They cry "I have killed your horse! I have killed your Minister! Though the pieces are not living persons. One is "victorious" and the other is "defeated" but the wooden pieces have no knowledge!
- (775) What pawn goes to Vaikuntha? And what pawn goes to hell? Similarly, in our life the bondage or freedom are both imaginery and unreal.
- (776) In short, he who has this attitude of the mind as if in the game of chess, is the man who takes incarnation at his will.
- (777) What Vedas say is in the field of unreality. Bondage and Freedom are unreal. Knowing evn this, he who functions within the limits laid down by Law, by Vedas, is the man who is the devotee beyond the state of Freedom.
- (778) Being desirelessness, many have attained the eternal Freedom, but this devotion is not within their reach, they cannot even imagine of this devotion.
- (779) O Dear! Only he who has this aloofness will attain this kind of devotion. For others, it is beyond imagination. That is the truth.
- (780) [Shuka said In this way Uddhava attained unimaginable state. He was saved from the curse of the Brhamin sages, in order to teach others the secret of devotion through him.
- (781) The sage Narada was having the knowledge of Brahman but he was also afraid of curse of a Brahmin and therefore, he kept travelling through the three worlds.

- (782) The curse of the Brhamins does not spare even a man who has attained the knowledge of the Brahman. Knowing this fact, the Lord asked Uddhava to go away though he had knowledge of the Brahman.
- (783) Uddhava belonged to Yadava race and Yadavas were destined to die due to the curse of the Brahmin sages. To save Uddhava's life, the Lord asked him to go the Badarika Monastery.
- (784) All the Yadavas were surely to die due to fight amongst themselves, but Uddhava was asked to go to Badarika Monastery so that he would survive the effect of the curse.
- (785) We cannot say that the monastery was more sacred than the knowledge which Uddhava had imbibed, but the Lord told him to run away due to danger of the curse of the Brahmins.
- (786) Uddhava was the most valuable jewel of mankind, because he had become one with the Lord and his life had to be saved for the welfare of the world. The Lord rightfully sent him away.

### भूभिगवानुवाच — गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाभूमम् ।

### तत् मत्पादतीर्थोदे स्नानोपस्पर्शनैः शुचि: ॥

- The Lord said O Uddhava, as asked by me, now go to My Monastery by name Badari, and remain in a clean state of body and mind by bathing in the waters sanetified by the touch of my feet, and by sprinkling of that water on your body (to wash away all blemishes) (41)
- (787) [The Lord said to Uddhava] O Uddhava, now you are having the knwoeldge of Reality. All your emotional ties are cut away. Now you should obey my orders and go to Badarika Ashrama. (monastery)
- (788) That is a good place for gathering together pious people and keep good the social order based on duty and virtue. It is to save ignorant persons that you have to reside there.
- (789) That is a place where I stay (as Narayana) and observe penance for the welfare of the world. Even if one sees that place, from a distance, the dirt of the Kali's Age is washed away from him.
- (790) By touching the mountain of that Ashrama men become free of sin, and even by remembering that name, they become pure.
- (791) The waters of the river Alakananda are sacred because that is touched by my feet. By touching those waters people are purified.
- (792) If one bathes there, the bondage of the Jeeva is loosened. By sipping the said water, he, together with his ancestors is emancipated.

- (793) Such is my monastery at Badari, which is very sacred. You may ask me perhaps O Lord, when have you yourself created this place? My answer is as follows –
- (794) Using the Rajasik power I created the entire world and the people in it, but they indulged in passion and lust, and carnal enjoyments. Then I took incarnations of two kinds.
- (795) I became Nara and Narayana just as the Sun and the Moon give light to the world, I did the same thing by giving the light of knowledge. I remained in that Badarika place.
- (796) My incarnation as Narayana is worthy of devotion and worship, and my incarnation as Nara is (Myself) as the devotee I spread the knowledge and teachings about devotion, desirelessness and self-knowledge by myself performing the necessary penance for that.
- (797) Such is the place where I am staying still, spreading these teaching by myself practising.
- (798) In the place which I established on that mountain, devotion is growing rapidly like a tree of berry trimmed methodically.
- (799) That is why I gave the name of "Badarikashrama" to that place, which is so sacred and sublime that all the illusion about worldly life disappears there.
- (800) O Uddhava, you should now go there. You might ask "What is the need to go to a place of pilgrimage?"
- (801) You have given me the devotion beyond the state of eternal freedom and I have accomplished everything. I have no desire for going anywhere!"
- (802) But for you, it is a duty to follow my instructions because you have surrendered your individual mind to my cosmic mind. So you should go there." Hearing these words, Uddhava obeyed the order.
- (803) Now, the place of Badarikashrama is so powerful in its spiritual content that by seeing the place with faith, a man, who is Nara a seeker becomes Narayana (the final goal of human life)
- (804) O Uddhava, you have self-knowledge but still you are worshipping me. It will therefore so happen that by your feet touching the grounds of that place, that place will be recharged by spiritual power of purity and benevolence.
- (805) At this Uddhava sobbed. He bowed to the feet of the Lord, and uttered the words emotionally "I shall go now".
- (806) Let us remember that the Lord wanted Uddhava to go to Badarika Monastery to escape the effect of the curse of the Brahmin sages.
- (807) Uddhava was the gem of wisdom. He was to be saved, in order to spread the path of devotion taught by the Lord. That is why he was told to go.

- (808) It was only for this escaping from the severe curse that He did so. Otherwise, He would not have asked anyone who had realized Brahman, to go for pilgrimage!
- (809) The bondage of this world was no more troubling Uddhava, even from his childhood, because of his devotion. Now what remained to be done? He must be saved. So, he was directed to go the protected place of Badarika Monastery.
- (810) That was the reason fo piligrimage and so the Lord purposely ordered him like this.
- (811) The Lord said –" O Uddhava, much good will be achieved by the people if you go there, because by your teaching and spiritually exemplary life, many people will be enlightened and ignorant persons will attain the Reality.
- (812) You may ask "How you should live there and what you should do." I am telling you something only for welfare of the people.
- (813) O Uddhava, your life style, your daily behaviour, will itself be the 'Teaching' for other people. Do not go astray from your ordained code of conduct, desirelessness, devotion and self-wisdom,
- (814) O Uddhava, take my own example! I have no personal need to do anything in all the three worlds. But I work daily in the framework of social status in order to put all people on the right path.
- (815) You may say "O Krishna, you have the great responsibility of all the three worlds, and that is why you follow the code of conduct, to guide all people to religious way of life".
- (816) But I am going to my own abode now. That is why I made you equal with me. You, as my representative and my disciple, should live the life of desirelessness which is yet dutiful in order to guide other people.
- (817) The organization of good people consist of Devotion in Unity, lack of any desire, and knowledge in one's own life and guide others to the same way of life.
- (818) You are now also honourable as I am, because you are spiritually equal to me. Therefore, just as you will do your duties, people will do their duties.
- (819) Now I shall tell you further about the way of life which will influence other people. You should live like this.
- (820) At Badarika, many holy places are there, but the river Alakananda, is the main sacred place. It is another Ganga! Just by looking at those boisterous waters of that river, people get purified.

#### ईक्षयालकनन्दाया विधूताशेषकत्मष: । वसानो वल्कलान्यङ्ग वन्यभुक्सुखनि:स्पृह: ॥

Meaning of the verse:

- You should always see the view of the river Alakananda, you should be blemish -less, you should wear Walkala clothes, eat forest fruit and other products like roots, leaves etc and should not have desire for luxury. (42)
- (821) You should bathe in the river Alakananda, do the usual ablutions, and
- (822) reside in that Asharama. You should take out these clothes and instead wear the apparel made of bark of trees (Walkala), eat fruits available in the nearby forest, live without worries.
- (823) In order to give others a good example of simplicity and astute living, you should not have any desires, and living in the place with inner comfort, you should be equally indifferent to hot or cold, and pain and pleasure etc.

# तितिक्षुर्द्धन्द्धमात्राणां सुशील: संयतेन्द्रिय: । शान्त: समाहितधिया ज्ञानविज्ञानसंयुत: ॥

Meaning of the verse:

- You should be tolerant to all dualities, and opposites, you should control your mind and organs, you should have good morale, should be properly organized in your thinking, you should be peaceful and have worldly knowledge and self knowledge also. (43)
- (824) You will be armed with self-knowledge and knowledge about the worldly life and so you will not be affected by cold or heat and such other opposites, and to show the example of forbearance to people you should keep the balance of mind in any condition of life.
- (825) You should control your organs and emotions, and being morally very pure, you should keep peace of mind evidently.
- (826) You should show people how to be content in the state of bliss and you should express for them the knowledge which you have learnt from me.

# मत्तोऽनुशिक्षितं यत्ते विविक्तमनुभावयन् । मय्यावेशितवाविचत्तो मद्धर्मनिरतो भव ।

- Experiencing the knowledge which I taught you, you should unite your speech and mind with me and be occupied with the way of life which I have told you so far. (44)
- (827) When you will reside there in this way, many people will approach you because they will be aware that you have received important knowledge from me. (827)
- (828) If a man is himself emancipated but does not help others to attain that state, it is not proper

for a man of self-knowledge. He is blame-worthy for his lack of care for others.

- (829) Some attain the knowledge of Brahman and they do give that to their disciple, but they cannot make the disciple understand it properly. In such cases, their knowledge is stagnant and useless for others.
- (830) The disciple is confused and uneasy because he has not understood properly and the Guru in his stride, goes on talking. They both miss each other. This is not proper Teaching.
- (831) To give light of self-knowledge to the other man is not an easy task. O Uddhava, if that is possible, it should be understood as proper fruition of the knowledge of Brahman.
- (832) To know and to give the same knowledge of attaining Freedom to others is the real greatness of this knowledge. O Uddhava, I have given this to you ! Living as guided by me, you should go on teaching this sacred knowledge to others.
- (833) Know this. One whose knowledge does not yield the crop in the field of the mind of the disciple has all his knowledge in vain. It is wasted. It is incomplete because it is not spread.
- (834) Just as birds of their own accord gather on the tree where fruits are ripe, so , when a man reaches the state of Brahman fully, the disciples happily come to him.
- (835) If the knowledge of Brahman is given only by spoken word, it is not properly grasped by the hearers and thus, this word-knowledge has no life-force in it. Why such things happen? O Uddhava, I will now tell you all about it.
- (836) When a man gets the experience of the state of Brahman, a kind of pride arises in his mind and the force or the strength of that knowledge is reduced.
- (837) The more the knower is without the pride, the strength of his knowledge increases and as soon as he gracefully teaches the disciple, the disciple understands the truth.
- (838) Dear Uddhava, since you have the knowledge of Me that is Brahman, you should teach the same to your disciples and though they will give you great respect, you should never think high of your self.
- (839) To reject the respect which is shown by disciples is sign of immaturity and to accept the honour and respect given by the disciples is a possible cause of pride, which becomes destructive for the said teacher.
- (840) The respect and honour given by the disciple, therefore, should be formally accepted as a normal social behaviour, but pride of being a man of knowledge should not be allowed to rise in your mind. This is the main sign of recognizing the self realized soul.
- (841) Though you are fully enlightened by direct teaching, you should not have pride in public or while living alone in privacy. You should be continuously full of inspiration of self-bliss.

- (842) You should teach your disciple about the importance of being devoid of pride in all conditions, because there is no higher state of consciousness which is without pride, in all the three worlds.
- (843) The teaching along these lines comprises of singing the songs about me by speech, continuous service and devotional activity by body, and keeping your mind always merged into Me.
- (844) If somebody calls you a Pandit or a realized soul, you should not be proud and pleased, or if somebody says that you are stupid you should not be angry. Your attitude should always be free from anxiety, anger of depression. This is the ideal state of mind of a man of self-knowledge.
- (845) You should always be unassuming, desireless, with devotion, and knowledge and should practise these virtues in your own life and should teach about the same state to your disciples.
- (846) You should not devalue the persons who will surrender themselves to you, because to look upon the disciple also as if he is Brahman and worthy of worship is the sign of a good Teacher, the Guru.
- (847) The good teacher sees Brahman in every being and if he looks upon the disciple as some different and lowly person, it will mean that the Guru has lost his state of equality and unity with Brahman. Is it not?
- (848) The Guru should therefore never consider his disciple any lesser than himself. The Guru should see Brahman in the person of the disciple. This is the main sign of a good Guru.
- (849) Just as a mother feels very tender about her little child, so should the Guru feel great compassion about the disciple and real concern about his welfare. This makes the Guru really Perfected Guru.
- (850) I have already told you about the signs of good disciple. Where you will find those virtues, there only you should venture to utter anything about the highest kind of devotion, if that man is humble, worthy and requests for that knowledge.
- (851) Consider every teaching given by Me to you, as the purpose of teaching it to your disciples. You are actually beyond the three Gunas, already having attained that state and therefore the spiritual practices are no more applicable to you personally.

## अतिव्रज्य गतीस्तिस्रो मामेष्यसि तत: परम् ॥

Meaning of the verse:

Surpassing all the three paths you will later on join Me. (44)

- (852) If you give the teaching in this way and with this attitude, the freedom from Gunas which you are enjoying now will not be lost, and even your disciple will be similarly free from the three Gunas.
- (853) The disciples who will conduct their lfie according to instructions given by Me will also defeat the effects of three Gunas and will go beyond them.
- (854) The three divisions are of various kinds. The seer, the seeing and the seen, the waking, the dream and the sleep, the knower, the knowing and the known.
- (855) The doer, the doing and the deed, the enjoyer, the enjoying and the object of enjoyment, the enemy, the friend and the disinterested. There are three manifestations of all these according to the Sattwa, the Rajas and the Tamas.
- (856) But the worthy devotees will discard these effects and be united with my own nature.
- (857) In my nature there are neither the Gunas nor the attitudes born out of the Gunas and when the devotees reach a stage beyond these modifications they come into my consciousness and merge into Me.
- (858) Thus Shri Krishna told Uddhava about his further duty. The sage Shuka is now describing the state of mind of Uddhava.

## श्रीशुक उवाच — स एवमुक्तो हरिमेधसोद्धव: पूदक्षिणं तं परिसृत्य पादयो: ।

#### शिरो निधायाश्रुकलाभिरार्द्रधीर्न्यषिञ्चचद्रद्वन्द्वपरोऽप्यपक्रमे ॥

- Shri Shuka further said Instructed thus by Shri Krishna (devotion to whom puts an end to metempsychosis) Uddhava took a round around Shri Krishna, keeping Him always at his right side (so as to ensure His constant goodwill) and placing his head on His feet while departing, even though he had transcended the pairs of opposites as a result of the teaching given by the Lord. (45)
- (859) The Sage Shuka who is without desire in his state of Freedom, became very eager to describe the state of the mind of Uddhava.
- (860) Shuka said O Parikshiti, the Lord gave orders to Uddhava. Their love for each other was extraordinary. I shall describe it again.
- (861) Though Uddhava was beyond the three Gunas, he loved the feet of his Guru, as Shri Krishna was surely the Parabrahman!
- (862) He could not leave the feet of Shri Krishna, in whom he had complete faith. Therefore Uddhava was called HARIMEDHA.

- (863) Shri Hari draws to Himself the mind together with the meditation of a man who meditates on Hari, and He draws to Himself the intellect of a man who thinks with deep respect about the happiness, he would get in the unity with Shri Hari.
- (864) Hari draws to Himself the consciousness of a man who thinks about Hari and He takes away the worldly life of man who remembers Hari.
- (865) Uddhava, though he had attained the state of Freedom, was having loving devotion to God and therefore he was called Harimedha in those days.
- (866) The Lord decided that Uddhava must go away. The Lord who enjoyed the devotion of men who had deep devotion even after they were beyond the three Gunas, decided for departure of Uddhava.
- (867) But Badarika was very far away and Uddhava thought that when he would go so far away, there would be no possibility of meeting the Lord again. He was therefore much affected by emotion.
- (868) Though Uddhava enjoyed freedom beyond the three Gunas he was over whelmed by pathetic thought and he took rounds around Shri Krishna.
- (869) When he put his head on the Lord's feet he began to cry and by his tears, the Lord's feet were wet.

## सुदुस्त्यजस्नेहवियोगकातरो न शक्नुवंस्तं परिहातुमातुर: ।

## कृच्छ्रं ययौ मूर्धनि भर्तृपादुके बिभ्रन्नमस्कृत्य ययौ पुन: पुन: ॥

- Uddhava being afraid of leaving Him and suffering His estrangement, could not leave His feet. He fell with great feeling of pathos, at the feet of his Master, and holding those feet, he bowed to His feet again and again. (46)
- (870) The emotional relationship of others is binding and troublesome but by the logical thinking according Upanishads one resumes the balance of mind, but relationship of friendliness of Shri Krishna Is not like this. It brings happiness and love.
- (871) For Uddhava, Guru and Absolute Reality was one and the same. Otheres are required to develop the sense of Unity of the two, but for Uddhava it was natural.
- (872) The friendship was full of happiness for Uddhava and therefore, he felt very sorry while leaving him.
- (873) A faithful loyal wife, though old and devoid of any sexual attraction, does not feel like leaving her husband.

- (874) Similarly after experiencing spirituality, Uddhava had become free Man, but while leaving the Guru Shri Krishna he was very anxious.
- (875) Those who become attached to the Lord Shri Krishna under the influence of any emotion of love, hate or desire, are all united with Him, in the state of Total bliss. Who will be happy while going away from Him?
- (876) The human beings who are attracted to the Lord Shri Krishna in clandestine relationship, are also worthy of respect by Brahma and other gods. Uddhava was having total love for the Lord. How can he leave Him easily?
- (877) To those who value devotion to Guru as Brahman, the value of Liberation is not even equal to a grass blade. Even if they attain Eternal Liberation they drop it and solely become faithful devotees only.
- (878) He knew that he had per force to go to Badarika Ashrama according to the orders of Guru, but his love for the Lord Shri Krishna was more intense! It made him unable to leave the Lord Shri Krishna.
- (879) Thus was the double dilemma for him. The Love of the Lord could not be contained in his heart. In his mind he could not visualize himself as walking towards Badarika Ashrama.
- (880) With the thought of never meeting again the Lord who would go to His eternal abode, Uddhava could not start to go away from him as he was overwhelmed by sorrow and emotions.
- (881) The Lord Shri Krishna looks like a dark cloud of rainy season, His eyes were like lotus petals and He was full of Joy, the very image, the personification of Bliss.
- (882) The ornaments viz. the crown, the earrings, the spot of sandalwood paste on the forehead, the garland of beads around the neck, and the brilliant Kaustubh gem as the locket, on his chest.
- (883) The anklets around the ankles making noise, the shinning Peetamber, all were adding to the beauty of the Lord.
- (884) The long garland of wild flowers, such was the beautiful Lord, by looking at him, the heart became happy beyond limits.
- (885) With the prospect of not being able to see Him again, Uddhava was very unhappy and could not find courage enough to go away.
- (886) Uddhava was united with the Reality. What need had he for living so enamoured with a form, the person of the Lord? That was because the Lord was Personified Brahman!
- (887) Ghee remains ghee only, may it be solid or liquid. Similarly, Brahman remains Brahman though it may be manifest or unmanifest!

- (888) It is an immature thought to consider the personified Brahman in the body of Shri Krishna as of lesser existence and the Brahman in its cosmic existence beyond form and quality as Supreme. The man who considers a blade of grass or a stone equal to Brahman will never disregard enformed Brahman!
- (889) Similarly formless or en-formed aspects of Brahman were of equal
- (890) importance to Uddhava, but the Lord as his Guru was very dear to him and therefore, he succumbed to the emotional wave at the time of departure; but he had on one side, to obey His orders and could not leave Him easily, on the other side he felt great elation and sorrow.
- (891) He bowed down prostrated and held his Master's feet again and his mind and body could not respond to the Guru's directions.
- (892) He again thought that if he world leave there of his own accord, just obeying the order of the Lord, it was certain that his eyes will never again see the beautiful Lord in person, and his feet did not move.
- (893) He thought to himself I am satisfied by the nectar of the touch of the feet of my Lord, and pilgrimage to any great sacred places is s superfluious thing for me; but my destiny is at last separating me from Shri Krishna..
- (894) He trembled his throat was choked, ears welled up in his eyes, he sobbed again and again, sweated profusely so that his body became wet.
- (895) He went away but suddenly turned back and ran to the Master's feet, kept his head on them, and cried –so much was his mind held fast in devotion.
- (896) He bowed again, went a few steps retreated again and held the soft feet of the Lord and found himself unable to go away.
- (897) When all this confusion of Uddhava was seen by the Lord, His heart ws also full of great feeling of happiness! He thought "His mind is much adoring me with friendly love, but he is solely attached to me as a disciple to the Guru.
- (898) The Lord was compassionate towards Uddhava and he quietly took out His footgear (called Paduka) and gave them to Uddhava ; which were held by the latter upon his own head.
- (899) As soon as he did so, he lost or forgot the feeling that he was going away from the Lord. Thus the Lord united him with Himself.
- (900) Uddhava was peacefully quiet as soon as he kept the Lord's Paduka on his head. He walked around the Lord according to the manner given by tradition and started to depart.
- (901) What did he do? He walked around the Lord three times, bowed to His feet again and went away, obeying his Lord's orders.

Now I repeat the story from the third Skandha of this Bhagawata Mahapurana

- (902) When Uddhava saw Mahatma Vidura, both of them greeted each other by embracing and enquiring about their welfare.
- (903) Then Uddhava told him about the Lord Krishna's going back to His divine abode, but there was not a shadow of sorrow on his face. Seeing this, Vidura knew that Uddhava was having equilibrium of mind which is the sign of a realized soul.
- (904) When the Guru is worried and the disciple is full of sorrow, it should be considered that the knowledge of both is in vain and that the listener of that vain knowledge is also doomed, drowned in ignorance.
- (905) Vidura guessed that the personification of grace which was the Lord, had blessed Uddhava and his attachment to all objects was dissolved, and that he was merged in the highest joy in his Atman.
- (906) He realized that Uddhava was talking something beyond the limitations of the words, that he was walking without adhering to the ground, and not being affected by mundane things and though he has a name and body, he is unaffected by them.
- (907) Vidura knew that his tongue did not meddle with his enjoying the taste of anything; that he saw directly without physical organ of eyes, and thus he was having happiness without organs, as he was in his Atmic state.
- (908) Vidura was very much pleased to see the untarnished self knowledge with also the devotion, the knowledge and the ascetic attitude of austere desirelessness in Uddhava.
- (909) Vidura asked him to impart to him that divine knowledge which the Lord Shri Krishna had gracefully given him (Uddhava) for spreading it amongst the seekers.
- (910) Upon this Uddhava said Really fortunate you are! Because at the last, the Lord had remembered you and told me specifically to give you the news that the Lord Maitreya has been requested by the Lord to give you His teaching.
- (911) Had the Lord told me to impart that knowledge to you, I would have done so here and now, but Maitreya is the sage planned to give you the knowledge and that he is your Teacher.
- (912) Listening to this talk of Uddhava, Vidura felt very happy. Listeners may please hear what Vidura said at that time (so says Eknath)

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(913) [This part of the story is from the Third Skandha of Bhagawata Purana, which has been referred to as co-related.]

# क्वाऽहं कीटकवत्तुच्छ: क्व च कारुण्यवारिधि: । तेनाहं स्मारितोऽस्म्यद्य, मुमुर्षु: केशवं यथा ॥

- O! How insignificant I am, like an insect and How great is the Lord, who is the ocean of compassion! He thought of me today to remember Him, as if a dying man is asked to remember the Lord Keshava! (Lord Vishnu!) (1)
- (914) Vidura said I feel that I am an insignificant insect, the poorest of the poor, and Lo! The Lord remembered me! This is the extraordinary benediction on me who am merely a slave!
- (915) He did not remember his father Vasudeo, nor his mother Devaki. He did not remember the name of Balaram nor mentioned Pandavas but the kind-hearted Krishna remembered me a mere son of a maid-servant!
- (916) Just as a man remembers the name of the Lord Narayana at the time of death, so Shri Krishna remembered me at the end of his life on Earth! Such loving protector of his devotees is the Lord! He is certainly the ocean of kindness and compassion!
- (917) O Listeners! You might say that Uddhava had left Dwarka while Shri Krishna was in Dwarka itself, so he did not see the Lord leaving the Earth from Prabhasa.
- (918) But that is not so. The dialogue between Uddhava and Vidura indicates differently. I shall tell you in detail what had happened. Listen carefully please!
- (919) When Uddhava went some distance he suddenly thought Why am I going away without seeing the end of life of the Lord?"
- (920) "The whole life of Shri Krishna is enchanting. What more is there for me in the places of pilgrimage?". Thinking like this he made up his mind.
- (921) And said to himself "If I go back near the Lord He will not allow me to remain there. So, he went to Prabhasa without informing the Lord.
- (922) He waited there hidden from the Lord and began to see what was going to happen. He saw there the whole destruction of Yadavas.
- (923) Effecting the annihilation of Yadava race the Lord had reposed under a peepal tree. The Wyadha (a hunter) thinking that it was deer, shot an arrow at Him from certain distance.
- (924) The Lord was pleased by the hitting of the arrow. He thought "Here is some cause for my departure.
- (925) Someone else would have cried out of pain by the strike of the arrow, but the Lord did not have any pain, because for Him, the body was a myth, and unreality.

- (926) Just as a man does not suffer from pain though someone beats his shadow, so, the Lord did not suffer by the hitting of the arrow by the hunter.
- (927) At that time the sage appeared there and the Lord gave in a condensed form all the important and secret teaching to Him. The Lord remembered Vidura at the same time and his heart went to that Mahatma, the great Vidura with a surge of loving emotion.
- (928) The Lord immediately said to the sage Maitreya "Had Vidura been here now I might have given this secret teaching to him also, but he is not here. So, O Maitreya, I am telling you to impart all this knowledge (about the highest form of devotion) to him.
- (929) Having the devotional secret wisdom from the Lord, the sage Maitreya was very happy. The Lord said "Blessed will be the Kali-age which his now about to begin! Due to this highest path of devotion, there will be many who will realize Brahman!"

# सर्वे ब्रह्म वदिष्यन्ति सम्प्राप्ते च कलौ युगे । नैव तिष्ठन्ति मैत्रेय शिश्तोदरपरायणा: ॥

Meaning of the verse:

- Many will talk about Brahman now when the Age of Kali will begin, but O Maitreya, those who are slave to feeding themselves and indulging in sex will not stay in that state of mind actually. (2)
- (930) In the Kali Age, many will only talk about Brahman and there will be quarrels among scholars about it, but none will be in that state of mind.
- (931) They will give sermons on Brahman, but all will be indulgent in eating food nad enjoying sex. In Kali's age, only he will realize Brahman who can control his tongue and sexual organ.
- (932) Listening to the dialogue of the Lord Shri Krishna and Maitreya, Uddhava stepped forward and offered salutations to the Lord after walking respectfully around Him.
- (933) After listening to Maitreya and after witnessing the departure of the Lord Shri Krishna, Uddhava started from that place. O Parikshiti, please also listen to the event.

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ततस्तमन्तर्हदि संनिवेश्य गतो महाभागवतो विशालाम् ।

यथोपदिष्टां जगदेकबन्धुना तप: समास्थाय हरेरगाद् गतिम् ॥

- Having firmly held the Lord in the innermost of his heart, the great votary of the Lord then reached Vishala (i.e. Badarika ashrama) and practising austeries as adviced by the Lord who is the only real brother of all beings in the world, attained the state of unity with Shri Hari. (47)
- (934) Uddhava held in his heart the living image of Shri Hari who is the only resting place of all, and who is the supreme of the great persons, and started from that place with love in his heart.
- (935) Holding in his heart the consciousness of the Lord Shri Krishna, Uddhava in his constant state of bliss, went to the Badarika Monastery, otherwise known as Vishal-Teerth.
- (936) As he was full of bliss, wherever he went, people around him began to be influenced by his purity, devotion, knowledge and austerity.
- (937) As and when he saw some signs of discrimination and desirelessness in people, he very clearly taught them about self-knowledge and devotion. Thus he became instrumental for upliftment of everyone who came into his contact.
- (938) Those who met him got interested in the devotion of Hari and he made them fearless about the worldly life. Uddhava was so much caring about the welfare of the people.
- (939) Devotees of the God Hari are called Bhagawatas. As Uddhava continued his worship even after attaining freedom, he was Mahabhagawata (great devotee)
- (940) Eternal freedom was merely a slave girl of the devotion which Uddhava was having. Thus his state was the Mahabhagawata state.
- (941) "Vishal" means vast or great. Uddhava was himself great because of his peace and sincere devotion, coupled with the self-realisation.
- (942) Though he was Vishal in this sense he went to the sacred place which was also called Vishal. Now I shall tell you why that place is called Vishal-Teertha.
- (943) At that place viz Badarika monastery the mind becomes pure by more Faith, the intellect becomes clear and devoid of doubt, by mere listening; and liberation is attained by taking the name of the Lord Narayana. That is why it is called Vishal or great.
- (944) The Lord Narayana is still absorbed in penance there for the uplifting of the people. He watches kindly upon the man who seeks liberation and blessed him fully. That is why that place is called Vishal or great.
- (945) This monastery is very beneficial to seekers because by a small amount of penance much merit is gained there, by a little meditation the seeker gets self knowledge, and by a little desirelessness, liberation is at hand. This place is, therefore, called great.
- (946) Uddhava attained self-knowledge from the inner Atman, the Lord Govinda, who is a friend of the whole world, a brother of everybody.

- (947) Uddhava completely followed the advice given by that Lord Shri Krishna and lived at Badarika Ashrama, and his own behaviour and character caused others to trust in the path of devotion.
- (948) The character, the peace of mind, the great devotion of Uddhava, and all things became themselves the teaching for others, without using so many words.
- (949) But when Guru is slave to the objects of the senses, how can the disciple turn away from enjoyments! When Guru has tendency towards sins, the disciple will never turn to the path of return.
- (950) So, Uddhava's actions were followed by others. Thus, he lived in that place for the welfare of the world.
- (951) Uddhava began his daily routine exactly as instructed by the Lord Shri Krishna, and as a result those who were residing near him began to live a pious life.
- (952) The Lord Shri Krishna returned to his secret divine abode after actually blessing Uddhava with the state of bliss of the Brahman. The same highest state of mind was eternally being enjoyed by Uddhava.
- (953) Though he might be leisurely sitting, or taking food or walking, going somewhere or coming back, he was always in that state of Brahman.
- (954) The desirelessness or attachment for sensual enjoyment are manifest generally with relation to physical body, but Uddhava's mind was in a state quite beyond this.
- (955) Though he was having no desires, the conditioning of the state of desirelessness was not applicable to him. Though he was physically among all the perceptions and contact with the objects of the senses, he was not entangled in any experience. He was beyond both states, eternally united with the Absolute Reality.
- (956) He was not to be affected by death of the physical body, not by being born again because his state was beyond all bodies. He was not touched by these modifications.
- (957) The Lord had already destroyed in him the sense of attachment to body and given him the untarnished pure state of Brahman.
- (958) O Parikshiti! I will be wrong to say that Uddhava attained the state of Aloneness at the end of his physical life.
- (959) For example, gold is not affected even if a bangle is made of it or that bangle is again restored to the simple shape of a golden coin. Similarly, birth and death are happenings of the body only. Uddhava was not a person. He was Reality, the cosmic unconditional Brahman!
- (960) Uddhava was absolutely "Free" while others saw him as a physical body. To say that after

death of the body he became liberated is simply a statement of convenience, a manner of speech.

- (961) The body may live on or it may end, the men of self-knowledge do not care. Their state of Reality is unbroken and always abiding with them.
- (962) Destiny functions in the body and destiny itself functions in the process of death. As the man of knowledge is always fully in the state of Brahman, he is not specially cognizant of birth and death (as for him the body is illusory)
- (963) Just as the illusion of seeing a serpent on the actual rope, is experienced as illusion due to the reality of the rope itself, the illusion of the body or death of body is so understood by the Reality of Brahman.
- (964) One may say that the land on which mirage appears, has become dry because of the disappearance of the mirage but one may ask himself, was the land not dry while the illusion of mirage appeared?
- (965) Similarly when you know the body as unreal, it is meaningless to say that at the end of that body, the experience of Aloneness was a new happening!
- (966) So, after living in that Ashrama for a very long period, Uddhava joined his ever-existing unity with the Lord Shri Krishna.
- (967) But it was not a new experience of the state of Brahman. To believe so is fallacious. It is a way of mundane talk. He was already "there". It was not a new happening. He remained himself as ever he was.
- (968) [Eknath says] The sage Shuka mused over the devotion of Lord Shri Krishna of which Uddhava was an image in person, and he also considered the consummation of his pure life, and being very eager to describe the greatness of the benediction the compassion and love of the Lord, he began to say

#### य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।

## कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥

- The world becomes emancipated by following in practice, faithfully, this nectar of knowledge, which is as a vast ocean of joy, as taught to the devotee (Uddhava) by the Lord Shri Krishna whose feet are served with reverence by the greatest Masters of Yoga. (48)
- (969) (Shuka continues) The Lord Shri Krishna is worthy of worship by even the Masters of Yoga who enjoy Freedom from worldly bondage while living in their body and serve His feet.

- (970) Sanat Kumar and other sages enjoy devotion to His feet, gods like Brahma wait upon Him as poor servants.
- (971) The Lord spoke about the highest devotion, in His own joyous state of mind to Uddhava because He had tremendous love for that disciple.
- (972) Devotion to God is an ocean. Courage is the Mandar mountain, the Unity of the Teacher and the disciple are the gods and demons assembled for churning of the ocean.
- (973) Emotional faith and Trust are the two ropes tied to that Mandar which is vertical churner. Understanding of the self in the tightness of the rope. They started the churning with the force of constant awareness of all the thoughts.
- (974) In that joint effort, there arose first the poison of pride which says "I am the wisest person". The Lord Shankara who is Viveka – the quality of discrimination, drank that poison (called "Halahala") by which action, the pride was dead for ever.
- (975) Thus the churning was done without any pride and the nectar of devotion came out which the Lord gave to Uddhava only.
- (976) This nectar of the essence of devotion which He gave to Uddhava was beyond the four achievements of life i.e. religion, money, desire, and liberation.
- (977) This was the nectar put in the pot of self-knowledge after cleansing that pot by the realization or experience of Brahman, which He gave to Uddhava to drink.
- (978) Thus, Uddhava was happy by drinking the nectar, was free from all the three kinds of troubles, and being Brahman himself, merged into Brahman.
- (979) See how the Lord is so kind to his devotees! Uddhava was completely joyful by attaining the Brahman, through the drinking of the nectar which is the essence of highest devotion.
- (980) The man who with hearing, meditating, and earnestness, will imbibe in himself, this dialogue, between the Lord Shri Krishna, which is the sacred and secret knowledge about devotion.
- (981) Will be free from the bondage of the worldly life and he will not see even in dream what is birth or what is death. There is nothing extraordinary about this. This is a true faith.
- (982) O Parikshiti, even those others, who through contact with such devotee will be interested in this worship, will have no fear of the bondage of mundane life at all.
- (983) He who has faith in this story, who is in love with it and who will really practice the method of devotion taught in it, will be the savior of all people in the world!
- (984) He, who lives in the house of the brilliant Sun, will have no touch of the darkness of night, and this is true also about the man who lives in the town of that Sun!

- (985) As there is no night for the Sun, there is also no day there. Similarly in the state of Reality, the Brahman, both the bondage and freedom are non-existent!
- (986) Even if one cannot be occupied with constant attention about the teaching, he may just listen to the story! That will suffice to make him free.
- (987) He, who will read this story with eager respect, will find that with reading every verse, his sins are washed away together with pain and sorrow!
- (988) He who will find it difficult to listen or read the story again and again, may hold to his heart the essence of devotion, and by that love, he will be respected by gods!
- (989) Even those who are in the company of a friend, who love this story and is the Lord's devotee, will find that the God of Death and Time will bow to them.
- (990) The Lord Shri Krishna is always near him, who has faith in this story and follows the contents of it, listens to it and always meditates upon it. The Lord never leaves him.
- (991) He who believes that the Lord's teaching is true, only by listening to it from some one, and abides by the teaching, finds that the Lord is manifest in person in his heart and has cut the strings of worldly life which had bound him.
- (992) So is the Lord kind to the faithful and the sage Shuka bows before Him as is evident in the next verse.

# भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजद्रे भृङ्गवद् वेदसारम् ।

# अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरूषमृषभमाद्यं कृष्णंसंज्ञं नतोऽस्मि ॥

- I bow to the Supreme person known by the name of Shri Krishna the primordial cause, the Author of Vedas, who, in order to put an end to rebirth, and the fear of old age and disease etc, extracted like a bee the two fold nectar (i.e. the essence of Vedas is the form of Self-knowledge (Dnyana) and God Realization (Vidnyana), which are the only valuable things in life, and the nectar of the gods the two-fold nectar to the aforementioned two classes of His devotees. (the ascetics and the householders leading worldly life who are also devotees) (49)
- (993) In order to remove the fear of worldly life from the minds of those who, being harassed by sorrow, have taken refuge at the feet of Lord, the Lord has churned the meaning of Vedas.
- (994) He has also churned the whole Upanishads and obtained the essence in the form of knowledge of the world and knowledge of the self to understand which many great scholars tried hard but were defeated and retreated.

- (995) O King, you might say that by this churning, Vedas must have been much troubled, but no! The Lord being the primordial creator did the churning without trouble to the Vedas.
- (996) Just as the mother cow is not required to be bound by ropes around its legs when its calf itself is drinking milk from her udder, Vedas were not at all disturbed when the Lord thus churned them.
- (997) The Lord was omniscient. He was as if a swan in the matter of selecting the essence of Vedas. Without disturbing or distortion of Vedas he culled the gist of Vedas.
- (998) The nectar of all knowledge thus churned out of Vedas was given by the Lord through Uddhava, for the final emancipation of all the people both in the worldly life, and the spiritual life.
- (999) Just as the bee takes away the nectar of the lotus flower, very delicately, the Lord took out this essence of Vedas by delicate churning.
- (1000) It may be said again that the compassionate and benevolent Lord who loved his devotees, made this knowledge available to all and made them fearless.
- (1001) Thus He has removed their fear of worldly life and the cycle of birth and death.
- (1002) Maya is the cause of the world but the Lord Shri Krishna is the first cause of Maya. Shri Krishna Himself is the "Sat-chit-Ananda".
- (1003) The Lord Shri Krishna adopts the body of man, by using His Divine Power (Maya), He is the best of all men, He is the image of knowledge, and is the most worthy God for worship.
- (1004) The sage Shuka also bowed down surrendering himself mentally to the Lord Shri Krishna.
- (1005) When Parikshiti saw Shuka doing so, he also bent down with great reverence, where he was sitting, concentrating his mind on the image of the Lord, and he said Only the Lord Shri Krishna is compassionate to his devotees! None else is so kind!
- (1006) Eknath says Uddhava attained the highest state of Nirvana. Here the teaching by the Lord of Uddhava was completely described by the sage Shuka. The worship of the Lord Shri Krishna is the best way of penance because the Lord Shri Krishna is very kind to his devotees and in a way he looks after all their needs.
- (1007) Whatever aspirations the devotees have, the Lord fulfills them and finally he gives them his own status and state of mind, amalgamating their consciousness with himself!
- (1008) Had Uddhava not put all these questions to Him before He left for His Eternal Abode, He would not have given this nectar of divine wisdom which is about the devotion beyond the liberation of man.
- (1009) It is therefore a fact that Uddhava has done great service to humanity; his obligations on us

are great, because only for him Shri Krishna told the essence of devotion, knowledge and the quality of desirelessness.

- (1010) Through this teaching which we have got through Uddhava, the entire world will attain liberation if people will follow in their life all this teaching. This teaching is full of secret spiritual knowledge and divine love.
- (1011) Uddhava has sidetracked all the four kinds of Moksha, the liberation, and raised the worth of devotion and all this was done by him for the purpose of not only his own benefit but the benefit of the entire world.
- (1012) Through this eleventh Skandha (division) of Bhagawata Purana, he has provided an ever ready source of water for those who tread the path of righteous devotion, the water of liberation and devotion for the saving of the whole world!
- (1013) There is milk in the udder of a mother cow, but unless its calf comes to drink that milk, it is not available. Similarly Uddhava became instrumental for the final welfare of all of us.
- (1014) This dialogue between Uddhava and the Lord Shri Krishna contains great secret knowledge. How can I write a commentary on it, ignorant as I am?
- (1015) Only my Guru Janardana who is really an ocean of wisdom and is omniscient has helped me at every step.
- (1016) I do not know the context of the verses in this book, their meaning, and the highest levels of knowledge and desireless devotion or liberation. I am really ignorant of all these problems.
- (1017) My sense of I, consciousness that I am somebody was also taken over by Janardana. So, He is the author of explaining all the terms, the words and their meaning.
- (1018) Eknath easily became successful in attaining unity by the grace of the great Guru, and this book came into existence under the name of Eka-Janardana!
- (1019) While understanding the meaning of the words, Janardana became the guide of my intellect and only He composed all the poetic Ovi expression in this book.
- (1020) My name, my body, my actions, my virtues and qualities of character, are all in the spiritual sense "unreal" but, for all practical purposes, he assumed and glorified all these things. He is so much full of love for unity.
- (1021) As there is one-ness in name and feeling between both of us, Janardana made manifest this non-duality in the world.
- (1022) Janardana, my Guru, loves the name Eka, and though addressing me with the term You, and calling Himself as I, he is one with me.
- (1023) With this love for the name Eka, He expresses Many-ness in that oneness only and shows

how one is one unmodified eternal pure essence in all the many manifestations.

- (1024) As He is one by name as well as the belief, the conscious faith, He is always one with the Almighty God and though he sees me, as well as many, there is no two –ness, no division in Him.
- (1025) So long as this Unity is not attained God does not condescend to oblige the devotee in any way and the freedom from the sense of I, in all actions is also not understood till then.
- (1026) So long as the pride of I-ness is there, in every action a man does, God cannot be realized. Bondage is in the sense of pride. If that is dropped liberation is always there.
- (1027) All my effort is to see one-ness in all the names and forms. Janardana is pleased because of this effort and He took over my separate I-ness into Himself.
- (1028) The puppets may show joy or sorrow but the key, the string is in the hands of the player behind them. The puppet does not know whether feelings are expressed through it.
- (1029) Similarly using me as a puppet, Janardana has become the commentator and the speaker, all poetry being composed under my name by Him only. That is the reason why the sages and saints love this great story.
- (1030) If there is pride while working at the creation of the book, even one ovi will not be composed. Here, because not me, but Janardana is the author of this book, the meaning of the book became clear.
- (1031) You should not ridicule me because I am using Marathi Language. You may have to look at this book with the eyes of a man of self-knowledge.
- (1032) I am asking this question to you, the listeners who are well-versed Is all worthy of praise only because it is written in Sanskrit and is everything worthless because it is written in Marathi? If you think so, this is nothing but your pride and any pride is detrimental to the spiritual path!
- (1033) A gem is obtained in a mine which is dug by labourers after lot of hard work and that gem is valuable. But if such gem of equal value is found in the household in a corner, is the latter gem worthless only because it is easily available?
- (1034) Similarly if Sanskrit language is used after many efforts, the meaning is difficult to understand but if Marathi language is used then you will jump upon the text because it will be easy to understand.
- (1035) The bird Chakora is lucky to drink the nectar which is in the light of the moon, but the crow cannot enjoy it! Such is this Maharashtra book. To understand it depends on the discernment of the reader.
- (1036) God is not partial to any particular language. Sanskrit and Prankrit is equally dear to Him.

He is pleased with that language in which the wisdom of Brahman is explained.

- (1037) If flowers are golden, there is no stale or fresh flowers. All flowers are fresh. Sanskrit and Prakrit languages are similarly equally fresh when they talk about the knowledge of Brahman!
- (1038) If bad language is used in Sanskrit, is that abuse considered pure? And can it be said that the story of Hari becomes polluted if it is told in this Marathi language?
- (1039) Pride of language becomes a great drawback for the speaker. Every language becomes an offering to the Lord Shri Hari if knowledge of Brahman is expressed in it.
- (1040) My Marathi language is very simple but it has reached the goal, by the attainment of Brahman. Janardana has infused great interest in the story and, therefore, there are no faults and errors in it.
- (1041) This is the form of poetry created by Janardana in which the juice of Brahman is flowing in a small clear rivulet, the sweetness of which is well-known to the saints. That is how this book has come out with great beauty.
- (1042) Using the medium of disciple Uddhava, the Lord Shri Krishna has told about the devotion, with the purpose of cutting off the tight bondage of worldly life of all people, and to make them free.
- (1043) This 11<sup>th</sup> Skandha is so valuable, that many great poets are madly in love with it.
- (1044) A parrot flies swiftly to pick the ripe fruit and an ant walks slowly up the trunk of the tree and reaches the fruit in its own time. Similarly, not competing with great poets, I am slowly walking like an ant towards realization of the hidden meaning of the book for my own benefit by way of Marathi language.
- (1045) I am like a fly able to sit on the plate of delicious food of a king, (here the knowledge about devotion) where men of high office cannot go near the king when he is taking his dinner (Here the proud erudite scholars). This is possible by this simple Marathi language.
- (1046) Just as a child sits on the lap of his father and picks up a morsel from his dish even before the father starts his dinner, I on my part, got the benefit of direct knowledge of what the Lord said, which is possible by the simple Marathi language.
- (1047) This commentary was successful because of the blessings of My Guru and My service to His lotus feet. He has actually completed this book.
- (1048) You may say that with this Skandha the story of spiritual knowledge had come to an end and now in the next chapters all the ghastly description of mass-scale genocide is in our lot, but not so! The Lord will further talk about the actual experience of secret facts of selfrealization.

- (1049) The Lord maintained His peace of mind and detachment though all his relatives and kith and kin met a gruesome death.
- (1050) Even Time as Death obeys the orders of the Lord Shri Krishna. Though He had such a great power he did not move a finger to avoid the death of all people, because he had no bondage of My-ness about anybody at all. He did not try to protect his Race.
- (1051) The Lord will now show by His own example how the absence of the sense of belonging and lack of attachment to the body, functions at the critical time of bodily death. Naturally he had no concern about Yadavas.
- (1052) The sage Shuka will tell in the next two chapters the secret of leaving this world by the Lord in the state of Nirvana. That is a very illuminating dialogue.
- (1053) Eknath, by the grace of Guru Janardana is going to tell that story full of knowledge. Listeners are requested to please pay attention to me.
- (1054) By the listening to a story by saints, the story itself becomes full of spiritual merit. I have therefore to request you to listen carefully by which the commentary will be pure.

This is the end of Marathi commentary by the saint Eknath on the

29<sup>th</sup> Chapter of the Eleventh Skandha of Bhagawata Purana.

Dedicated to Lord Shri Krishna.

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# Chapter 30

Om! Salutations to the Lord Ganesha!

Om! Salutation to the Lord Shri Krishna!

- (1) Victory to you, my Guru, who are beginningless, victory to you, my Guru who are the beginning of everything,! Victory to you, my Guru, who are yourself all the accomplishments! Victory to you, the ocean of compassion. Victory to you, who are very kind to all!
- (2) Victory to you, O the expert in Vedas! O the knower of Vedas, O the Atman of Vedas, victory to you!
- (3) O the illuminator of the Universe! Victory to you. O the protector of the Universe! Victory to you! O the dweller of the Universe! O Non-doer! O imperishable! Victory to you!
- (4) You supremely exist without any deterioration! You have no name or shape, colour or individual form, but you abide by the social custom in your family and caste!
- (5) There is no other relative in the world but you build a house and conduct the management of the family of a householder. You are outside the limits of man or woman, but you live as a family man.
- (6) You are without birth but you bow respectfully to your father. You also bow to your mother. All are of equal value in this world for you, but you still select the friends and leave out the enemies.
- (7) You are Master of the world and you conduct the whole world, but you may at your will, become servant of anybody. You are Full, complete in yourself, but you become pauper and beg anywhere.
- (8) You are pledged bachelor but having affairs with other women, you are the uplifter of those women. You know everything, but work in the house of your Guru and ever fetch firewood from the woods.
- (9) Even though you are able to gulp the death itself but you hide yourself due to fear of an illusory phantom. O Lord, Shri Krishna, you are the controller of Maya but at last Maya tied you down to the pounding pot made of wood.
- (10) Though you are always fully satisfied being Atman, you were eating the boiled rice and curds from the leafy plate of your cowherd boy-friends. Even Brahma does not know the limit of your power, but you were crying, standing near your mother Yashoda.
- (11) You have shown to your mother, the whole universe in your mouth! But you were happy to sit

on the side of the waist of Gopis, like a small child. You are the protector of the world, you make it move! But elder cowherd boys were helping you to walk.

- (12) You are the Ruler, the God, worthy of salutations by the entire world. But you took the incarnation of a white bear. In short, if we try to decide your true nature, even Vedas cannot guess properly.
- (13) Vedas kept quiet about your Real nature. There were and are great men of knowledge but even they had not found your true home! Yogis retired to deep forests but they also could not understand your nature.
- (14) As the Lord has no birth, how can he be dying? The king Parikshiti was eager to listen to that story.
- (15) In the first chapter, there was mention of a Pounding Rod, [called Moosala] which was the cause of the curse by the Brahmin sages. Now, Parikshiti is again asking questions about final events that took place after departure of Uddhava to Badarika Monastery.

## राजोवाच - ततो महाभागवते उद्धवे निर्गते वनम् । द्वारवत्यां किमकरोद् भगवान् भूतभावन: ॥

Meaning of the Verse:

- After Uddhava, the great devotee went to the forest (towards Badarika), what did the God who is the creator of all beings do in the Dwarka city? (1)
- (16) The king who was a valuable jewel for Pandavas, who was a great ornament for Kauravas, and who destroyed the evil forces of Kali in order to protect religious persons.
- (17) Such a king Parikshiti who is famous for his courage, his bravery and his generosity, asked very humbly a question to the sage Shuka.
- (18) "Uddhava became a realized soul by the advice given by the Lord Shri Krishna and went to Badarika Monastery. I have learned this much. But then what did Shri Krishna do in the city of Dwarka?
- (19) How did He, who by His will creates, protects and dissolves the worlds, relinquish His body in the end?"

# ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः । प्रेयसीं सर्वनेत्राणां तनुं स कथमत्यजत् ॥

Meaning of the Verse:

The Lord was the chief of all Yadavas! His body was pleasing to the eyes of all. When His Yadava race was stigmatized by the curse of Brahmin sages, how this great Lord leave His beautiful

body? (2)

- (20) Please tell me how the Lord brought about the total destruction of His Yadava race which was cursed by Brahmins.
- (21) The body of Shri Krishna was definitely so beautiful that even the Lord Shankar was happy to look at it.
- (22) How the Lord left such a beautiful body? Why was he ready to die, fearing the curse by the Brahmins?
- (23) The Lord was complete one, the Absolutely Brahman. The curse actually could not have done any effect on Him; but even he proved the great effect of the words uttered by the sages, and left his Yadava body!
- (24) Even by one glimpse of the beauty of the Lord, the life, the Pranas, in our body become overflowing with joy. (Parikshiti is now describing the beauty of Shri Krishna-)

## पूत्याकूष्टुं नयनमबला यतू लग्नं न शेकुः कर्णाविष्टं न सरति ततो यत् सतामात्मलग्नम् ।

# यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां हष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयु: ||

- The body from which ladies could not withdraw their eyes once riveted on it, which having once entered the ears of the virtuous and then clung to their minds, through the passage of their ears, never departs from it, whose splendor (which is glorified by poets) gives a delightful character to their speech and surely brings honour to them and looking on which when he is seated on the chariot of Arjuna, warriors who fell in the battle attained similarity to it; such is the beauty of Shri Krishna. (3)
- (25) The Lord Shri Krishna is so beautiful that all our organs including the mind get stuck to it with adoration and more and more love develops for him, and we are never tired of looking at Him.
- (26) Woman in four stages of life as (1) child (2) adolescent (3) mature and (4) elite all of them, when they saw the Lord, could not take back their sight, away from Him.
- (27) Those ladies who were religious, ascetic, faithful wives, could not also take away their sight; they continued to look at the Lord Shri Krishna with great adoration.
- (28) Even when the woman to whom sexual joy was not yet known and those who were old and beyond their age, looked at the Lord, could not turn their eyes away from Him. Their eyes and their minds were merged in His beauty.

- (29) Just as salt dissolves in water, the eyes of the ladies when saw Shri Krishna were as if tied to Him.
- (30) So, the eyes of all ladies could not leave Him though they tried very hard.
- (31) Why mention only the ladies? Even the saints, the seekers, the ascetics, when they heard the fame of Shri Krishna, his image was established in their mind.
- (32) Then their mind would be identical with the Lord through that mental image. So much attraction they felt about the Lord and His fame.
- (33) There is nothing so strange about this attraction of the Lord which was felt by the saints; the wonder is in fact that even ordinary people who are not saints or seekers were attracted to the Lord Shri Krishna, when they heard about his virtues, his adventures and his kindness, from others.
- (34) When there are some ordinary trees near sandal wood tree, they are also having the scent of that scented tree. Similarly, by listening to the miracles and adventures of Shri Krishna all were equally happy.
- (35) Even persons who are not saints become saints by faithfully listening to the adventures and playful pranks of the Lord, and the divisions of all people are wiped out.
- (36) Great poets attained immortal fame by writing poetry about the Lord Shri Krishna. Those who describe the fame of the Lord, also themselves become equally famous.
- (37) The great paths find only one Supreme Person in Shri Krishna, who will divinely glorify all the moods of literature. They find that whatever ornaments or figures of speech, they try to create in their writing, are personified in the Lord Shri Krishna Himself.
- (38) The Lord is the mother of all great poets in the matter of composing of their epic poems. Their speech, their language becomes worthy of respect, who describe the fame of the Lord.
- (39) Even if some errors creep in the description, the Lord Shankara bows to that poem, and Yama bows to the feet of those poets.
- (40) The Karma and Akarma lose their peculiarities where somebody is singing the songs of the Lord Shri Krishna and collective Bhajan is going on continuously; the chain of births and deaths is also snapped.
- (41) The greatness of the fame of Shri Krishna is thus very remarkable and poetry about Shri Krishna is also very sacred in all three worlds.
- (42) When one listens to the great poetry composed by saint-poets about the divine life of Shri Krishna, faith and love increases and devotion of the Lord becomes purer. This is the great value of this poetry.

- (43) Since the fame of the Lord is limitless, it is needless to say that those who meditate on His image become unified with Him.
- (44) It is not a wonder that persons who meditate on the image of the Lord constantly with love become one with Him, because even if evil persons constantly think of Him with enmity, they also become one with Him.
- (45) Arjuna is called Vijay (Victory) only because the Lord was the charioteer for him in the war.
- (46) Arjuna was called Jishnu, because he was always victorious everywhere but it was the Lord Shri Krishna who saved him in all disastrous junctures in the war.
- (47) Even those who got a full glimpse of the Lord face to face, while He was on the chariot of Arjuna, did attain unity with Him in the end.
- (48) Where the dust of His feet fell, it was a place of festival for all the four kinds of liberations. How did the Lord leave such a sacred body?
- (49) You might say that He had to leave His body because he was afraid of the curse of Brahmins, but that is not correct, because Shri Krishna was Himself the Absolute Brahman.
- (50) The fact was that He wanted to teach by His example that Brahmins should not be ridiculed or insulted and that they should be honoured at all costs. That is why he proved the curse of Brahmins as infallible.
- (51) Though Shri Krishna was Paramatman, he allowed or engineered, the annihilation of the large Yadava race to which He belonged in His incarnation and made the curse of Brahmins totally true.
- (52) (All this story of leaving His body by Shri Krishna is being told by the sage Shuka and it was being heard by the King Parikshiti, by preplanned programme of listening to the story of Bhgawata Mahapurana).
- (53) Parikshiti, the honourable and meritorious king of Pandavas was observing fast while listening to the nectar -like story of the Lord and His Devotees.
- (54) The teaching contained in Bhagawata Purana was a well-guarded secret with God Brahma, Narada upto Vyasa, but for Parikshiti, the sage Shuka opened for all people.
- (55) Parikshiti was very religious; He was very much interested in enjoying the juicy story of Bhagawata and was eager to hear it.
- (56) Parikshiti, being eager, requested Shuka most respectfully. What did the sage Shuka tell him? (Eknath says – "Please Listen")

## ऋषिरूवाच - दिवि भुन्यन्तरिक्षे च महोत्पातान् समुत्थितान् ।

# हष्ट्वाऽऽसीनान् सुधर्मायां कृष्ण: प्राह यदूनिदम् ॥

- The sage (Shuka) said Seeing the catastrophes on Earth and in the sky, the Lord Shri Krishna said thus to Yadavas seating in the conference Hall called Sudharma. (4)
- (57) Shuka said O Parikshiti, when Uddhava went to the forest towards Badarika, there appeared many disasters and catastrophes in the city of Dwarka.
- (58) Many upheavals took place in the sky as well as on the land. Stars were seen falling on earth in the day time also (Meteors). Ghosts were on rampage hungry to eat everything.
- (59) Comets were seen in the sky in the day time, which were shaped as straight poles, with long tails behind.
- (60) With a great thundering sound, there were earthquakes. There was a big bang in every door of the city of Dwarka. For three days the earth-quakes continued to give shocks and tremors. Houses collapsed.
- (61) Hurricanes uprooted the trees. Dust blinded all people.
- (62) Ghosts cried weirdly in the sky. There were showers of blood though the sky was cloudless.
- (63) The Sun and the Moon had cloudy misty circles around them. The planets were in bad junstaposition.
- (64) People saw that fires were burning in all directions around them, lightning struck continuously though there were no clouds and when all the sky was overcast by clouds people felt that final destruction was very near.
- (65) Kites and vultures stooped down and picked even the plates of dinner while people were taking food. The owls hooted in bright day light. Dogs bgean their continuous weeping in the front of the palace.
- (66) In the Hall called Sudharma, it was a regular experience that members of ministry talked and their differences were solved, but now everybody began hot arguments and started physical assaults shouting "Kill! Kill!"
- (67) When the great brave men heard this shouting, they were stunned! All Yadavas in the Hall became worried!
- (68) When they sat, they saw that their shadows were headless. Such were bad omens in the conference hall at Sudharma.
- (69) Veterans among Yadavas who witnessed these signs of total disaster, began to think about their

plight.

- (70) When the divine disc Sudarshana is placed around Dwarka, how can all these evil forces attack us?"
- (71) Within the time taken for batting the eyelids only once, that Sudarshana disc finishes one round of Dwarka. Even then destruction was taking place in the city. Seeing this, Yadavas became very much surprised and afraid.
- (72) "Krishna is the name of the Lord because He collects together in Him and destroys all calamities" they said to themselves "and still how can disasters venture to come here?"
- (73) Seeing all Yadavas afraid like this, the Lord Shri Krishna told them what they should do. (Please listen to it)

#### एते घोरा महोत्पाता द्वार्वत्यां यमकेतव: । मुहूर्तमपि न स्थेयमत्र नो यदुपुङ्गवा: ॥

- O Great Yadavas! As these signs of great calamities are very much prevailing as if the messages of Death, you should not stay here even for short time. (5)
- (74) Shri Hari who conducts the functions of the entire world, who moves the wheel of Maya, His own power, began to discuss with Yadavas about the destruction.
- (75) The Lord already knew that all the Yadavas were destined to die, but he did not want that they should die in Dwarka. So he asked them to leave Dwarka and go to Prabhasa, another sacred place.
- (76) Dwarka was the seventh city where people get liberated if they died there, but all Yadavas were from Gods, who were not meant to be so liberated. That is why the Lord Krishna asked them to leave Dwarka.
- (77) The little grass blades which were the seeds of Yadavas', destruction were already grown up sufficiently in Prabhasa.
- (78) All the bad omens and disasters were happening because of the curse of Brahmins, which was hanging over them.
- (79) The Lord told them These omens are indicators of immediate disasters for you. If you linger here more you will be destroyed.
- (80) You should not further stay here even for a moment. Run away with your family members and friends.
- (81) You may boast of your strength and think that nobody would harm you. That pride will cause

you complete destruction.

- (82) What is the might of your physical power against the curse of Brahmins? So, without hesitation please go away from here.
- (83) Do not even drink water in Dwarka. Take with you all your family and friends.
- (84) Our race is cursed by Brahmins and that has caused this disaster. Prabhasa is the proper sacred place to wash away the sin.

## स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं व्रजन्तित्वत: । वयं प्रभासं यास्यामो यत्र पूत्यक् सरस्वती ॥

Meaning of the Verse:

- Women, children and elders should go to the place called Shankhoddhara from here. We will go to Prabhasa where the river (and goddess also) is manifest. (6)
- (85) The sacred place Shankhoddhara is a secure place. Women, children and old persons should be kept there, and we, all the Yadavas should go to Prabhasa.
- (86) The river Saraswati flows there towards the west and merges into the sea. All should go there and perform rituals.

## तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः । देवताः पूजयिष्यामः स्नपनालेपनार्हणैः ॥

Meaning of the Verse:

- We should do Abhisheka there, and being well-controlled and clean, we will worship the deities with bath, scent and offerings. (7)
- (87) According to dictates of Vedas we shall bathe in that place, observe fast as prescribed.
- (88) We shall have pious thoughts and shall worship gods for removing the curse of the Brahmins.
- (89) By "Bath to the gods, clothes, ornaments sandalwood paste, and such 16 offerings, we shall worship the gods Hari and Hara.

#### ब्राह्मणांस्तु महाभागान् कृतस्वस्त्ययना वयम् । गोभूहिरण्यवासोभिर्गजाश्वरथवेश्मभि: ॥

Meaning of the Verse:

Having welcomed Brahmins who are really worthy, we should make them fortunate by giving cows, piece of land, gold, clothes, even elephants, horses, chariots and homes. (8)

- (90) Brahmins who are well-versed in Vedas and their branches, who are well controlled as to the mind and body, those who are loyal to their duties should be worshipped for our being free from disasters.
- (91) To those who recite Mantras for auspicious days, we should give in charity various things, with faith.
- (92) Cows, land, elephants, horses, gold, Tils, clothes and homes, with faith in our minds.
- (93) Horses should be yoked to chariots and given in charity. We should do all that will please the Brahmins.
- (94) Whatever the Brahmins expect, we should give them, because no calamities attack where Brahmins are content.

#### विधिरेष हारिष्टघ्नो मङ्गलायनमुत्तमम् । देवद्विजगवां पूजा भूतेषु परमो भव: ॥

Meaning of the Verse:

- That consist of worship of gods, Brahmins and cows as well as this is the best birth. This is the action which destroys calamities and the home of the best auspicious things of all the beings. (9)
- (95) That place where Hari is worshipped, where Shaligram is worshipped, where saints and seekers are respected, is the worship which destroys the disasters.
- (96) That place where Brahmins are respectfully worshipped, where the cow is worshipped faithfully, where pity for all beings is universal, no calamity enters there.
- (97) Where alms are given to the blind, lame, weak people, where poor get good comforts, no calamities enter there.
- (98) Extreme sympathy for all beings dissipates all evil forces and brings in all the good and helpful things.

इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्धिष: । तथेति नौभिरूत्तीर्य प्रभासं प्रययू रथै: ॥

- All the elderly Yadavas heard what the Lord, enemy of Madhu demon said, and obeying him, went to Prabhasa, by boats and later on by chariots. (10)
- (99) Thus the slayer of Madhu and Kaitabha demons, told Yadavas to go to Prabhasa a sacred place.
- (100) The old Yadavas obeyed the word of Shri Krishna most respectfully

- (101) and said to others Take with you all your women, older relatives, children and go by boats to Shankhoddhara place.
- (102) Chariots, elephants and all the armies were gathered and all Yadavas went to Prabhasa and the Lord also went with them.

#### तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवा: । चकुः: परमया भवत्या सर्वभ्रेयोपबृंहितम् । ११॥

Meaning of the Verse:

- As ordered by their God, Bhagawan Shri Krishna, Yadavas obeyed what was considered good for them, and acted with high devotion. (11)
- (103) As directed by Shri Krishna Yadavas went to Prabhasa and observed the rituals, the charity and the holy baths, somewhat more than what was told by Him.
- (104) All Yadavas took dinner afterwards and accomplished the prescribed purificatory rites. But alas! They started to drink wine after dinner! That was a very wrong action!

## ततस्तरिमन् महापानं पपुमेरियकं मधु । दिष्टविभ्रंशितधियो यद्ववैभ्रंश्यते मति: ॥

Meaning of the Verse:

- Then they drank the great drink, the wine called Maireyaka by which drink, the mind becomes confused and the man forgets all reason. (12)
- (105) When it was right for them to wipe out the effect of the curse of observing the rituals at the sacred place, they, as the twist of destiny would have it, took heavy drinks!
- (106) That wine was such that once you take it, its clutches are very hard to be loosened, the man goes under its influence! Such strong potion was taken by young and old alike and there was no control on their drinking.
- (107) Even by taking smell of that wine a man becomes mad for it! Groups of strong Yadavas sat together to enjoy that drink.
- (108) That drink called Maireyaka was very sweet, and once the tongue tastes it, even a sane and thoughtful man becomes foolish!
- (109) The Yadavas drank that wine by mutual encouragement!

## महापानाभिमत्तानां वीराणां दप्तचेतसाम् । कृष्णमायाविमूढानां सङ्घर्ष: सुमहानभूत् ॥

- Then, befooled by the Maya of Shri Krishna, there developed a serious fight among those brave Yadavas whose mind was already maddened by that Maireyaka wine and all sanity had left them! (13)
- (110) Originally Yadavas had great cordiality about all of them, but the wine made them tight with overdose! They began to speak out true defaults of each other and blame each other among themselves.
- (111) Their sanity was drowned in the drink by the Maya of the Lord. All became thoughtless. They allowed their friendliness and relationship, and started fighting.
- (112) They uttered bitter words, made pungent remarks about each other and took weapons to fight among themselves.

## युयुधुः क्रोधसंरब्धा वेलायामाततायिनः । धनुभिरसिभिर्भल्लैर्गदाभिस्तोमरष्टिभिः ॥

Meaning of the Verse:

- On the sea shore, being angry at that time and beyond their limits of good behaviour, they fought among themselves with bows and arrows, spears, maces, and other weapons. (14)
- (113) Their eyes became red by anger; they pulled out their weapons, and on that seashore they the great warriors by nature, began an internal, serious and insane war!
- (114) By stretching the strings of their bows they threw arrows at each other, and killed each other by sharp swords, though they were friends earlier.
- (115) Some pierced each other with sharp spears and some killed others by their clubs.
- (116) Some wielded Tomaras and fought hand to hand fights and some killed each others by hard maces.
- (117) Thus the whole army fought a war with vehemence under the influence of the liquor, and used chariots and elephants in the field!

#### पतत्पताकै रथकुञ्जरादिभिः खरोष्ट्रगोभिर्महिषैनेरैरपि ।

### मिथ: समेत्याश्वतरै: सुदुर्मदा न्यहञ्छरैर्दद्भिरिव द्विपा वने ॥

Meaning of the Verse:

Closing with one another in chariots and on elephants etc as well as the back of donkeys, camels, bulls, buffaloes, and mules and men, bearing ensigns that fluttered in the breeze, the highly intoxicated warriors hit one another with arrows even as elephants in a forest would strike one another with their tusks. (15)

- (118) Those Yadavas killed elephants and destroyed chariots and slew horses, by using all their weapons. Camels, asses and soldiers with armours riding on horses killed in those wars sheerly by the mad Yadavas.
- (119) Buffaloes were also killed. Heaps upon heaps of men were lying on the field, oozing blood from their bodies, dying, dead and trodden upon by other fighters trying to kill each other. Just as two elephants fighting with their sharp tusks, in a wild forest, some heavily armoured soldiers of tremendous strength were fighting with each other.
- (120) Thus those brave Yadavas became insane by wine and anger, killed each other, their number was beyond count.
- (121) Maya the magical cosmic power caused confusion. They could not think of what was good for them. Without reason, they killed their kinsmen and families and were themselves dead.
- (122) When this massacre was seen by the sons of Shri Krishna, they also began to fight.

### पूद्युम्नसाम्बौ युधि रूढमत्सरावकूरभोजावनिरुद्धसात्यकी ।

# सुभद्रसङ्ग्रामजितौ सुदारूणौ गदौ सुमित्रासुरथौ समीयतु: ॥

Meaning of the Verse:

- Yadavas sons of Lord Shri Krishna, viz Pradyumna, Samba, Akrura, Bhoja, Aniruddha, Satyaki, Subhadra, Sangramjit, Gada, Sumitra, Suratha all angry and jealous joined in the war, and they were more fierce! (16)
- (123) Those who were loving each other started total war upto death! How great is the power of destruction of the Time as Death! See how friends became foes!
- (124) Pradyumna and Samba were really loving brothers. They became wild with hatred and fought with each other! Akrura and Bhoja turned enemies of each other and fought fiendishly.
- (125) Aniruddha and Satyaki rose against each other with great force of enmity and they fought with bow and arrows.
- (126) Subhadra and Sangramajit engaged in a combat and started a battle of arrows; they were both caught in the frenzy!
- (127) The son of Lord named Gada, fought another Gada, who was his uncle. Both were angry and burning with the heat of hatred! It is a wonder how loving relatives were so turned against each other.
- (128) Sumitra and Suratha fought fearlessly with frenzy and hatred with each other, in order to kill.

## अन्ये च ये वै निशठोल्मुकादयः सहस्रजिच्छतजिद्भानुमुख्याः ।

## अन्योन्यमासाद्य मदान्धकारिता जघ्नुर्मुकुन्देन विमोहिता भृशम् ॥

Meaning of the Verse:

- Others, blinded by sullen pride, confused by the Lord with His great power (Maya) killed each other. They were Nishatha, Ulmuka, Sahasranjit, Shatajit, Bhanu and others. (17)
- (129) Nishatha, Ulmuka, Shatajit, Sahasrajit, Bhanu and other Yadavas also began to fight.
- (130) They were overpowered by drinks, proud about their strength moved by the Maya of Shri Krishna. They began to fight and kill their relatives and friends without any provocation.
- (131) See the effect of the curse of Brahmins. Brothers began to kill each other! This was caused by the divine Maya of the Lord Shri Krishna!

## दाशार्हवृष्ण्यन्धकभोजसात्वता मध्वर्बुदा माथुरशूरसेना: ।

# विसर्जनाः कुकुराः कुन्तयश्च मिथस्ततस्तेऽथ विसृज्य सौहृदम् ॥

Meaning of the Verse:

- Dasharha, Vrishnu, Andhaka, Bhoja, Sattwata, Madhu, Arbuda, Mathura, Shoorasena, Visarjana, Kukura, Kuntaya all fought among themselves by leaving their mutual affections. (18)
- (132) Though Yadava race was only one, there were twelve lineages within
- (133) that race. All of them engaged themselves in the war. O Parikshiti, please listen to their names. They are Dasharhas, Satwata, Andhaka, Arbuda, Mathura, Bhoja, Vrishni, Madhu, Shoorsena, Kukura, Visarjana and Kuntaya – these were 12 lineages.
- (134) Previously their love was such that if any of the twelve families were by chance harassed or insulted in any way, they would jump to protect that man and his honour even at the cost of their lives.
- (135) But at this time they forgot their love and care, and were ready to kill even those who were previously most respectfully honoured and even worshipped as they were elders of the race.

## पुत्रा अयुध्यन् पितृभिभर्शतृभिश्च स्वस्रीयदौहित्रपितृव्यमातुलै: ।

## मित्राणि मित्रैः सुहृदः सुहृद्भिर्ज्ञातींस्त्वहञ्ज्ञातय एव मूढाः ॥

Meaning of the Verse:

Those stupid and angry Yadavas fought amongst themselves, sons fighting with fathers, brothers, wife's, relatives, sons of their daughters, paternal uncles, maternal uncles, friends, and well-

wishers turning against each other – thus the members of one race killed men from their own race! (19)

- (136) By the Maya of Shri Krishna, their mind was out of control, all became very much disturbed, and not considering whether the others were relatives or strangers they fought in the field very fiercely.
- (137) The sons were provoked to beat even their respectable fathers who were worthy of bowing to their feet and faithfully take the water touched by their feet, for being sipped by the sons and descendents.
- (138) If one is overpowered in war by enemy, his brother was usually running to fight for him, but now, brothers began to kill their brothers by sharp arrows.
- (139) The paternal uncle, who brought his nephew with care and love, was equally respectable as a father, but the nephew slew that uncle by sharp sword!
- (140) The son of the daughter is the legitimate descendent authorized to perform religious rites in respect of that grandfather! But he ventured to kill the old man most cruelly.
- (141) Uncles and nephew began having a duel, trying to slay each other and bosom friends were enemies of each other in that racial war.
- (142) Friends who are very intimate generally save each other in their calamity, but here, instead of saving each other's life, they become ready to kill each other!
- (143) This was the end of their life, they were poisoned by the venomous serpent of Time of destruction and all became thoughtless and killed members of their own race.

# शरेषु क्षीयमाणेषु भंज्यमानेषु धन्वसु । शस्त्रेषु क्षीयमाणेषु मुष्टिभिर्जुहुरेरका: ॥

- When the arrows were finished and bows were broken and all weapons were broken and useless, those Yadavas started to pick up by their fists, the grass grown on the banks of the sea, which grass called "ERAKA" was grown from the seeds of dust particles of the pounding rod which was thrown earlier by Yadavas! (20)
- (144) When the war became intense, their arrows did not last long and bows
- (145) were broken which were used to beat each other. With bows also broken, all the weapons were also broken and became useless.
- (146) Then the grass grown from the dust of the iron pounding rod, which was the part of the curse of Brahmins, was plucked by Yadavas and holding that grass in their fists, they started to give each other blows upon blows!

## ता वजूकल्पा ह्यभवन् परिघा मुष्टिना भृता: । जघ्नुर्द्धिषस्तै: कृष्णेन वार्यमाणास्तु तं च ते ॥

Meaning of the Verse:

- Those grass blades became as hard and sharp as steel rods, and discs, which were held in the fists by those hatred-maddened Yadavas and when the Lord Krishna tried to make them quiet, they attacked Him also. (21)
- (147) As soon as the grass was picked and held in the fist by Yadavas, it became like hard sharp weapons, of the shape of Parigha, a circular steel weapon, and they began to beat each other with it!
- (148) Those Yadavas could easily withstand the attack by any other weapons but a strange thing happened! As the Parigha weapon was used in the attack all the warriors began suddenly to succumb to the wounds! They died suddenly!
- (149) Yadava soldiers could not bear the blows and their necks being snapped by those sharp weapons, all began to die immediately.
- (150) Some great warriors of Yadavas were still alive by killing others.
- (151) These were as powerful as if human "elephants" and they were not defeatable by others. The Lord Shri Krishna, showing that he wanted to pacify them, but actually to finish them also, ran towards them.
- (152) He warned them O mad Yadavas! Know that this grass is charged with the power of the curse of the Brahmins! Do not take in hand! Leave your frenzy of fighting. Please listen to me!"
- (153) Giving them this warning, he tried to dissuade them, but all the remaining men turned to him with all the force of their hatred! This was the plan of the Lord. Those Yadavas were not destined to die!
- (154) Some shouted Let us first kill this Krishna. He has come to deceive us!" Thus shouting they attacked Him with the cursed grass in their fists!
- (155) Some shouted Why are you hesitating? Hold his hair! Pull him! Why are you afraid? Come on! I shall pull him down! He will fall to the ground by one blow!

### पूत्यनीकं मन्यमाना बलभद्रं च मोहिता: । हन्तुं कृतधियो राजन्नापन्ना आततायिन: ॥

- Caught in the clutches of the impending death, deluded by the Maya of the Lord, being puffed up by the pride of their bravery, thinking that they would kill Balibhadra, those Yadavas ran towards Him Thus said sage Shuka to the King Parikshiti. (22)
- (156) Some said "See! There is Balaram! He is our chief enemy! Let us kill him first!" Shouting like this, all ran to attack Balaram.
- (157) Those villains were having frenzy of fight, and holding the weapons of grass ran to Balaram, when he also became wild with rage!

### अथ तावपि सङ्क्रुद्धावुद्यम्य कुरूनन्दन । एरकामुष्टिपरिद्यौ चरन्तौ जघ्नतुर्युधि ॥

Meaning of the Verse:

- O Son of Kurus! Then Balaram and Shri Krishna also rose to fight with rage, holding the Parighas, went to kill Yadavas in that war! (23)
- (158) Shukacharya said to Parikshiti The Yadavas were now totally about to be eaten by Death. These uncontrollable Yadavas ran to kill Balaram and Shri Krishna.
- (159) When both saw the attackers, both of them got up and retaliated.
- (160) They also wielded the round Parighas which were brilliant sharp weapons and began to fight.
- (161) Many warriors who had survived came running and fought against the two divinities, the invincible Heros of those days viz Balaram and Krishna were then charged with the Power of Kala, and killed them all.
- (162) When He saw all Yadavas lying dead on that vast war field, He knew that his mission was completed.

### ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम् । स्पर्धाक्रोध: क्षयं निन्ये वैणवोऽग्निर्यथा वनम् ॥

- Just as the fire produced by two bamboos rubbed together by wind, burns all the forest, the anger and jealously among the Yadavas, who were already doomed by the curse of the Brahmin sages, and who were deluded by the hypnotizing power of the Lord Shri Krishna, finished all the race by itself. (24)
- (163) Yadavas were already destined to die because of the curse, and their sanity was distorted by the Maya of Lord Shri Krishna. They were extinguished by their own anger.
- (164) When there is friction between two bamboos, a spark of fire is kindled but it becomes a

great wild flower and burns the whole forest. This total destruction was similar to that fire.

# एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशव: । अवतारितो भुवो भार इति मेनेऽवशेषित: ॥

Meaning of the Verse:

- When all the families and members of his own Yadu race were dead, the Lord Keshava, thought Now I have removed the menacing large group of Yadavas which was the remaining burden on the Earth. (25)
- (165) By destroying the whole Yadava army, and thus unloading the burden on the Earth, the wielder of Sudarshana, the Lord was happy.
- (166) Just as a gardener sows ginger below the surface of the ground and when the time comes digs all the ginger roots, so it was done by the Lord by destroying the whole race.
- (167) He Himself had protected Yadavas by His own power and He Himself destroyed them. It shows his detachment from all relatives.
- (168) He was taking extreme care for the welfare of Yadavas and had loved them much but by this act of uninterestedness, He has shown how free He was from everything.
- (169) Though the whole family and relatives are dead, a man of wisdom is not disturbed. This state of unattachment was evident in the life of the Lord.
- (170) A man of self wisdom has no pride or possessions and even if all his kith and kin and all the members of his race are destroyed he is not sorry; this is seen by us in the life of Lord Shri Krishna.
- (171) He honoured the curse by the Brahmins and did not use his mighty divine powers to obviate that curse. He saw the destruction of all the Yadavas but did nothing to avoid it, because he had to prove the truth of what the Brahmins the sages uttered.
- (172) Having finished the whole race of arrogant and impudent Yadavas who would have become unconquerable by others and therefore a grave danger for the peaceful process of evolution, the Lord was happy to know that the aim, the mission, of his taking this birth was achieved and Balaram also knew that his work had come to an end.

## राम: समुद्रवेलायां योगमास्थाय पौरूषम् । तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥

Meaning of the Verse:

Rama, on the seashore, followed the Yogic process and merging all his consciousness into Atman, abandoned this world of the human beings. (26)

- (173) Then Balaram adopted the Yogic posture on the seashore and went into a transcended state.
- (174) He withdrew His Vital Breath and concentrating his mind on the Supreme Person became one with Him.
- (175) Just as the space in an empty pot mixes easily in the space outside of the pot, Balaram became His own self as "Shesha" as soon as he left his attachment to the body.
- (176) He had taken the shape of human body which body he totally left and he became the "Shesha".
- (177) Adopting yogic posture on the sea-shore, he left his body which was now lifeless. When the Lord Shri Krishna saw this act of Balaram, He made Himself ready to leave His body also.

#### रामनिर्याणमालोक्य भगवान् देवकीसुत: । निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ॥

- Having seen the passing away of Rama, the Lord, son of Devaki approached a peepal tree and quietly sat below it on a spot on the ground. (27)
- (178) Seeing that Balaram had left his body the Lord also made Himself ready to go to His own eternal home.
- (179) The beautifully dark-skinned Lord, the ruler of the Earth, quietly went near a peepal tree and sat below it in a posture of a warrior.
- (180) Our eyes would not leave the face of that beautiful God, to look at him even the Lords Shankara and Brahma are eager!
- (181) When the eyes were rejoicing the sight of the beautiful Lord, the tongue became very uneasy and started praising His beauty and adventures in devotional songs, with great ecstasy.
- (182) Without swallowing, the tongue rejoiced the sweet taste of the name of the Lord. At that time, joy of mundane object became boring and family life lost its sweetness.
- (183) When the ears hear the fame of Shri Krishna, all the three types of worries are subsided and by describing the famous qualities of his virtues and the power of his name, all the four kinds of liberations are our maid servants.
- (184) The Lord's feet are having the fragrance of Tulsi leaves. If we smell it, all other scents become ordinary!
- (185) If we touch the body of the Lord, our sense of pride of our body is lost. The Lord who is Joy manifest as a person, becomes very pleasant for each and every sense of our body.

- (186) Even if we only touch his lotus-feet, trance is also shy before that joy. Thus Lord went to sit under the peepal tree. He looked very beautiful.
- (187) Shuka is now describing how the Lord looked when He sat under that tree.

# बिभूच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया । दिशो वितिमिरा: कुर्वन् विधूम इव पावक: ॥

Meaning of the Verse:

- Shuka further said The Lord took on His four-armed appearance and He was shining in His own brilliance. He removed all darkness from all directions like a smokeless flame of fire. (28)
- (188) Eknath says In the next five verses the Lord's beauty is described; the speaker is Shuka and the listener is Parikshiti, the king.
- (189) The Lord seated under the tree was very brilliant and His luminosity filled all the environment.
- (190) There was neither smoke nor fuel of any kind. A flame of fire may be without red colour indicating partial burning. His body was such a shining figure.
- (191) Even the brilliance of the Sun and the light of the moon were dull compared to the splendor of the Lord.
- (192) The Lord had four arms and because of His peaceful radiance, darkness around the whole place was dispelled.

#### श्रीवत्साङ्कं घनश्यामं तप्तहाटकवर्चसम् । कौशेयाम्बरयुग्मेन परिवीतं सुमङ्गलम् ॥

#### सुन्दरस्मितवक्त्राब्जं नीलकुन्तलमण्डितम् । पुण्डरीकाभिरामाक्षं स्फुरन्मकरकुण्डलम् ॥

- The Lord was having the mark of Shreevatsa on his chest. He was dark as a cloud but shining like heated gold. He was wearing two silken clothes and looked very pleasing. (29)
- His smile was becoming his face like the lotus; His head was adorned by blue hair. His eyes were beautiful as lotus flowers, and he was wearing ornaments on his ears, like the shape of shining little crocodiles! (30)
- (193) The body of Krishna was created by Him by His own power and was clean and blue in all His limbs. He appeared dark-blue and looked very beautiful.
- (194) His body was very cute and handsome and because of the attractive colour of cloudy dark,

he was the gem attractive to men and women alike.

- (195) Why talk of men and women? Sanyasis, who are supposed to be disinterested in everything, were enchanted by His beauty. The ascetics turned towards further progress in the spiritual life by seeing the Lord.
- (196) When Shiva saw the Lord, He fell into the habit of continuous meditation and His beautiful Goddess Parvati had already surrendered Her mind to the Lord together with Her spouse the Lord Shankara.
- (197) Such was the beauty of the body of the Lord. This was enhanced by his captivating smile, and lotus shaped reddish eyes.
- (198) The bluish hair on his head were decorated by fragrant flowers, and the blue-beetles were attracted to those flowers but were not clearly visible as His hair was also of the same blue colour as of those beetles.
- (199) Poets describe His ear-rings as of the shape of small crocodiles but these were not having any form, because, by the vicinity of His ears, they also became abstract.
- (200) When Krishna's ears are near, any form becomes merged into abstract existence of the Lord. Such were his ear-rings.
- (201) Two clothes, He was wearing were as brilliant as gold treated with fire.
- (202) The Lord worshipped Brahmins and held on the right side of his chest the kick-mark of a Brahmin (Sage Bhrugu) as Shreevatsa, and did not adore His spouse Goddess Laxmi so much.

## कटिसूतूब्रह्मसूतूकिरीटकटकाङ्गदैः । हारनूपुरमुद्राभिः कौरुतुभेन विराजितम् ॥

### वनमालापरीताङ्गं मूर्तिमद्भिर्निजायुधै: । कृत्वोरौ दक्षिणे पादमासीनं पङ्कजारूणम् ॥

- With a thread around his waist, and the sacred thread on his left shoulder hanging across his chest to the right side, with crown on his head, the golden ornaments viz, Angada, garland, anklets, rings around his fingers, Kaustubh shining, wild flower garland from neck to ankles. All his weapons actually worn by him, and seated by lacing his left leg on the right thigh, the Lord's feet looking like a red lotus (was extraordinarily beautiful to look at! (31-32)
- (203) He was wearing the shining Kaustubh gem around his neck hanging on his chest, His waist band was studded with jewels, His sacred thread was across his left shoulder and the garland of wild flowers was hanging from his neck down to his ankles;
- (204) There was bejeweled crown on his head, all shining with splendor, the ornaments of

exquisite design on both of his upper arms, strangely beautiful Kankanas,

- (205) The rings around His fingers were having triangular, square, six-sided etc designs, with rubies and diamonds studded in them. They looked like spiritually significant emblems.
- (206) Vaijayanti garland was around His neck and a necklace of pearls, with Tanmani fixed in the middle, various bejewelled garlands with sweetly fragrant garland of Tulsi leaves,
- (207) His saffron coloured lower apparel was having pearl-border, and He was wearing small bells on his waist band.
- (208) Wanki and Tordya were decorating his feet and Noopuras and Birudas were adding to their beauty.
- (209) His soles were softer than lotus flowers. He was very attractive.
- (210) He was wearing his two weapons the mace and Sudarshana, and two symbols as the conch and the Lotus. He was seated at the base of the Peepal tree, in a warrior's posture.
- (211) He had placed his left leg on his right thigh.
- (212) His soles were superior in their reddish hue, to the reddish twilight of dusk or dawn, and they shone beautifully.

#### मुसलावशेषाय:स्वण्डकृतेषुर्लुब्धको जरा । मृगास्याकारं तत्त्वरणं विव्याध मृगशङ्कया ॥

- There came along in the forest near the Lord, a hunter by name Jara, who had used the iron ring remaining to be pulverized from the pounding rod of Yadavas, for putting it as the sharp tip of an arrow, and mistaking the sole of the foot of the Lord as a mouth of a deer, threw the arrow which pierced the foot of the Lord. (33)
- (213) As already described, the sole of the foot of the Lord, who had seated at the base of Peepal tree after finishing his mission, was appearing strangely reddish.
- (214) Thinking that it was the mouth of a deer, a hunter by name Jara, took aim at it and threw an arrow, which pierced the sole of the Lord.
- (215) By the curse of Brahmins, earlier a big iron pounding rod had emerged in the clothes of Samba; and that rod was pulverized by Yadavas and the powder was thrown by them in the sea. There remained a small iron piece which was also thrown by Yadavas in the sea.
- (216) Immediately that piece was swallowed by a big fish, but the fish was caught in a net by a fisherman.

- (217) When he cut the fish, that piece was dropped. The fisherman who was also a hunter of animals used that piece on the tip of an arrow and this arrow was shot by him at the sole of the foot of the Lord!
- (218) There was a belief in those days that if such pieces of metal found in the belly of a fish are used on arrows, the hunt is invariably successful. The hunter used that piece with that belief.
- (219) The cause of this was the curse of the sages. That is why that arrow could pierce the foot of the Lord Krishna.
- (220) Though his arrow suddenly struck, the Lord Krishna was not at all disturbed. He was in a way, happy, because, thus the curse of the sages would be proved beyond any doubt.

## चतुर्भुजं तं पुरूषं दृष्ट्वा स कृतकित्बिष: । भीत: पपात शिरसा पादयोरसुरद्विष: ॥

- Seeing the four-armed Divine Person, the hunter, who had sinned, prostrated before Him through fear, [before Him who was the enemy of demons]. (34)
- (221) As soon as the hunter saw the arrow piercing the target, he was happy with the notion hat he had killed a big deer. He ran forward to get the deer.
- (222) But when he saw a man with four arms instead of the deer, he was very much afraid. He thought Alas! What a great sin is committed by me! I have hurt a very noble person!
- (223) O! Shame to you O Destiny! How horrible act of cruelty have you compelled me to commit! Who will free me from this terrible sorrow?
- (224) I have hurt the Lord of the world, the Atman of the Universe! Nobody in the world may be a greater sinner!
- (225) I have harmed the Lord Shri Krishna who is respected by gods and saints"
- (226) He was trembling with fear. He said to himself "A great sin is committed by me. The final goal of the world is troubled by me!
- (227) They say that suicide is indelible sin. Then how great be my sin, since I have caused fatal harm to the Atman of the world.
- (228) I am the killer of the Atman of all the world. There is no retribution of this karma as far as I see!
- (229) If by mistake a Brahmin is slain, the slayer is drowned in a deep sin! If Brahman which is personified in Shri Krishna is slain, I cannot imagine the seriousness of that sin! I have killed that Lord!

- (230) I am already a sinner by my occupation, and by killing Shri Krishna I have committed unparalleled Sin! I have done harm to Krishna who is cosmic energy in person!"
- (231) He became very depressed due to such thoughts of repentance and ran forward towards the Lord and prostrated before Him.
- (232) Madhusoodan, who had destroyed the arrogance and impudence of demons and who had killed the demon Madhu, found the hunter holding His lotus feet and crying.
- (233) He did not get up though the Lord tried to reassure him. He said to the Lord "O Lord! Please forgive me with your kindness. You are the only kind Lord in this world"!

## अजानता कृतमिदं पापेन मधुसूदन । क्षन्तुमर्हसि पापस्य उत्तमश्लोक मेऽनघ ॥

- This act was committed by me unknowingly. O Madhusoodana! I am a sinner. Your fame is the purest! Please, O guileless God, You may please forgive me about my sin!" (35)
- (234) Very much afraid, the hunter said "I am the lowliest man to have committed such a sin. This was accidental. I have not done this knowingly. This is my sin of causing such harm to you!
- (235) The man who breaks the image of God is the great sinner, but I have done harm not to an image but to you personally. By twist of destiny this harm is done by me!
- (236) Thus I am the very image of great sin! O Supreme Person! O Kind Lord! Please forgive my sin!
- (237) You are the kindest Lord in the whole three worlds. You saved Parikshiti in the womb of his mother. You had run to help Gajendra out of his certain death.
- (238) When Pandavas were about to be burnt to ashes in the house given to them by Duryodhana, it was you who arranged for their escape through a tunnel, scheming everything through Vidura. Taking the side of Arjuna, it was you who fought the battle with the Veteran Bheeshma.
- (239) You protected the modesty of Draupadi by clothing her unendingly while the evil Dushasna was trying to take away her only apparel, in Kauravas' Royal Hall!
- (240) Such is the fame of your grace described in history. Many Siddhas and great sages sing the songs in your praise.
- (241) Please forgive me of the sin which has happened through me unknowingly. O Paramatman! You are kind and condescending.

- (242) Ajamil was a sinner. He called his son by his name Narayana, by love and affection at the time of his own death, but as that name belonged to you, as Narayana, his sins were burned to ashes. Such is the power of your name for purifying the men of their sins!
- (243) Evil doers are purified by your name, the persons killing their fathers are also purified by your name, and sinners are also salvaged by the power of your name! Such is the fame of your Name.

### यस्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम् । वदन्ति तस्य ते विष्णो मयाऽसाधु कृतं प्रभो ॥

Meaning of the Verse:

- I have done harm to you, O God, whose name if remembered does away the darkness of ignorance and O Vishnu, such is your fame described by all! (36)
- (244) The memory of your name destroys the darkness of ignorance and brings in total welfare of man.
- (245) So much is the greatness even of your name. But this divine body your body is hurt by me. This is my great sin!
- (246) The Lord whose greatness is praised by saints endlessly, the Lord who is the cosmic energy of joy, who is the Lord of the world, was harmed by me!
- (247) The Lord Shri Krishna who is the very life principle of the world, was hurt by me using my arrow! What a great sin!
- (248) You are the most powerful monarch of the world; and I have unknowingly hurt you. I have also killed the Atman of the Universe ; in a way committing suicide.
- (249) The Lord is father of the world and I have committed the murder of my father. He is mother of the world. So I have also murdered my mother.
- (250) As you are Brahman and the knower of the Brahman. So you are the Brahmin; And I have killed the Brahmin. There is no greater sin in the world than this!
- (251) The murderer of a king, my own murderer, the murderer of my mother and father, and murderer of a Brahmin I have committed all these sins by shooting the arrow on the body of Shri Krishna.

### तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम् । यथा पुनरहं त्वेवं न कुर्यां सदतिकूमम् ॥

- So, O Vaikuntha, kill me immediately, who am a hunter and a sinner, so that I will not commit such sin against virtuous, any more. (37)
- (252) O Lord! Please forgive a sinner like me. Please tell me some way in which this sin can be washed away!
- (253) This stigma will not be washed clean only by your mere forgiving. You should kill me for retribution. Then only I will be purified.
- (254) I am a hunter, a sinner by occupation. I hunt animals because I relish animal flesh. You should kill me by your hands. Then only I will be free from sin.
- (255) O the Supreme Person! Please destroy this body by which I have committed this sin so that again I will not commit any bad deeds.
- (256) I have committed a serious sin in hurting your foot by my arrow. O Shri Krishna! You may please destroy this body. Then only I shall be free from sin.
- (257) There is this punishment for my body which was the means of hurting you". So saying, the hunter prostrated at the feet of the Lord Krishna.
- (258) I am fond of this body which has done this bad deed. Please use your Sudarshana and destroy my physical body, my subtle body as well as the causal body.

## यस्यात्मयोगरचितं न विदुर्विरिञ्चो रुद्रादयोऽस्य तनया: पतयो गिरां ये ।

#### त्वन्मायया पिहितदृष्टय एतदञ्ज: किं तस्य ते वयमसद्भतयो गृणीम: ॥

- How can we whose intellectual scope is limited and also incorrect, describe the great Maya of the God, we whose sight is blinded by that very Maya, when the Masters of speech such as the Creator, and the Rudras etc who are His sons, did not know the cosmic yoga of Atman and His powers. (38)
- (259) The root cause of the birth of physical body is the subtle body and the causal body. You do not even touch all the limitations of these bodies but wield them by remaining aloof, and you have four arms.
- (260) Without touching the three bodies and the three Gunas, you take many incarnations by your own Yoga power.
- (261) Your incarnations are in strange bodies. You do not hesitate adopting the bodies of a tortoise, fish or a boar, because for you "birth" has no meaning.
- (262) Even gods become frustrated if they have to take one birth in this world, but you take

incarnations merrily by your power!

- (263) The body had to get experiences according to destiny, but O Lord, there is no destiny binding you when you come here taking birth in a body and enjoying it!
- (264) Vedas say, as I have heard, that body lives so long as the life-span endures, but you miraculously bear a body which has no fixed life span.
- (265) The power of Time is very hard to subdue. Brahmadeva and others are subjected to his sweep and meet inevitable death, but you come and go by your own will disregarding the power of Time.
- (266) Your adventures and your purposes are beyond the logic of all! Your body is also beyond any specific conditions.
- (267) The Lord Brahma is the creator of the world, but He also does not know the limits of your power. The Creator Brahma is not able to shape your bodies which you adopt in the various incarnations.
- (268) Gods do not know how you appear in the incarnations, how you perform the whole line of miraculous adventures, and now you leave your divine body.
- (269) The Lord Shiva whom you respect so much, does not know the full meaning of your undertakings!
- (270) His request was the reason of your taking the body of the most beautiful damsel Mohini, but He Himself did not realize your Maya and was enamoured by her charm.
- (271) Sanak and other kumaras who have, through the study of Yoga and knowledge, attained the state beyond the screen of Maya, and are always in the final blissful state,
- (272) O Shri Krishna, even they have not known the real secret of your Maya. At the main entrance of Vaikuntha, they got angry and insulted Jaya and Vijaya, the guards.
- (273) Such master of speech like Brihaspati and others, who have learnt Vedas and all scriptures, do not know the secret of your incarnations.
- (274) When men of self-knowledge do not know your power of taking incarnations, how can gods like Indra know it?
- (275) O Lord of the world, gods like Indra have desire to enjoy the pleasures of the heaven and therefore, there is screen of Maya in front of their vision. That is why they do not know the whole phenomenon of becoming manifest in the world.
- (276) Further how can people who live in the field of ignorance in the physical body know everything about it? O Lord, your actions are not knowable!

- (277) Even to attain the knowledge may be easy but your power of incarnating at your will is not known to men of wisdom.
- (278) I am a very lowly person! I am despicable! I am fit to go to hell! How can I describe your great divine power? It is completely beyond my capacity.
- (279) Now, I think it is enough! Please give me physical punishment and remove this sin from me!
- (280) I know that all my sins will be destroyed by this punishment. Please oblige me!
- (281) The hunter again fell at the feet of the Lord after all these entreaties. Upon this, the Lord Shri Krishna said to him in all His divine kindness, this –

## भीभगवानुवाच - मा भैंजेरे त्वमुत्तिष्ठ काम एष कृतो हि मे ।

#### याहि त्वं मदनुज्ञात: स्वर्गं सुकृतिनां पदम् ॥

- The Lord said " O Jara! Do not be afraid. Please get up. All this was planned by Me only. Allowed and guided by Me you may go to heaven, which is the place for the persons of meritorious deeds. (39)
- (282) The Lord Shri Krishna was the essence of the meaning churned out of Vedas, He is the primary bud of joy of the world. He is by His nature, pure self bliss, He was very kind to the hunter. He said.
- (283) You are a hunter and killer of animals, but you are afraid because of the wrong which you have done to me. But I give you assurance. Do not fear. You have done a very great job for Me.
- (284) Young Yadavas had clad Samba in the clothes of a pregnant woman and they tried to do a mockery of Brahmin sages. Those sages got angry and cursed Yadavas. All this was my own planning.
- (285) There was a piece of iron remaining from the big pounding rod pulverized by Yadavas. You used that piece of iron as a sharp edge for your arrow and shot that arrow at me, mistaking my foot to be a limb of a deer.
- (286) I am the intelligence of intellect of all beings. I am the action which brings about the outer action. But by false notion of the Doer, you are thinking that you are a sinner.
- (287) By false pride about your body, you are saying that sin has been committed by you, but to see me itself is a release from that sin.
- (288) If My name is uttered only once, it burns innumerable sins. You have seen me actually! This

is your great fortune!

- (289) Even to get half a moment's glimpse of mine, seekers go to caves of mountains, some resort to Yoga or Yadnyas and some suffer pains valiantly through Hathayoga.
- (290) Though innumerable pains are undertaken in various ways for many years they are not able to see me even in a dream. You have however seen Me by your eyes in waking state.
- (291) All sins are wiped put if one sees Me. So you have become very meritorious. Do not think yourself a sinner!
- (292) One is destined to go to hell, if one is proud of merits; and one is destined to go to heaven, if one is not proud of anything, but my devotee comes to Me and becomes one with Me. This is the truth.
- (293) You are thinking that Shri Krishna is Paramatman, the Supreme Person and you have committed a grave sin in hurting him by your arrow.
- (294) But you should know that if iron is brought into contact with the magic stone (Parees), that iron is turned into gold. If an iron hammer is hit forcefully on Parees, the hammer is turned into gold. So, intention is immaterial. Gold is the result!
- (295) Similarly, one may think of Me with love and devotion, or one may think of Me with hatred, it is definite that all the sins of both men and women are washed away by my contact on mental level also.
- (296) If one does harm to other beings his karma results in suffering but if one does any harm to Me, even by that contact, one is freed from birth-death chain.
- (297) If a man comes into contact even in hurting Me, then that man cannot go to hell! He is definitely saved. If he suffers in hell, what power is there in Me? It will be ridiculous! That man enjoys Freedom from bondage and is fearless forever!
- (298) Thinking that the potion one is going to drink is poison, and if it is actually nectar, one's misconcept about it does not cause that nectar to be poison. It definitely acts as nectar only and the man becomes free from death!
- (299) If one intentionally puts fire to the house, the house burns, and if a little fire accidently touches combustible material in the house, still the house burns! So, whatever may be the case, fire definitely burns!
- (300) Similarly, a man who sees Me, is definitely purified and liberated. It is immaterial whether he loves me or hates me intensely!
- (301) You have created a reasonable cause making it natural that I should leave this world and go to my eternal Home. I am therefore pleased with you! You are purified totally!

- (302) By the same body with the help of which you have thrown an arrow at me, you will rise to the heaven and will be respected by Gods.
- (303) People enjoy the pleasures in heaven by performing Yadnyas, but those pleasures are temporary and come to an end, but you will not get such temporary happiness. You will be happy eternally.
- (304) The merit accrued by your seeing Me will not be deteriorated by the enjoyment of pleasures in heaven. You will be eternally blissfully happy.
- (305) O Jara, the hunter! Drop all your doubts and get up. I am not telling this in vain. You shall be eternally happy.
- (306) You may perhaps ask "O Lord! If you are leaving me and going to your secret eternal abode, what is the use of my going to heaven! What significance is there to my so-called eternal happiness if it is without you?"
- (307) But my statement is not an empty promise! You shall just now go to heaven, and be happy for ever!
- (308) Dhruva is eternally undisturbed at the highest position in the Universe, by my order, my blessing, Time as Death obeys me. My order cannot be flouted by others!
- (309) No sooner did these words were spoken a divine plane descended from heaven for that hunter.

#### भ्रीशुक उवाच - इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा ।

#### तिू: परिक्रम्य तं नत्वा विमानेन दिवं ययौ ॥

- Thus instructed by the Lord Shri Krishna who was bearing his physical body by His own will, the hunter took three rounds around the Lord, bowed humbly and went up to heaven by the plane. (40)
- (310) The Lord is worshipped by gods and demons alike, He is the Paramatman of the whole Universe, permeating everything. He maintains His body by His own will. Great yogis always bow to Him.
- (311) The Lord who is so Supreme, ordered the hunter to go to heaven, in the plane which arrived at the place by His order immediately!
- (312) The hunter felt very happy to see the plane. He took three rounds around Shri Krishna, bowed very humbly before Him and climbed in that brilliant beautiful plane.

- (313) That plane went beyond the heaven of Indra and Moon, very high in a special heaven by the grace of the Lord Krishna and there he lived happily for ever.
- (314) The Lord has thus shown by his own action how one should oblige even a man who hurts one, which is the real sign of inner peace and self-knowledge, and liberated the hunter who had thrown the fatal arrow at Him;
- (315) There are many people who give sermons on such virtues but they have no such virtue in their own life. That was not the case with the Lord. He had shown how to forgive, by his own action and freed the hunter.
- (316) The Lord did not have any attachment though the race of Yadavas was annihilated, and he made the hunter also (who had hurt Him) very happy.
- (317) Now, Daruka, the charioteer of the Lord was waiting on the seashore near the chariot of the Lord. He did not see the Lord anywhere. He therefore started to search the Lord's whereabouts!

## दारूक: कृष्णपदवीमन्विच्छन्नधिगम्य ताम् । वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ ॥

Meaning of the Verse:

- Daruka, searching for the Lord Krishna, started to walk smelling the sweet air which carried the fragrance of garland of Tulsi, worn by the Lord, in the direction where the Lord was seated. (41)
- (318) Daruka became worried because he could not find the Lord and following the foot prints in the sand, walked observing the ground.
- (319) He smelt the fragrance of the Tulsi garland worn by the Lord and by the chariot he followed the direction from which that endearing smell came on the breeze. He suddenly saw a brilliant orb at the foot of the Peepal tree!

# तं तत्र तिग्मद्युभिरायुधैर्वृतं ह्यश्चत्थमूले कृतकेतनं पतिम् ।

#### रनेहप्लुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचन: ॥

Meaning of the Verse:

He saw at the base of the Peepal tree, his Master, surrounded by the brilliance of His weapons. He was overcome by great love and emotion. He jumped down from the chariot. He smelt the fragrance of Tulsi garland. His eyes were full of tears. He ran forward and respectfully prostrated before Him. (42)

- (320) After a little while he suddenly saw the Lord, with brilliant light of his
- (321) Aura and that of His weapons, seated under the tree, in the posture of a warrior.
- (322) He immediately jumped down from the chariot and ran smelling the
- (323) fragrance of Tulsi, towards Him and held His feet in his hands, and at that time, he was crying, tears were flowing from his eyes; and trembling in ecstasy he said "O Krishna, all is darkness except near you!"

#### दारूक उवाच - अपश्यतस्त्वच्चरणाम्बुजं प्रभो दृष्टि: प्रणष्टा तमसि प्रविष्टा ।

## दिशो न जाने न लभे च शान्तिं यथा निशायामुडुपे प्रणष्टे ॥

Meaning of the Verse:

- O Lord, when I will not see you, my vision will be lost in darkness. I will not know any direction, I will not have peace of mind, just as a night without moon. (43)
- (324) O Lord Shri Krishna! Please listen! If I see not your lotus feet my eyes will be blind and I shall not know any directions because of the darkness of sorrow.
- (325) The power of discretion and the essence of knowledge will be absent. I will not get even a drop of joy, and I will be confused and dull without you.
- (326) Without you, O Shri Hari, I shall feel like the dark night of "Amavasya" when the moon is not there!
- (327) When I see your feet, the darkness of Tamas goes away, just as darkness has no place anywhere when the Sun rises and the night ends.

### भ्रीशुक उवाच - इति बुवति सूते वैं रशो गरूडलाञ्छन: ।

#### खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षत: ॥

- While the chariot-driver was talking like this, O Parikshiti, the chariot with its horses and the flag with the symbol of Eagle all flew up high to heaven! (44)
- (328) While Daruka was requesting the Lord Shri Krishna, a miracle happened. The chariot flew up in the sky like a bird, but without wings!
- (329) With all the four horses and the flag with emblem of Eagle, flew up while Daruka stood there stunned by that sight.

- (330) Shuka said O Parikshiti, while the Lord was going back to His eternal abode, He was taking with Him all His glory and belongings, by His own will.
- (331) Keeping here in this world, only His fame, He withdrew with His will everything of His belongings and glory and He was taking it all with Him.

#### तमन्वगच्छन् दिव्यानि विष्णुपूहरणानि च । तेनातिविस्मितात्मानं सूतमाह जनार्दन: ॥

- All the divine weapons of Lord Vishnu went up with that chariot. The Lord Janardana spoke to Daruka who was astonished to see the miracle. (45)
- (332) With the chariot was going up, the weapons viz Mace, and Disc and also the conch and the Lotus, went up to heavens!
- (333) Seeing the chariot and the divine weapons thus flying high and away Daruka was astonished!
- (334) He thought The Lord is sending away the chariot which I drove all my life, but He is keeping me here only! Why?
- (335) The Lord has sent His weapons also, keeping me here. I am only unfortunate, unlucky. That is why the Lord has been indifferent to me!
- (336) I was foolish to jump down from the chariot. If I would have continued to be on the chariot I would have also flown up. Why has the Lord forsaken me?
- (337) He liberated even the hunter who has thrown the arrow on His sole, but I must be really undeserving, disliked and miserable. That is why the Lord has left me here!
- (338) I was riding on His chariot and He was always seen by me, very closely, while I was driving the horses of His chariot. But now I am not liked by Him. In short, I am myself unfortunate.
- (339) I was known by all the respected as the charioteer of Shri Krishna, but now I am singled out. Why is my Lord annoyed with me!
- (340) I have accompanied Him throughout all these years! But I am not suffering because He will leave me alone! O Krishna! Why have you turned me away? I am your poor slave! I am your humble servant.
- (341) O Lord! You have never upto now turned down any of my requests and wishes. Why are you cruel enough to put me away!
- (342) The sinner hunter was even liberated by you, the chariot with flag and horses was also sent

ahead in the sky, but you are not so willing to accept me and allow me to come with you!

- (343) Thus Daruka lamented at the prospect of being lost by estrangement! He sobbed Tears began to well up in his eyes. His face became pale by inner frustration.
- (344) He cried out with a pang of sorrow and loudly said to himself This is the finality of my life! Alas! I am losing my Lord whose love for me is now a thing of the past!
- (345) He began to tremble, and started beating his forehead due to sorrow. He said "O God the creator! Is it the destiny you have carved in my temples? Better be dead! Why did you write this fate on my forehead?
- (346) Then he said to Shri Krishna "The God Brahma is helpless before you! If you leave me, I will be lost!
- (347) O Shri Krishna, by your strength in which I have faith, I did not fear even death. But you are forsaking me and leaving to be a slave to Time and dependent on others in the world.
- (348) Listening to his talk Shri Krishna said "Do not be afraid" and told him about his intended plan for him.
- (349) He said You see! By fate, you are the only one near me who has remained. I have reserved you for my mission. You should now go quickly to Dwarka.

## गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथ: । सङ्कर्षणस्य निर्याणं बन्धुभ्यो बूहि मदशाम् ॥

#### द्धारकायां च न स्थेयं भवद्भिश्व स्वबन्धुभिः । मया त्यक्तां यदुपुरीं समुद्र: प्लावयिष्यति ॥

#### स्वं स्वं परिगूहं सर्वे आदाय पितरौं च न: । अर्जुनेनाविता: सर्व इन्द्रपूर्स्थं गमिष्यथ ॥

- O Soota, go to Dwaravati city and tell people there about the end of the race of Yadus, the passing away of Shri Krishna and about what has happened to me (46)
- You, with your kinsmen should not stay any further in Dwarka. When I leave, the sea will submerge Dwarka. (47)
- Taking your family, your possessions, and forefathers all of you go to Indraprastha, with Arjuna. (48)
- (350) The Lord said You should go to Dwarka and tell the people there how Yadavas have all died by internal strife.

- (351) Tell them how Balibhadra left his body by yogic power and how I was hurt by an arrow of a hunter.
- (352) Tell them all to leave Dwarka immediately, by my order.
- (353) I will tell you why they should get out of Dwarka, because you are trustworthy!
- (354) That is why I have told you to remain here, wait and listen to what I say and that is "You should do this for me. Bring all people out of that city".
- (355) The reason why I tell you to bring them out of Dwarka is that when I leave Dwarka, the sea will gulp the whole city!
- (356) I had brought that city from the sea. It is an island and when I go to my own abode, the sea will gulp the whole city.
- (357) You should, therefore, go immediately and bring out my parents and others from Dwarka city.
- (358) All should come out with their children and all their possessions before the city is submerged into the sea!
- (359) As there will be no ruler, everywhere robbers will roam about. Nobody should walk alone. They should leave in large groups.
- (360) Take the help of Arjuna, gather all and go to Indraprastha, so that he will protect them on the way.
- (361) Listening to this, Daruka again began to cry. He could not lift his foot to go away. His condition was like a fish out of water.
- (362) He said "Having destroyed the entire race, see how the Lord is gone! And I like a cursed soul, will go to Dwarka to tell this to people there!
- (363) They will say Having deprived all of us, of the Treasure that is the Lord Shri Krishna, this bad omen of a man, Daruka, has come here! So, I will be the cause of suffering for the entire world!
- (364) As soon as they will hear the bad news of death of all, they will be on the verge of death due to sorrow! O Lord! I will not go there to tell this to them!
- (365) To tell them this news will be equal to causing their own death. I will not be able to be so cruel!
- (366) My telling these bad events to the people in Dwarka is going to be like putting fire to an anthill full of the ants.

- (367) It will be like putting a fully grown forest on wild fire, burning all the trees and flowers and fruits and animals there! Who will put this fire of the news of your end, to the minds of men there?
- (368) One dares not put a big stone on the head of a drowning man. Similarly I will not tell this bad news to people in Dwarka who are my friends and your family members.
- (369) Instead of making them happy, how can I make them unhappy? I shall not be able to do so!
- (370) You might say "O Daruka, you are a wise person of steady mind! You have never disobeyed me in your lifetime. How and why are you denying obeying me in the last moment of My life?"
- (371) But O Krishna! I am happy to look on at your beautiful face when you are going away a last glimpse to remember ever afterwards! Missing this moment, I will not go away, carrying most disastrous news to the people in Dwarka!
- (372) I cannot give this poison of bad news of the death of all Yadavas, and Balibhadra and your end to those people because it will be a fatal shock to them.
- (373) If I obey you, I will be causing sorrow to all. If I disobey you, it will be a sin which will take me to hell.
- (374) So, it will be better to take poison and die here before you! That will ensure my final welfare!
- (375) Saying this, Daruka fell like a log before the Lord and held the Lord's feet on his head, never letting them go!
- (376) The Lord was very kind to Daruka seeing his devotion and began to tell him some words of wisdom, in order to free him from his despair.

### त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षक: । मन्मायारचनामेतां विज्ञायोपशमं वूज ॥

- You should abide by my advice about steady mind, and without any expectation, you should be using your reason, and knowing all this as my Maya, My own Plan, be quiet and peaceful. (49)
- (377) If you will follow the way of life as advised by Me, you will be endowed with worldly knowledge and self-knowledge and you will be in the state of Brahman at all times.
- (378) You will ask what my advice is! So, please listen to the essence of my teaching.
- (379) Meditate in your heart on Me. By your tongue you should always utter my name. By your

ears listen to the stories of my adventures. Worship Me always with your hands.

- (380) See my image by your eyes. Go to my temple by walking by your feet; and drink by your mouth sacred water given by Me, and eat the 'Prasad' (holy food) blessed by Me.
- (381) Bow before Me only, embrace Me by your body, my devotee. Do not waste even half a moment without remembering Me.
- (382) And see Me in every being and every thing while worshiping Me. This is the key of my devotion. In this attitude of unity of Me, the world and the devotee, there is no scope of any distraction or difficulty to enter.
- (383) When the devotee sees Me in every Being, then there is complete desirelessness and the pure knowledge which destroys the pride of body, comes into being.
- (384) When the pride of the body disappears then any hope about anything dies and automatically the state of not expecting anything, anywhere, anytime is attained naturally.
- (385) If you want to know what is the nature of this state of not expecting anything, you should consider the example of mirage. Wise persons do not give any value to the mirage, they neglect it. Similarly, though the objects of the senses are presented to them by circumstances the persons in this state neglect them.
- (386) When one looks upon the whole panorama of creation, the things, the vegetables, the trees, the animals the water, the birds, the fire, the men and women, the cities and town, and the road, the sun, the moon, the planets, the sky, the stars, the light and darkness- everything appears to be unreal. The whole world is realized as illusion just like a serpent appearing where there is only rope.
- (387) When the serpent is unreal, why discuss about its colour? Similarly, any transactions at the level of the objects in the world are unreal because the objects themselves are unreal.
- (388) To take another example, the shinning silver colour appearing on the shell, appears like silver, but not a single ornament can be made from it. Similarly, world is unreal and any action within that field of illusion is also unreal.
- (389) Basically, our awareness that this is the world is false and only a confused man, a deluded man is suffering from its bondage, and to be free from it is also non-sensible statement.
- (390) Further, to talk that, "We are wise people, we have broken the bonds of the world and have achieved eternal freedom" is also nonsense.
- (391) The man whose mind really comes to realization that the world is the construction of Maya, a fabrication of illusion, loses it's nature. It becomes shy about itself. This is the real knowledge.
- (392) When this real knowledge comes into being, the man is convinced that all the states

including the waking the dreaming and the sleeping state are unreal.

- (393) Please remember the real sign of this knowledge which is fully prevalent in the mind of man, the seeker is that he is Brahman Himself and the world. Upashama means the absence of the feeling that the I and the you are separate. That is the Peace.
- (394) When this peace is established in the consciousness of the devotee he and myself do not remain separate Listening to this final statement about Reality spoken by the Lord, there arose miracously the understanding in the mind of Daruka.
- (395) He said to himself I have been full of nectar of being the Lord Krishna himself and, just as an ornament which set out to look at gold becomes gold itself, I have realized that I am Lord himself and my attachment to the body was an unreal thing, a wrong concept.
- (396) I myself am Krishna, there is no division between us. I am Brahman fully complete and completely full in itself! Daruka realized this suddenly in one moment.

# इत्युक्तरुतं परिक्रम्य नमस्कृत्य पुन: पुन: । तत्पादौ शीष्ण्युंपाधाय दुर्मना: पूययौ पुरीम् ॥

- Saying this to himself, Daruka in a depressed mood took three rounds of the Lord, saluted the Lord again and again and touching by his head Lord's feet went to the city of Dwarka.
- (397) Daruka obeyed the orders of the Lord. He again bowed at the feet of the Lord. He was reassured and his morose state of mind ended.
- (398) He took three rounds around the Lord, again and again saluted Him very humbly and he started from the place.
- (399) Even then, Daruka was sad to know that the Lord who taught about the completeness of Brahman is leaving this world.
- (400) With the sorrow in his heart about not being able to see the Lord Shri Krishna, Daruka went to Dwarka.
- (401) No sooner did the Lord bid farewell to Daruka, Maitreya; the sage came near Shri Krishna. The Lord advised him also about the oneness and completeness of Brahman.
- (402) That teaching which He gave is already reported by the sage Shuka, in the third Skandha, and, therefore, it is not repeated here. (so says Eknath)
- (403) To see the actual departure of the Lord, Uddhava was hiding in a secret place. He also heard that teaching and paid respects to the Lord Shri Krishna.

- (404) The Lord told Maitreya, that soon Vidura would come to that place and that Maitreya should give the teaching about Brahman to Vidura also.
- (405) Having given advice to Maitreya, the Lord told him to return to his own Ashrama. At the same time Uddhava went to Badarika Ashrama.
- (406) Thus the Lord sent Daruka to Dwarka, Maitreya to his own Ashrama, and Uddhava to Badarika Ashrama. He sent Jara, the hunter to heaven.
- (407) He sent his chariot and weapons and horses in advance and He will also return to His abode.
- (408) All gods will be present to witness the departure of the Lord. That part of this attractive story will come in the next chapter.
- (409) The Lord is Himself a miracle. He has no birth but comes into this world. He has no body but bears a body. He is deathless but acts like He has death.
- (410) I will describe the episode of His being unmanifest, which is not seen even by all gods.
- (411) The going Home of the Lord Shri Krishna is the highest point of the story contained in the eleventh Skandha. He who has no pride of the body becomes the Brahman. Listeners may please pay full attention.
- (412) Shri Hari had shown His state of mind which was undisturbed, irrespective of whether He is manifest in a body, He functions in a body and irrespective of whether the body ends. This is sign of Brahman.
- (413) Eknath is the obedient servant of Janardana. The story in the next chapter is very surprising. I shall tell you that story and explanations, with the help of my Guru. So, the listeners who are saints may please listen.

Thus ends the Marathi commentary written by Saint Eknath, on the

30th chapter of the eleventh Skandha of the Bhagawata Purana.

Dedicated to Lord Shri Krishna.

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# Chapter 31

Om! Salutations to the Lord Ganesha!

Om! Salutations to the Lord Shri Krishna!

- (1) Om! Salutations to My Satguru! O Achyuta! Though you are in a body, you are beyond its conditioning. You function within the three modes of the creation which are Sattwa, Rajas and Tamas, but your real nature is beyond the three modes. You have no sense of possession of your body.
- (2) You have absolutely no attachment to body! When you were only a little child, you squeezed the poison from the breast of Pootana. You had swallowed the wild fire, O Shri Krishna!
- (3) You are seated gloriously on the sovereign seat in Vaikuntha (an eternal abode of God), but though you are really so great, You have no pride! You became a cowherd boy and played games with many other cowherd boys.
- (4) Brahmins tried to reach you and please you on the strength of their rituals and sacrifices, but you played rustic games with simple poor cowherd boys and did not pay attention to the narrow minded Brahmins.
- (5) Your love for Gopis was mistaken by worldly wise people as prohibited amorous affair but actually you made the Gopis free from desire completely. This is not understood by traditional concept of morality in the Vedas.
- (6) Though you had sixteen thousand one hundred and eight wives, and one lakh sixty thousand children, and led a family life, even Sanat Kumaras bow to you as you are true bachelor.
- (7) Even the sage Shuka and Narada adore you for your bachelorhood and even Hanuman sits at your feet! You are really a bachelor by mind and body.
- (8) You had relationships with girls in Gokul, only when you were a child in the eyes of the world but you were beyond birth, body age or death! The great veteran warrior Bheeshma also bowed before you.
- (9) O Shri Krishna, you could not be tied even by ropes of thousands of cows but in the divine dance of Raasa, you showed as if you were tied by the love emotion of Gopis.
- (10) You took dancing steps as those Gopis took and taught you the footsteps as they wished and by your divine Maya, you extended that night upto six months!
- (11) You were not sexually dominated yourself but you caused Gopis to burn all their passions, and desires. You have defeated the definitions of Kama (passion) and attachment, given by Vedas

and emancipated Gopis!

- (12) You have liberated Gopis by your celestial love, you liberate cows by your sweet music of the flute and by your yoga power, you emancipated all the cowherds in Gokul.
- (13) You have given Freedom from bondage even to the king Kansa and the hunter who threw the fatal arrow at you. You are the limit of all the life and you are kind beyond our imagination.
- (14) Even Yama, the God of Death could not disobey you and brought back to life the son of your Guru, the sage Sandeepani.
- (15) This chapter is the pinnacle of the book of Bhagawata Purana, because this contains the story about leaving of this world by the Lord Shri Krishna. Shuka is telling very secret knowledge to Parikshiti in this chapter.
- (16) When the highest peak is reached, no further steps remain. Similarly, after this chapter, no further commentary remains to be written. That is why this chapter is the last and highest.
- (17) Vedas hint at dropping of pride and the attachment of body. The Lord is teaching the same thing by His own example which is narrated here.
- (18) The way of His leaving the body and going to His eternal abode cannot be properly understood even by Gods, but being blessed by Guru Janardana, Eknath is going to describe that here very carefully.
- (19) After the departure of Daruka, when the Lord intended to go to His eternal abode, the hosts of Gods gathered in the sky to have a glimpse of His departure.
- (20) The Sage Shuka is telling this story and Parikshiti is listening with full attention.

### श्रीशुक उवाच - अथ तत्रागमद् ब्रह्मा भवान्या च समं भव: । महेन्द्रपूमुखा देवा मुनय: सपूजेश्वरा: ॥

### पितर: सिद्धगन्धर्वा विद्याधरमहोरगा: । चारणा यक्षरक्षांसि किन्नराप्सरसो द्रिजा: ॥

- There came Brahma the creator, Shankara with His spouse, Bhawani, Gods led by Mahendra, Munis, kings, ancestors of mankind, Siddhas, Gandharvas, Widhyadharas, great serpents, Yakshas. Rakshasas, kinnaras, Apsaras and Twice-born (Brahmanas) (1-2)
- (21) Shri Shuka who was the very life of Vyasa, who was crown jewel of Yogis, was describing the occasion of the passing away of the Lord Shri Krishna.
- (22) Shuka said O Parikshiti, when the Lord was preparing to go to his eternal home, many gods gathered in their divine aeroplanes in the sky.

- (23) Brahma came first. The Lord Shiva came with Parvati; Gods led by Indra came with their assistants.
- (24) The Sanak and other Munis, Daksha and other kings came, Aryaman and other ancestors of human race also came. Kapila and other great Siddhas came.
- (25) Angels of music, Angels of intelligence and arts, demons, travellers in astral plane came, semi human categories of gods, and Bibbheshana and other pious demons also came. All of them wanted to see the Lord at the last hour of His life.
- (26) To see the Lord, even serpents from Patala came. They are called Maha-Uraga (Great Serpents)
- (27) Dattatraya and other Twice born came, Narada came. Birds as big as the Eagle came with great haste.
- (28) Rambha, Urvashi, Menaka and other eight Apsaras came, to see the Lord.
- (29) As the eyes of Gods, were very eager to see the Lord, all of them gathered near the Lord at that time.

### द्रष्टुकामा भगवतो निर्याणं परमोत्सुका: । गायन्तश्च गृणन्तश्च शौरे: कर्माणि जन्म च ॥

Meaning of the Verse:

- To see the passing away of the Lord, they came eagerly singing songs of praise about the life and the works of the Lord Shri Krishna. (3)
- (30) Eyes of Gods were staring all around to find out where the Lord was and to see him and, therefore, there was great hurry and disorganization. They were so much interested to see the Lord.
- (31) They were anxious that they would not be able to see that Lord in future and therefore, they had hurried to get the last glimpse of the Lord.
- (32) The dark handsome beauty of the person who was the Lord of all the three worlds was the very pinnacle of grace and glory. "How can we be able to see Him again?" They thought.
- (33) The gods were very fond of the Lord and desired to see Him for the last time in His physical body and, therefore, they had gathered in the sky above.
- (34) Some were speaking with each other about the adventures of Shri Krishna and some were singing in chorus in praise of the beauty and divinity of the Lord.

### ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः । कुर्वन्तः सङ्कुलं राजन् भवत्या परमया युताः ॥

Meaning of the Verse:

- O King Parikshiti, they threw flowers from their aeroplanes so profusely that the sky was full of scented flowers everywhere. The gods were so full of sentiments of devotion for the Lord. (4)
- (35) The sky was crowded by aeroplanes on all the sides and when the gods saw the Lord they shouted "Victory to our Lord! Victory to our Lord!"
- (36) Looking at the Lord, their hearts became full of emotion of reverence and devotion and all of them threw many flowers upon Him.
- (37) At that time, on all the sides around Shri Krishna, scented flowers were strewn like a carpet and the dark-skinned Shri Krishna looked more glorious!

# भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विभु: । संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत् ॥

- Seeing the God Brahma, the grand father of all beings, but His own son and seeing all gods and sages who were His own other manifestations, the Lord withdrew all His powers and thoughts within His Self and closed his lotus-shaped eyes. (5)
- (38) When gods thus gathered, the Lord saw the creator, the God Brahma and He also saw the God Shankara who was another manifestation of the Lord (Vishnu).
- (39) He also saw God Indra, and other deities, who were His own other manifestations, and delicately closed His lotus eyes.
- (40) The glory of the Lord was not affected or diminished by closing or opening of His eyes. He was completely all-pervading. Then why did he close His eyes?
- (41) Please listen to the reason why the Lord closed His eyes when he saw the host of all gods and others.
- (42) When Shri Krishna was staying in Dwarka, all the Gods had previously assembled in Dwarka and met Him. At that time they had requested Him to look at them with kindness and to give them His protection.
- (43) They said to Him We all the gods and Lokapals are your servants, so we request you to come to our places before going to your eternal abode after finishing your mission of this Avatara.
- (44) At that time Shri Krishna had said to them "When Yadava race will be destroyed; I will come to your place on the way to my eternal residence.
- (45) Gods were pleased by this assurance. They thought that Shri Krishna was going to visit their

places because He had obeyed and consented to fulfil their wish.

- (46) Remembering what Shri Krishna had then said to them the gods had at the time of His departure came there. To destroy the pride of the gods the Lord had closed His eyes at this time.
- (47) He thought "Gods and other deities are very large in number. How and why should I waste so much time in going to place of each and every heavenly Being?" That is why He acted as if He has gone into a trance!
- (48) Shri Krishna being Brahman Himself had no difference either about going into trance or coming out of it. He only feined to have gone into trance.
- (49) Yogis can end their stay here at their will, but that was not the case with the Lord! What secret intentions He had in all his actions were beyond the scope of understanding of even the Lord Shankara and others. Sage Shuka is telling the same thing to Parikshiti now.

# लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् । योगधारणयाऽऽग्नेय्याऽदग्ध्वा धामाविशत् स्वकम् ॥

- The Lord used the technique of meditation and concentration, in a good, auspicious manner, and by Fire-system of yoga, He went to His eternal abode, without burning his beautiful body which was so much loved by all people. (6)
- (50) Yogis become capable of dying at their will. They hold inner fire of the body by Yoga, enhance it so that their body is burnt spontaneously in the Eternal self.
- (51) Here an example of ghee is apt. Ghee which is solid, becomes liquid if slightly heated. Similarly the body of Shri Krishna which was having shape and qualities became by Yogic fire, without any form or Gunas. It did not burn as other things.
- (52) The body of Shri Krishna was completely a body held together by His will. What was so necessary to adopt Yogic meditation? What was there to burn?
- (53) When once some one looked at Him that was sufficient. His mind and eyes could not move away from the Lord. His body was so divinely beautiful and captivating for the whole world.
- (54) The cupid, (Madana) himself took the birth of His son as Pradyumna, as the Lord was so beautiful. By looking at the lotus feet of Shri Vishnu (Who is Shri Krishna Himself) Laxmi the Goddess of Plenty and Riches became His spouse and began to massage His feet.
- (55) Shri Krishna was enformed Energy of Brahman and Yogis always meditate upon his image in their heart and the Lord Shankara also meditates upon His beautiful Body.

- (56) Shri Krishna gives peace (Atman) to the world because He is the inner Peace of the world, called Atmaram. He is bearing His dark body by His will and He is pure energy, only understood by and through abstract meditation.
- (57) Just as ghee takes solid form by cold, the body of Krishna which is eternally abstract power became manifest in three-dimensional worlds by His own will.
- (58) So, He who gulped the wild fire in the forest and who was not affected by Kalia serpent's poison (because He had no "body" in the ordinary sense) cannot have Death at all!
- (59) Even when Shri Krishna becomes manifest in the mind of any devotee, that devotee also becomes unconditionally free from the limitations of his body. How can there be a body for Krishna which could be burnt by fire?
- (60) The body of Shri Krishna did not perish. Just as a reflection in the mirror disappears, His appearance as a body merged into His eternal abstract existence.
- (61) If there is "death" for Shri Krishna, when by remembering His only name people become deathless, who will be there permanently to emancipate the beings who are His devotees?
- (62) By his own divine magic He had taken human body. He withdrew that magic and remained in His own Nature in the abstract.
- (63) Shri Krishna did neither drop or leave his body nor take his body anywhere. He placed His image living image in the hearts of his devotees and He himself retreated to His own cosmic nature.
- (64) The God takes the form as is the faith of the devotees and therefore, He placed His image in the hearts of his devotees and without going physically to any other place, He just resumed his own cosmic existence.
- (65) Though His body was physical and visible, it could not be burnt, because as all the world is exiting because of His existence that world would also had burnt by the burning of His body.
- (66) He had in his childhood shown to His mother all the universes in His mouth. Had His body been burnt, what could have remained in the name of the Universe?
- (67) Considering these facts, the Nature of the body of Krishna proves to be quite extraordinary. We cannot think of the world in the event of burning of His body.
- (68) He Himself knows that nature and process of his coming and going. Vedas keep quiet! The knowledge of Vedas cannot reach Him.
- (69) This divine appearance and disappearance of Shri Krishna was not known even by the Lord Shankara or Brahmadeva. They presumed that He would visit Satyaloka and Kailasa before going to His eternal abode.

(70) With this hope all the gods had assembled in the sky and they expressed their joy by showering of flowers on and around Shri Krishna.

### दिवि दुन्दुभयो नेदु: पेतु: सुमनसश्च खात् । सत्यं धर्मो धृतिर्भूमे: कीर्ति: श्रीश्चानु तं ययु: ॥

Meaning of the Verse:

- In the sky, drums were beaten, flowers were showered from the heavens, and Lo! The Lord disappeared and with Him, Truth, Religion, courage, renown and riches, followed away from the Earth. (7)
- (71) The Gods were exhilarated. They began to beat drums. Fragrant flowers were showered on Shri Krishna.
- (72) Gods thought that when the Lord Shri Krishna will leave this Earth, the
- (73) whole riches brought by Him from Vaikuntha and heavens would be left which they would enjoy afterwards and so, they showered flowers on Him with renewed eagerness, but while the gods including the Lord Shankara were looking upon Him with expectation and adoration, He disappeared by his inscrutable divine power. No one knew anything at all.
- (74) They were proud about the controllers of Maya, about their omniscience and power of seeing everything, but the Lord made them abashed!
- (75) As no gods saw how He disappeared, they were surprised.
- (76) While gods were thus stunned, the virtues like truth, religiousness, riches, courage, and good fame followed Shri Krishna into the abstract state, all with their attention to His feet.
- (77) These virtues always took shelter at His feet and, therefore, they also went with Him.
- (78) O Parikshiti, you might ask whether all these virtues went with Him by leaving the Earth forever. So, please listen.
- (79) O King! I feel that all these remain prevalent in the lives of God's devotees in whose heart stays Shri Hari adored and worshipped all the time!
- (80) Shri Krishna was bearing a body not limited by all elements and He blessed His devotees. Gods in the heaven did not and could not measure His glorious power!

### देवादयो बूह्रामुख्या न विशन्तं स्वधामनि । अविज्ञातगतिं कृष्णं दृहशुश्चातिविस्मिता: ॥

Meaning of the Verse:

Gods led by the God Brahma did not see, surprised as they were, the Lord Shri Krishna, (whose

ways are not known by anyone) going to His own eternal state. (8)

- (81) Shri Krishna sidetracked the gods, including Brahma, Indra and Brihaspati, and went to His eternal abode. His power is beyond anybody's imagination.
- (82) The gods unable to know how it happened, went to their own places.
- (83) While going away they were discussing the same surprising thing, saying that even the Lord Shankara did not make out how the Lord Shri Krishna went to His eternal abode.
- (84) The sage Shuka is saying the same thing, how gods with their divine power could not trace the way by which He went and where He went.

# सौदामन्या यथाऽऽकाशे यान्त्या हित्वाऽभ्रमण्डलम् । गतिर्न लक्ष्यते मर्त्येस्तथा कृष्णस्य दैवतै: ॥

Meaning of the Verse:

- The deities could not trace how the Lord Shri Krishna went, just as human beings cannot trace the lightning in the sky hurrying away from the clouds. (9)
- (85) We on earth cannot trace how and from where the lightning comes and goes. Similarly gods could not know how the Lord disappeared.
- (86) The electricity, the lightning, is seen by all but it is so quick, so sudden and swift that people cannot trace its path. Similarly the gods could not trace the path of the Lord Shri Krishna.
- (87) To come from Vaikuntha or to go back to Vaikuntha is not true in the case of the Lord, because He always completely exists everywhere!
- (88) Just as there is no house big enough for the sky to live, the Lord being fully existent in the whole Universe, His going from one place to other is not possible.
- (89) So, in this manner the Lord disappeared. His glory is beyond logic and guess work. Realizing their inability to decipher the strange happening gods went to their own regions.

# ब्रूह्मरूद्रादयस्ते तु दृष्ट्वा योगगतिं हरे: । विस्मितास्तां प्रशंसन्त: स्वं स्वं लोकं ययुस्तदा ||

- Seeing the yogic disappearance of the Lord Hari, gods led by Brahma and Rudra went to their respective places, all the while praising with wonder how the Lord disappeared! (10)
- (90) The gods were proud of their knowledge, their yogic power and divine qualities, and

omniscience.

- (91) But when they witnessed the supernormal power of the Lord Shri Krishna, all their self esteem was dissolved. Their pride was lost. They began to praise Him.
- (92) The Lord Shankara began to praise by His five mouths. The Lord Brahma praised by His four mouths. All the gods were really astonished at the sudden dissolution of the illusory body of the Lord.
- (93) The gods were not satisfied enough while praising the virtues of the Lord. Their prayers were unending. Singing the songs about Him, they returned to their own regions in the heaven.
- (94) The sage Shuka is now again describing the magic of the Lord with great respect.

### राजन् परस्य तनुभृज्जननाप्ययेहा मायाविडम्बनमवेहि यथा नटस्य ।

# सृष्ट्वाऽऽत्मनेदमनुविश्य विहृत्य चान्ते संहृत्य चात्ममहिमोपरत: स आस्ते ॥

- O king, know the advent, sports and disappearance of the Supreme Lord among embodied human beings, to be a mere acting by the power of His Maya, which is potency to delude people as that of a dramatic performer. Having created this Universe by Himself from His own existence, and having entered it as its inner controller sported in it and having withdrawn from it into Himself at the end, (at final dissolution) and retired, He remains now in His own glory. (11)
- (95) O King Parikshiti, please listen. The Lord is the primordial cause of every thing and He is the protective power behind His Maya.
- (96) Though He has no body, no caste, no family, no form, no qualities, He had come as a human incarnation in the race of Yadavas, by His own Supreme magic.
- (97) He is the Father, the Patriark of all races; He is the main kith and kin of all Yadavas. He is the beginning of all categories of Beings.
- (98) His birth in the Yadava race, His activities and works of great strength like lifting of Govardhan mountain, His witnessing the total destruction of His race and His own disappearance which is called by others as natural death, are all a matter of His yogic power which cannot be understood by gods and men!
- (99) It is His inscrutable power by which He took births as a fish, a tortoise and bear of fair skin.
- (100) Shri Krishna is not only a manifestation in Gokul and at other places; He is not an incarnated limited being. He is total Absolute reality. His sports are of divine nature and surely nobody including Lord the creator and Lord Shiva can know Him.

- (101) His birth in the race of Yadavas was nothing more than a reflection in a mirror, and just like the movements of the reflections in the mirror, He performed all his miraculous feats.
- (102) If we put away the mirror, the reflection disappears. Similarly the seemingly happening of death or passing away of the Lord was also an illusion, and not Reality.
- (103) A dramatic performer dons the dresses according to the role which he has to play and takes out the dresses when the role is over; but the actor does not die when the role is ended. Similar to this was the incarnation of Shri Krishna.
- (104) Though Shri Krishna appeared in the Yadava race, He was untouched by all limitations of the body, and actions. Though He appeared, lived and disappeared, He was eternally free, what wonder is there that gods were surprised by His disappearance?
- (105) The Lord brings into existence the world without any help from anybody. He protects it by His own power and destroys it when time comes, but remains as He is.
- (106) This power of the Lord is very evident to us. He acts but remains unaffected by those actions, and remains in His eternal Free State.
- (107) The Lord Shri Krishna is the dweller of the innermost of every being. He is the author of everything that happens in the world, but still He is the non-doer, beyond the physical or subtle bodies.
- (108) Such is the Nature of the Lord Shri Krishna and Brahma or Shankara are not capable of following His ways. He was in the body as an illusion for others, and He passed away by His inscrutable Maya.
- (109) In this incarnation He gave an example of action beyond the body. This was already told to you by me, but I am repeating.
- (110) He held high for seven days the mountain Govardhana and removed the pride of Indra about his power. No human being could have done such a feat. This is the example of the superhuman strength of the Lord Shri Krishna.
- (111) He swallowed the wild fire and destroyed the pride of the fire. He played and danced with Gopis and subdued the pride of the cupid also.
- (112) He made a place for Dwarka city in the sea and shifted all the citizens of Mathura there overnight without disturbing their sleep.
- (113) He ate only one leaf of vegetable from the dish which Draupadi was having with her and by His powers the bellies of Durvasa and thousands of His disciples were full and being satisfied they went away without visiting Pandava's hut in the forest.
- (114) By His own body He took the incarnation of all the cows, calves and the cowherds and ridiculed Brahma and destroyed His pride.

# मर्त्येन यो गुरूसुतं यमलोकनीतं त्वां चानयच्छरणदः परमास्तूदन्धम् ।

### जिन्येऽन्तकान्तकमपीशमसावनीश: किं स्वावने स्वरनयन्मृगयुं सदेहम् ॥

- He who brought back, by His own body, the son of Sandeepani who was taken to the realm of Death and O Parikshiti, He who revived you from death, when burnt by Brahmastra of Ashwatthama, and gave relief to your mother who had sought refuge in Him, He who conquered even the Lord Shiva the destroyer of death Himself, and He who bodily sent to heaven the hunter who had struck his arrow in His feet could that Lord Krishna been incapable of protecting Himself? (12)
- (115) The Lord Shri Krishna by this very body of His brought back from the realm of death the dead son of Sandeepani.
- (116) You were burning in the womb by the Supreme Brahmastra. Even at that time, He protected you by His chakra Sudarshana.
- (117) You were protected because your mother took refuge in Him and He is the protector of those who take shelter in Him and destroyer of the calamities of his devotees.
- (118) In Dwarka, Arjuna had taken a vow that he would protect from Death the son of a Brahmin, who was destined to die on the sixth day of his birth; but the son died on that day.
- (119) Then the Brahmin blamed Arjuna by insulting him and Arjuna felt very much ashamed of himself. The Lord took pity on him and helped Arjuna.
- (120) The Lord took Arjuna with Him in His chariot and went to the Lord Narayana reclining on Shesha serpent in the middle of ocean, and from Him he brought back all the dead sons, to that Brahmin, in the city of Dwarka.
- (121) The Lord was always saving His devotees from calamities and His power is beyond our imagination. Please listen to more examples of his miraculous feats.
- (122) The Lord Shankar came to fight with the Lord Shri Krishna by taking the side of Banasura, the devotee of the Lord Shankara. At that time Shri Krishna defeated Him with all his assistants viz. Nandi, Bhringi, Veerbhadra and Kartikswami and others.
- (123) Thus He defeated Shankara, who is the severe fire of death, the Rudra, and snapped all the 998 arms of Banasura, keeping only two of them.
- (124) The word of the Lord is also having Supreme power. By one word He sent the hunter to Heaven, in his own mortal body.
- (125) When He had such powers, would He have been unable to protect Himself? But His body

was not such as other mortal bodies are. He was already beyond body. He went into His own state of Atman and the illusion of His body disappeared from the sight of others.

- (126) When He had so much power, why was it that He disappeared? What was preventing Him from remaining on Earth in His body which he held for so many years? What was his fear?
- (127) You might have such question in your mind. So, please listen. The Lord had no desire to please people. He held His apparent body at His sweet will. It was not governed by laws of karma.

# तथाप्यशेषस्थितिसम्भवाप्ययेष्वनन्यहेतुर्यदशेषशक्तिधूक् ।

# नैच्छत् प्रणेतुं वपुरत् शेषितं मर्त्येन किं स्वस्थगतिं प्रदर्शयन् ॥

- He was the cause of the evolution, continuous and the end of the whole universe, He wielded all powers. The Lord did not however choose to keep His body here on the earth. Thus He showed to all the sublimity of those who are, (like Himself) established in the self and that they are not concerned about the mortal body. (13)
- (128) Shri Krishna is the cause of Maya and its three modes viz Sattwa etc.' but as He is without beginning, there is no earlier cause for His existence.
- (129) Shri Krishna remains aloof though He creates, maintains and dissolves all the millions of galaxies. He was having such astonishing cosmic powers.
- (130) All the powers in the world are parts of His powers. As He was divested of any limitations of the body, He went to His own state of His own will.
- (131) He was not attached to his earthly body nor was He much interested in any state or body or His cosmic body also.
- (132) He did not think that He should retain His body because he thought that by witnessing His heavenly body and powers, the mind of the seekers might be disturbed.
- (133) He thought that His body being pure energy, enjoyment of apparent objects does not corrupt it. He is not affected by any happening, and following His behaviour outwardly so questionable, the devotees would also indulge in objective pleasures!
- (134) They would try to prolong their life and youth by yoga and they would go on enjoying the physical pleasures and only their pride of the perishable body would increase!
- (135) Thus their self-knowledge would not be maintained. With this thought about the concern for His devotees, He went to His abode by disintegrating His visible body.

- (136) Yogis would follow my physical behaviour but would not know anything about My aloof consciousness This was his thought at that time.
- (137) Brahma and Shiva also do not know the secret of my body and adventures; then how can others imagine my cosmic Nature? This was His reasoning.
- (138) Fearing about the bad effect on Yoga students, caused by His sports, He disintegrated his body on the spot.
- (139) Even His physical body by the glimpse of which the man becomes sinless and he becomes pure is itself an illusion This was to be taught to the world and therefore He disappeared leaving nothing back.
- (140) So, it should be understood that to give all an example that He was also not having any attachment about His body He disappeared.
- (141) Shri Krishna disappeared showing the final limit of desirelessness to the world by his own example.
- (142) He also had shown that the man of self-knowledge is not blemished by his actions, by His own life and activities, done by His own body.
- (143) Though one may be victorious or defeated, the mind of a man of wisdom is not sullied or affected by anything and a man, for whom the difference between man and woman is unreal, remains celibate though enjoying sex.
- (144) The Lord Shri Krishna showed that though one may lead a family life; having a wife and sons, still one can be a Sanyasi.
- (145) He was always Absolute Reality himself though in childhood he was a cow-herd, in youth He ruled Mathura and later on he served the horses of the chariot of Arjuna!
- (146) Though he lifted the dinner dishes in the Yadnya of Dharma and though he washed and served the horses of Arjuna, He was Brahman as pure as ever!
- (147) He brought back the dead sons of Devaki and the son of His Guru, Sandeepani, and witnessed the destruction of His Yadava race but He was unaffected.
- (148) He befriended and protected Arjuna and became an enemy of Shishupala etc but His oneness with all the things and beings in the world was not at all disturbed.
- (149) Those who took resort at His feet were liberated, and He also bowed down before His parents; but He was unaffected by dualities in His state of Divine knowledge of Brahman.
- (150) Others who are men of Self-knowledge express it in words but the Lord Shri Krishna was not like those people. He acted in that state of knowledge in his life.

- (151) He put into practice the most secret qualities of knowledge, but He was not at all blemished by any actions.
- (152) His body is so famous that by looking at His body the poor devotees of simple mind are emancipated; His body is adored by gods and demons alike, and all the three worlds praise His body.
- (153) He dropped the pride of possessing that body, kept the beautiful image in the hearts of the devotees and disappeared from the world.
- (154) He did not carry Himself anywhere with the body nor did He drop anywhere His earthly body but He permeated Himself by His spiritual principles in all the Universe and by His own Yoga returned to His eternal abode.

### य एतां प्रातरूत्थाय कृष्णस्य पदवीं पराम् । प्रयत: कीर्तयेद् भवत्या तामेवाप्नोत्यनुत्तमाम् ॥

- He who, getting up in the morning, first of all, reads and remembers this story of the disappearance of the Lord Shri Krishna to the highest and subtlest home, attains the same highest position as that of the Lord. (14)
- (155) What the Lord reached at the end of His sojourn on Earth, is the highest state of yoga which is beyond the grasp of even the greatest Gods.
- (156) There is no higher position than that and thus it is called "The Position par Excellence" by people who knew these matters.
- (157) One who daily in the morning reads this description faithfully and regularly;
- (158) He who will recite these 14 verses as a rosary for repetition like Mantra, every morning
- (159) And will not leave the regular reading of this, upto his death, will himself reach this highest place, or yogic state.
- (160) If this is sung as a song, all the four levels of liberations will serve his feet, but neglecting them all, he will reach the state of unity with the Lord Krishna.
- (161) These 14 verses are the birth place of 14 sciences and he, who will read these every morning, will reach equal status as that of the Lord.
- (162) These 14 verses is the very life-essence of the 14 worlds and by reading these regularly the devotee will unite himself with the Lord Shri Krishna.
- (163) By reading the 14 verses which is equal to complete rites at the Gaya, the place of

pilgrimage, the reader will break his illusion of being a separate Jeeva and reach the state of Shiva, the free spirit.

- (164) These 14 verses are the life force of 14 Indras, and by regular reading of these verses, the reader reaches the state beyond the 14 Indras of 14 Universes.
- (165) These 14 verses are Veda consisting of 14 parts. Regular reading of these 14 verses gives merit of reading and reciting all the Vedas.
- (166) When these 14 verses are regularly recited, all the merits or sins, karma and its effects are destroyed and the man will be Brahman.
- (167) Man reading these verses only in the morning regularly will be Brahman and reading thrice everyday will make the man as Krishna Himself.
- (168) Further he who will read these 14 verses and think deeply on their meaning will reach the Lord Krishna by his consciousness.
- (169) Reading, reciting and understanding the meaning of these 14 verses, makes the seekers, Brahman and equal to Lord Shri Krishna. Thus this is the easy but secrete means of Realization of the Absolute Brahman.
- (170) No hard working is required. The knowledge of Brahman is easily attained. The sage Shuka told this to Parikshiti kindly.
- (171) Shuka swears that "this will free the king Parikshiti from his fear of Takshaka, to be free from limitations of the body though living in the body.
- (172) Thus Shuka had sworn that reading of the story of departure of the Lord, Shri Krishna from this world, when done regularly, would enable the devotee to be united in spirit with the Lord.
- (173) One, who neglects such an easy way of attaining Brahman, should be understood to be the son-in-law of Ignorance and be drowned in the mundane world.
- (174) He is the slave of ignorance, a dog fed by sense objects who sits in the ditch of Pride and keeps on barking.
- (175) Eknath says -
- But let us not spoil our joy by describing the tragedy of stupid persons. It is sufficient to say that by reciting these fourteen verses just now spoken, we can reach Brahman.
- (176) I am quite unworthy of describing how the Lord resumed His cosmic abode in abstract eternity, but whatever I was successful at, is by the blessing of Guru Janardana.
- (177) Eknath has surrendered himself to Janardana. This eleventh skandha of Bhagawata Purana is

the highest peak of Bhagawata Purana and Bhagawan Vyas has accomplished it completely and is narrated by the sage Shuka.

- (178) No higher subject is there than the reporting of departure of the Lord and, therefore, this thirty-first chapter is called the high dome of the temple of this Purana, which has been written and told by Vyas.
- (179) It is by the blessing of Guru Janardana that I could complete this chapter upto this point. As the Lord Shri Krishna has disappeared, what remains in the reporting of the other remaining events. Eka, by the grace of Guru Janardana is now proceeding with the story.

#### \*\*\*

(180) Daruka was very unhappy. He went to Dwarka. The sage Shuka began to tell Parikshiti what happened in Dwarka.

### दारुको द्वारकामेत्य वसुदेवोगूसेनयोः । पतित्वा चरणावस्रैर्न्यषिञ्चत् कृष्णविच्युत: ॥

- Daruka, thus left behind by the Lord Shri Krishna, went to Dwarka city and falling at the feet of both the king Ugrasena and Vasudeva, shed profuse tears on their feet. (15)
- (181) When Daruka entered the city of Dwarka and looked around him in the city, he felt it as a corpse without the life which was Shri Krishna, or as dejected as a king usurped of his throne and banished.
- (182) The city looked in despair and forlorn as a woman whose husband has died at that time!
- (183) As a sugar-cane appears after all the juice is squeezed from it, or as a husk appears without grain, he saw the city lifeless without Shri Krishna.
- (184) When he entered the palace and saw Ugrasena and Vasudeva, tears began to flow profusely from his eyes, as he cried and fell at their feet!
- (185) His tears were very hot because of sorrow. The feet of Vasudeva were burnt by them.
- (186) Daruka began to cry aloud by deep sorrow, his heart was about to break, his tongue was tight, and no word came out of his mouth, and his throat was choking with sorrow!
- (187) Seeing this state of Daruka, all the persons present there began to cry.
- (188) Devaki and Rohini came there running, both full of apprehension. Wives
- (189) of Shri Krishna also rushed anxiously and many men and women gathered there and saw that Daruka was out of himself due to great sorrow. All were shocked.

- (190) Daruka's breath was held up. He began to speak about the happenings in Prabhasa; but he fainted!
- (191) Vasudeva and Ugrasen came near him and very kindly asked him about what was the matter. Slowly and smatteringly he began to narrate –

### कथयामास निधनं वृष्णीनां कृत्स्नशो नृप । तच्छूत्वोद्धिग्नहृदया जना: शोकविमूच्छिता: ॥

- He told them, the complete destruction of Vrishnis, hearing about which people fainted by the shock of the devasting news, and they were on the verge of heart-break. (16)
- (192) Daruka said First thing you have to do is to vacate Dwarka city immediately escorted by Arjuna. Do not waste even a moment! All Yadavas have died.
- (193) Yadavas went to Prabhasa and performed all the rituals and purificatory baths, gave charities to Brahmins and gave them dinners. Then, alas! They began to take drinks.
- (194) The liquor intoxicated them and there arose a terrible war between brothers, cousins, fathers and sons and all the kinsmen. The entire race was destroyed in that war.
- (195) Yadavas are invincible, impossible to be killed by any weapons, but a miracle took place at that Prabhasa area. All died by being hit by fist full of ordinary grass blades.
- (196) Balaram left his mortal body and went into the sea. The Lord's body simply disappeared how it happened, nobody knew. He has sent me here to tell that you should vacate Dwarka promptly.
- (197) As Shri Krishna has left Dwarka, the ocean will immediately drown this city. That is why the Lord has told you to vacate this city for the ocean immediately.
- (198) Learning this shocking saddest news from Daruka, all people began to cry aloud with agony. Ugrasen began to beat his forehead, and Vasudeva began beating his head on the wall.
- (199) Some began to rub their both palms because of frustration and the blow of this bad news; some started to utter piercing cries or mutter inaudibly about their total frustration. Some fell on the ground by faint.
- (200) Throats were dried up, cheeks of some bled due to their slapping them, some feared that their hearts would be broken, and thus the pathetic plight of all reached its highest limit.
- (201) Some sobbed, some bet their chests, some pulled their hair and some became crazy.
- (202) Some began to call Krishna! Krishna! loudly. Some sat down depressed and did not get up.

Some became so breathless as if they were fish out of water.

- (203) There was one big cry in men and women. People began to cry aloud in every home. All were equally sorrowful and lamenting. Nobody could console others.
- (204) Devaki and Rohini fell unconscious and then getting up they began to run here and there, wailing and crying as everything was lost for them.
- (205) Devaki cried O Krishna, my refuge of life! Meet me, Kanhya, O little child, why are you annoyed with me? I bow to your feet!
- (206) Krishna! You are my source of help; you have given me so much support! How are you so cruel as to leave me in darkness and go away?
- (207) You killed Kansa and Keshi, and released us from prison, but you have left me and forsaken me! Is it not?
- (208) You had brought back my dead sons and made me happy, but at last you have destroyed me! How could you become so stone-hearted?
- (209) Krishna, you had made me happy again by removing all my sorrow! But you have left me by being so heartless! Why? Why?
- (210) O My son! O my Little child! You could not feed yourself at my breast. Is it why you have become annoyed and being depressed, have you left me here?
- (211) Yashoda who breast-fed you is also lost in deep sorrow! How will she survive if she will not see your loving face?
- (212) Come back! Krishna! Come back quickly. Embrace me with all your four arms. I will kiss you! Without you I have simply become a forlorn cow!
- (213) O My dark handsome son! O Delicate child of mine! O Lotus-eyed! O Four armed! O Wielder of Sharnga bow! O Generous Krishna! Please hasten! Come to me!
- (214) I will never forget your delicate soles with figure of lotus on them! My heart is nearly broken! O Shri Krishna! What shall I do?
- (215) O Krishna, I am blind without you! O Shri Krishna, O wielder of garland of wild flowers! Please run here to hold my figure by your small delicate palm!
- (216) Krishna was my staff as I was a blind mother. I held Him to support me, Who has taken it and took it away from me, in Vaikuntha? How can I walk now? O the Supreme Person! O Krishna, Run to meet me!
- (217) Alas! All the families with sons, fathers, grandsons, are killed! Nobody from Yadava Race is remaining now!" Thus crying they began to beat their breasts in their deep sorrow!

- (218) Listen, O Daruka! From where were you sent by Krishna? Where are all the dead Yadavas lying! Take me there! I will at least look at all these children once for all!
- (219) Listening to those lamentations of Devaki all people led by Vasudeva and Ugrasen went to Prabhasa area, all drowned in the depths of sorrows and bereavement.

### तत्र स्म त्वरिता जग्मु: कृष्णविश्लेषविह्नला: । व्यसवा: शेरते यत्र ज्ञातयोऽध्नन्त आननम् ॥

Meaning of the Verse:

- Estranged from Krishna and this bereaved, all of them, went hastening to the place where dead Yadavas were strewn all over the area, and they began to beat their chests with severe agony! (17)
- (220) Friends, men, women, relatives, all started for Prabhasa area, everybody sobbing due to sorrow.
- (221) Sheer ballyhoo due to sadness and bereavement was everywhere among the woman folk, because their dear Krishna and all Yadavas were gone.
- (222) Innumerable dead bodies were lying in a very vast area, which were seen by the people and women from Dwarka and their lamentations grew very much.

# देवकी रोहिणी चैव वसुदेवस्तथा सुतौँ । कृष्णरामावपश्यन्त: शोकार्ता विजहु: स्मृतिम् ॥

# प्राणांश्च विजहुस्तत्र भगवद्विरहातुरा: । उपगुह्य पतींस्तात चितामारूरुहु: स्त्रिय: ॥

- When Devaki, Rohini, and Vasudeva did not find Balaram and Krishna, they were so shocked that they lost memory of themselves. (18)
- Being affected by the estrangement, they died there and O Parikshiti, many women burned themselves on the funeral pyres of their dead husbands, embracing their bodies with tremendous love and anguish. (19)
- (223) Devaki, Rohini, Vasudeva and Ugrasen went searching the dead bodies of Yadavas in the field where Death had devastated so many lives.
- (224) Among all the dead bodies, however they could not find Balaram and Krishna anywhere!
- (225) All the four fell to the ground, crying loudly, most pathetically, and fainted due to the severe agony.

- (226) They felt great sorrow, at not being able to even see the dead bodies of the two sons and they died on the spot.
- (227) The life breath of all the four was itself very sorrowful and it went up leaving their physical bodies as if trying to reach Krishna somewhere in space.
- (228) As they did not see Balaram and Krishna, they could not bear the shock and they were also dead immediately.
- (229) Women of Yadavas held the bodies of their respective husbands and climbed on the pyres of the funeral fire.
- (230) [Shuka is telling the details of the end of so many Yadava women to the king Parikshiti, as follows]

### रामपत्न्यश्च तद्देहमुपगुह्याग्निमाविशन् । वसुदेवपत्न्यस्तद्धात्रं प्रद्युम्नादीन् हरे: स्नुषा: ।

### कृष्णपत्न्योऽविशन्नग्निं रुविमण्याद्यास्तदात्मिका: ॥

- The wives of Balaram entered the fire, by embracing his dead body, wives of Vasudeva embraced his body and burned themselves, the dead bodies of Pradyumna and other sons of Shri Krishna were hugged by their wives and Rukmini and other wives of Shri Krishna also being united with him by life-principle entered the funeral fire. Thus all wives were gutted by fire kindled for that purpose. (20)
- (231) Revati and other wives of Balaram meditated in their heart on his body and burned themselves.
- (232) Devaki and Rohini were already burnt. There were other wives of Vasudeva who embraced his dead body and climbed the funeral pyre and burned themselves.
- (233) Rati, the eternally faithful wife of Pradyumna entered the fire which was burning, with the dead body of that beautiful son of Shri Krishna. The daughter of Duryodhana, by name Roopwati, burned herself with the dead body of Samba, her husband.
- (234) Ruchana and Usha embraced the dead body of Anirudha and themselves were burnt with him by their complete faith. Thus all the daughters-in-law entered the funeral fire with their hundreds and wives of all Yadava heros also were burned volitionally with their husbands.
- (235) The act of entering fire kindled by themselves in the case of Rukmini and other wives of Shri Krishna was extraordinary.

- (236) Rukmini died as soon as she came to know about the departure of Shri Krishna and she disappeared being united with Him, as a flame is part of fire.
- (237) She was stunned and became motionless. Her body also disappeared.
- (238) Her dead body was also not available for being burnt. She was equal to Shri Krishna, being His own Shakti and therefore she also became invisible on the spot.
- (239) There were seven other main wives of Shri Krishna. They also burnt themselves. All the sixteen thousand and more wives of Shri Krishna were spiritually free from this visible mundane world.
- (240) My speech will be sinner if I say that their after-death conditions were different than that of Shri Krishna, because by physical contact with the Lord, they were nothing less than the very images of self-knowledge.
- (241) When any man who repeats by his tongue the name of Shri Krishna, becomes free from mundane bondage and is one with the Lord, how can those who have enjoyed the conjugal relation with the Lord go anywhere else in heaven? Their condition would be none less than that of the Lord!
- (242) He who comes in physical contact with the Lord will get his astral and mental body divested of all desires and he will always remain one with the Lord, beyond the limits of the Gunas though functioning in his body.
- (243) All the four liberations serve his foot who meditates on the Lord. When such is the high level of their state, it is definite that those women who had personal contact with the Lord Shri Krishna will not go anywhere else than the cosmic consciousness of the Lord.
- (244) If we say that those who are physically intimate with Shri Krishna in this physical life, will have some other resort except Him, then men of knowledge will laugh at us, get angry with us. So, be assured that those ladies will be united with the spiritual aspect of the Lord.
- (245) The sins of a man, who stumbles by mistake in the waters of Ganges, are washed away. So, how can he who takes the ritual bath in the Ganges, be a sinner? Will he not be pure?
- (246) So, numberless Gopis were liberated by being fortunate to have physical enjoyment with the Lord, and then you can be sure that the wives of the Lord will not fall short of Unity with the Lord.
- (247) Even all the trees, stones, grass, deers, cows and cow-herds from Gokul were emancipated for ever. How will the wives be deprived of the Unity with the Lord?
- (248) O Parikshiti, the King of Kurus, be sure that those who come into intimate contact with the Lord, by any motive, will be liberated!

# अर्जुन: प्रेयस: सख्यु: कृष्णस्य विरहातुर: । आत्मानं सान्त्वयामास कृष्णगीतै: सदुक्तिभि: ॥

- The dearest friend of Shri Krishna viz Arjuna became very sorry due to departure of the Lord, but somehow made himself peaceful by singing songs about Shri Krishna and remembering the words of good advice given to him by the Lord.(21)
- (249) Arjuna, when learned about the departure of Shri Krishna, became extremely bereaved. He remembered how Shri Krishna was conducting his chariot by being his charioteer.
- (250) He remembered the advice about keeping one's mind steady, given by the Lord in Geeta, and he somehow controlled himself. Please listen how he controlled himself.
- (251) He thought- Shri Krishna is the energy behind my mind Shri Krishna is the sheet anchor of my intelligence. By His light the knowledge becomes manifest. Where is any difference between Me and Him?
- (252) He said "My eyes see by the light of Shri Krishna. My ears hear by His power of attention. My tongue speaks by His power to utter words. When He is so mingled with all my faculties, it is foolishness on my part to think that He is separate from me.
- (253) Shri Krishna is the Atman, unmodified living in my heart. Shri Krishna is every limb of my body. To think that I am separated from Him is illusion of my mind.
- (254) Shri Krishna is the vitality of my life force; Shri Krishna is permeated in me and outside me on all sides. The sense of separate I-ness which presumed estrangement of me from Him is dissolved in Him.
- (255) In the various physical bodies of all the Beings, Shri Krishna is the one filled everywhere. There cannot be separation, no parting with Shri Krishna who is equality itself among all the inequalities.
- (256) The earthen pot is not separate from the earth. Cloth is nothing else than the thread which is weaved throughout that cloth. Similarly, I, Arjuna, can never be separate from Shri Krishna.
- (257) When I imagine myself as a separate being from Him, He is in that thought also. So, if anyone thinks that this parting is real he is ignorant.
- (258) There is absolutely no duality between me and Shri Krishna who is wholeness of life, unbroken and unaffected by anything, who is eternal, omnipresent, complete and Reality Itself.
- (259) He has convinced me that Atman is not born or dead anytime, while teaching the eternal nature of Atman, in the Geeta. To say that Shri Krishna whose philosophy is like this, was

born or was dead, is a false statement made by foolish persons.

- (260) That Supreme person has Himself declared that He is imperishable Absolute Brahman. Birth or death cannot be imagined for that Reality itself.
- (261) He is the highest Supreme Principle beyond that which is perishable and that which is imperishable. Only deluded persons think that He is having birth and death, the chain of sorrow!
- (262) I am not separate from that Shri Krishna even at the end of the Universe! When Arjuna remembered the Lord's teaching in the Geeta, He became aware of his own wholeness.
- (263) He said to himself I am birthless, primordial, unchanged, permanent, very clean, blotless Atman, and my nature is imperishable. The three worlds are my own game!
- (264) Veda which lay down the duty of everyone in the world has become manifest through my outgoing breath. It is the Supreme bliss of the Atmic joy. I am the seed of all Joy.
- (265) I am water! I am the producer of matter and energy called Prakruti and Purusha. I myself came in the world as Shri Krishna. This is my true determination, that I am Shri Krishna, without any duality.
- (266) I myself have taken incarnation as Shri Krishna, and shown all the miracles and then I have enclosed myself in My own True existence.
- (267) By the powers inherent in Myself, I became Shri Krishna and then by my own power I became invisible for the world returning into my extreme and Eternal Existence.
- (268) The sage Nara and the sage Narayana were not two but it was one unified energy appearing in the world as Arjuna and Shri Krishna, and that is how Arjuna was aware of the secret fact of oneness of Shri Krishna and himself.
- (269) How kind was that ocean of compassion! He gave supreme advice of equilibrium of mind in the midst of crores of soldiers ready to fight on both sides of the chariot of Arjuna. The state of undisturbed mind was such a trance which Arjuna attained at that time and was still permanently steady in him.
- (270) The place where the advice was given was also not secret or quiet! Many chariots were entering the war-field making rattling and intolerably loud noise of their wheels and hoofs of the running horses! Weapons were making a din by brandishing and being beaten. In that frenzy the Lord Shri Krishna infused and inculcated in Arjuna the state of serene silence of still mind.
- (271) The state of inner peace which Arjuna attained by the advice given by the Lord, at the time of war was not lost or shaken during the whole war; and at the time of departure of the Lord from this world, at Prabhasa, that state was fully effective in Arjuna.

- (272) It will be shameful for speech if it says that Arjuna did not attain the state of mind in equilibrium in the war.
- (273) The tongue which says that the advice given by Shri Krishna was not effective will be cut into pieces of its own accord. It will be mute. It will fall down from the mouth.
- (274) If the tongue will say that there is no fully effective transformation, the goddess of speech, viz Saraswati will be afraid! She will tremble because of the grave mistake.
- (275) Even a man who reads or listens to Geeta, meditates on its meaning, becomes an accomplished Master of wisdom! Then how can one be stupid enough to say that Arjuna to whom the Lord personally gave the advice did not attain the divine wisdom?
- (276) The greatness of Geeta is known either to Shri Krishna, who taught it, or Arjuna who received it, because the secret of Geeta was known to Shri Krishna and Arjuna!
- (277) Veda's meaning was squeezed into a compact system of philosophy by Shri Krishna in this Geeta and he who understands its useful meaning, becomes liberated.
- (278) Actually Upanishads and the knowledge contained in them had been unattended by scholars and men who are attracted to rituals etc, but Geeta upheld them and they were again revived with more force and popularity than ever before.
- (279) Vedas are manifest through the breath of God, but here Geeta is personally intentionally taught by Him to Arjuna. The meaning of Geeta is very deep and in a way, it gave vitality even to Vedas.
- (280) In Vedas, the three castes namely the Brahmins, the Kshatriyas and the Merchants (Vaishya) were authorized to recite or read Vedas but women and shoodras were excluded and denied reading or reciting or even hearing of Vedas. This was a drawback in the case of Vedas, as regards spreading self-knowledge.
- (281) For removing the barricade against women and shoodras, about availing of the knowledge in Vedas the Lord opened the gates to self-knowledge in Geeta for all people alike, who are emancipated by learning and reciting Geeta.
- (282) Though Arjuna was the listener of Geeta the knowledge was meant for all the seekers of Brahman and innumerable people have been emancipated from attachment to the mundane world, through the study of Geeta.
- (283) In short, Arjuna remembered the teaching given by Shri Krishna in Geeta, which is so important, and regained his peace of mind.

### बन्धूनां नष्टगोत्राणामर्जुन: साम्परायिकम् । हतानां कारयामास यथावदनुपूर्वश: ॥

- "Arjuna performed last rites of all the dead kith and kin (whose very families had perished) in which rituals he followed the speculated sequence. (22)
- (284) Yadavas were dead, one and all. There was no descendant to perform last rites. Only one person, by name Vajra, son of Anirudha was alive in Dwarka. Arjuna was relative of Krishna, as his mother Kunti was the aunt of Shri Krishna. He had therefore to perform the rites for all the dead.
- (285) Arjuna was not proud of his self-knowledge and did not avoid all the duties. He was not deluded by the notion that since he was Brahman, he was exempted from rituals.
- (286) Geeta taught him that in "not doing one's duty" also there is action which has its own result". That was properly understood by Arjuna. Therefore he did not shirk this work.
- (287) He arranged for funeral of elder persons first and then of younger ones. He followed the same sequence for offerings of Til etc for the dead.
- (288) Performing all rituals Arjuna went to Dwarka. He came upon still other catastrophe. The sea was very wild with great tidal waves.

### द्धारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् । वर्जयित्वा महाराज श्रीमद्भगवदालयम् ॥

### नित्यं सन्निहितस्तत् भगवान् मधुसूदनः । स्मृत्याशेषाशुभहरं सर्वमङ्गलमङ्गलम् ॥

Meaning of the Verse:

- Dwarka city which was left by the Lord, was gulped by the sea without delay, but O king, he kept the palace of Shri Krishna untouched, where the Lord lived always, because by only remembering it, it discards all evil forces and brings in all auspicious things. (23-24)
- (289) When Shri Krishna left the city of Dwarka, the sea became turbulent and high tidal waves arose threatening the city to be drowned when all people ran outside the island city.
- (290) The sea gulped the city but the palace where the Lord used to live personally
- (291) was spared by it because the presence of the Lord at that place is always permanently pulsating on invisible level.
- (292) That place is still there, memory of which destroys all the sins and which is the main source of all the greatest auspicious things.
- (293) In that place, the Lord Vishnu is still being worshipped, O Parikshiti!

### स्त्रीबालवृद्धानादाय हतशेषान् धनञ्जय: । इन्द्रपुरुथं समावेश्य वज्रं तत्राभ्यषेचयत् ॥

Meaning of the Verse:

- Dhananjaya, taking the remaining women, children and elders with him, went to Indraprastha, and coronated Vajra there as the king of Yadavas. (25)
- (294) There were elders, woman and children saved from drowning by the sea because they ran on the main ground. Arjuna took them with him and started for Indraprastha.
- (295) All Yadavas who had gone to Prabhasa were dead, but Vajra and some minor people were living. Arjuna went towards Indraprastha.
- (296) He went to Indraprastha and there he crowned Vajra as the king of Yadavas.
- (297) Vajra, the son of Aniruddha was the heir to the throne of Yadavas and Arjuna coronated him as their king and immediately started to meet his own elder brother, the king Yudhishthira (Dharma)

# शुत्वा सुहृद्धधं राजन्नर्जुनात्ते पितामहा: । त्वां तु वंशधरं कृत्वा जग्मु: सर्वे महापथम् ॥

Meaning of the Verse:

- When your grandparents heard from Arjuna about the total annihilation of Yadavas, you were made the heir to the throne by them, and they started for final departure from this world. (26)
- (298) Arjuna told Dharma about the departure of Shri Krishna to His own eternal abode. Then O Parikshiti, Pandavas crowned you as the king and went for final journey to end their life.
- (299) When Kunti the mother of Pandavas heard about the disappearance of Lord Shri Krishna, she was dead by shock! Pandavas with Draupadi left Hastinapur and started their final journey to the North.

### य एतद् देवदेवस्य विष्णो: कर्माणि जन्म च । कीर्तयेच्छ्रद्धया मर्त्य: सर्वपापै: प्रमुच्यते ॥

- He who recites for others, with faith, the birth (avatara) and adventures of the god of the gods viz, the Lord Vishnu, shall be free from all sins. (27)
- (300) (Shuka the sage said ) Those who read and sing in praise the stories of Lord of all gods, Vishnu, His various incarnations like Fish, Tortoise, upto Shri Krishna, and their births and achievements are really very meritorious.
- (301) If His life and works are narrated and sung with faith, even the sacred places like Prayaga will be more sacred and pure.
- (302) O Parikshiti, there is nothing so purifying as reading the divine stories of His incarnations.

This I swear!

- (303) That faith should be as tenacious as that of an ant eating jaggery or a miser attached to his money.
- (304) See how an otherwise barren women is doting her son when she is lucky to have one in her middle age. One should love the Keertana of God with that love (singing songs in praise of the Lord and telling the stories of His adventures, for the congregation of devotees in the temples is called Keertana)
- (305) When a person hastens with utmost eagerness to perform Keertana in the ecstasy of devotion, (like a moth falling upon the flame) it is called real faith.
- (306) O king, know this definitely that he who sings in praise about the virtues and the glory of the Lord with such inner faith, reaches the highest state of the whole universe.
- (307) Though the God has taken many incarnations the lives of Ram and Krishna are full of purifying teachings and very important philosophy.
- (308) Though Shri Krishna stole curds and butter in his childhood, to sing about those pranks of the divine child is so meritorious that the sin of robbery of gold is also washed away, and to sing about his debauchery removes the same sin.
- (309) If one sings a song about the drinking poisonous milk by Shri Krishna from the breast of Pootana, the sin of drinking wine etc is washed away.
- (310) Ravana was belonging to Rakshasa race but he was grandson of God Brahma and was a Brahmin. He regularly recited the Vedas.
- (311) Rama destroyed him together with all his relatives. If a man reads this story of victory of Rama, his sin of killing a Brahmin is washed away.
- (312) As Shri Krishna upheld the righteousness, He helped Pandavas everytime. By listening to that story of Mahabaharata, dead Brahmins were revived to life.
- (313) Janamejaya had committed the sin of killing eighteen Brahmins. When he listened to eighteen Divisions of the great epic of Mahabharata, those eighteen dead Brahmins were resurrected. The listening of the fame of Shri Krishna is thus very purifying.
- (314) All sins become destroyed by reading or listening to the stories of Rama and Krishna. If their fame is praised in songs, enriched by faith, all the four liberations become slaves of that man.
- (315) Even while living in this body, the man reaches the Saayujya state if he, with faith, sings about the fame of Shri Krishna.
- (316) The man seems to be living in his body but he is within the vast cosmic body of Shri Hari

and Shri Hari also resides in his heart if the man worships Shri Hari by taking his name and loving Him with all his heart and feeling of devotion.

- (317) He is one with Shri Hari and Shri Hari is also in and out of him. O Parikshiti, it is in this way that those who sing in praise the fame of Shri Hari are living in inner bliss while functioning outwardly in this world.
- (318) Actually in this world, there is no other easy means of liberation as the devotional songs sung in praise of Shri Hari and such people do not even touch the bondage of physical body.
- (319) When the consciousness is once purified and enlightened by devotional songs about Shri Krishna, it is never sullied. Though the body performs actions that mind is not at all dirtied.
- (320) The sky is not wet by rain and the reflection of the sun in a dirty water pond is not made dirty by that water.
- (321) Thus those who become serious in the virtue of their desirelessness by their singing the songs of Shri Hari remain aloof and untouched by all the vices and limitations of their bodies though they perceive and experience all the objects of senses of the body.
- (322) The Supreme Person the Lord God Himself conducts all the activities of His devotees, and that is why the devotees are not bound by the activities of their body.
- (323) Actually even if some are not devotees of the God, their body is also held and nurtured by God. The question arises here Why the devotees remain free from bondage and why others suffer the effects of their karmas?
- (324) The answer is that the non-devotees have pride of their body, and this creates bondage, while the faithful devotees have no such pride and attachment to the body, and thus they remain free.
- (325) O Parikshiti, this state of faith cannot be attained by demanding it, but when the songs about the fame of the Lord Shri Krishna are sung with love this condition of mind is itself developed.
- (326) Being pleased by the songs thus sung by the devotees, the Lord has removed the attachment from the minds of the devotees, by His own sweet will.
- (327) The love which the devotees have for singing in praise of the actions and adventures of the Lord, itself topples down the walls of the jail of this world, and destroys the bondage of the Jeevas.
- (328) The devotees should thus attain the unity with the Lord Krishna by singing the songs of his achievements, and know that the Lord has kept his fame back for the world, so that people can liberate themselves by Keertanas.
- (329) I have thus told you, the very juice of the sweet nectar which is the life-story of Shri

Krishna, from beginning to end, which is really astonishing and creating great love. Please enjoy this in your mind.

### इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि बालचरितानि च शन्तमानि ।

### अन्यत्र चेह च भ्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ॥

Meaning of the Verse:

Thus by listening and reading and reciting, the sweet pranks of the Lord in his childhood, and the interesting stories of his bravery will enable the person achieve the highest status of Paramhansa, and the devotion of very high level for the Lord, which will ensure his welfare in this world as well as the higher subtle worlds. (28)

Here ends the 31st chapter of the Sanskrit 11<sup>th</sup> skandha of the Shrimad Bhagawat Mahapurana. (31)

- (330) The life story of the Lord Shri Krishna is very purifying even from his childhood. By his company even ignorant people like the cowherds, were liberated.
- (331) The Gopis through having sexual relations with him, who was the fire burning down all their desires, were, by their attraction to him, emancipated.
- (332) By looking at the beautiful body of Krishna the cows used to be entranced and stood still. Those cows were also liberated though belonging to animal kingdom. Then there is no wonder that the Gopis were liberated.
- (333) Why to mention cows and Gopis? Even the grass and the stones touched by the Lord were liberated from their physical confinement, and released from bondage. The Lord Shri Krishna was the very image of self knowledge.
- (334) Putana came to poison Shri Krishna with her venomous milk, but was also emancipated.
- (335) Kansa, Shishupal and others, who were his enemies, were liberated by him through their intense hatred, and because Kubja touched his body while applying scented paste, she was also liberated.
- (336) The mad elephant by name of Kuvalayapeeda was released from his body by killing him because he came into physical contact with the Lord Krishna through his brute force and pride.
- (337) Arishta demon had come to put Krishna into great trouble but was killed by Krishna by holding his horns and hitting him down on the ground. The demon by name Agha took the form of a big serpent and swallowed the Lord, but the Lord cut him into two pieces and made him free.
- (338) Bakasur was waiting for Shri Krishna in the river Yamuna, and he suddenly swallowed

Him. At that time the Lord cut him into two pieces and he was also thus liberated from his bondage of the body.

- (339) Trunawarta had come to lift Shri Krishna in the sky and kill Him by throwing Him down from height, but the Lord became so heavy that the demon himself fell dead on the ground. Thus the Lord is kind to even his enemies.
- (340) Vyomasura came and he stole small cowherd boys away but he was also killed by the Lord and was liberated from this worldly life.
- (341) The Lord killed Keshi the horse of the king Kansa and by killing the wrestlers in the ring in Kansa's big arena, he made them lucky to be liberated at His hands.
- (342) The poisonous Kalia serpent was subdued by the Lord and asked to leave the river Yamuna and go into the open sea. Vatsasura was killed by the Lord by throwing Him high on a tall tree! Shri Krishna is a boat to help us cross the ocean of this worldly life. He liberates the ignorant species in Nature by coming into contact with them.
- (343) He emancipated those in whose homes he played, he stole butter, played pranks, was carried by them as a child, drank water, milk etc in Gokul.
- (344) Rukmi, His brother-in-law was shamed by Him and thus cleaned him of his sins. He cut the thousand arms of Banasura, destroyed his pride and saved him from down-fall. He killed Kusha demon and freed him from body-limitations. Thus He is the Liberation for all.
- (345) He benedicted and blessed all those who came to have glimpse of His divine face.
- (346) He saved Pandavas by friendly help, He emancipated those who hated him but in every case, he liberated all who came in His contact, by any reason.
- (347) By jealousy and acute hatred, his enemies were liberated; by devotion and love he emancipated his dear devotees, and Gopis by love of the soul were also freed by him from the tribulations of this mundane world.
- (348) Cows were protected by Him, peacocks were honoured by Him by putting their fleece in his turban, and He made trees the most fortunate in the world by using their flowers for decorating His body and garland. Krishna is the Brahman and is the liberator of mankind.
- (349) Shri Krishna was the complete unmanifestation of Brahman. His life-story especially his playful childhood is very purifying and full of hidden knowledge. All wise people bow to Him and regard with love his divine character!
- (350) He had come with all the six virtues, the glory of Almighty God. They were Fame, riches, generosity, success, Knowledge and state of desirelessness. These qualities were always in Him.
- (351) In other incarnations these virtues were not openly evident but Krishna being the full

manifestation of Brahman. These were actually evident in his life.

- (352) As Shri Krishna was endowed with all the six glorifications every body that came into contact with Him in this incarnation was emancipated without exception.
- (353) There is no wonder that people who came into contact or intimate relationship with him were liberated.
- (354) It is a fact that in addition to these, many others who sang songs of his fame and adventures, even in the ages afterwards are liberated.
- (355) When one sings praising Shri Krishna, His virtues, His kindness, His powers and his greatness, one is emancipated and the devotion which is beyond all devotions, called the fourth devotion arises in the life of that person.
- (356) The downtrodden, the desirous of knowledge and the ambitious who wish to fulfil all worldly achievements get what they want through devotion. That is certain but it is also certain that if songs in His praise are sung with loving heart, the fourth devotion belonging to the men of knowledge is also attained.
- (357) Then one does not desire worldly objects anymore and control of mind and control of organs are also achieved by such a devotee.
- (358) He, who respects the name of Shri Krishna and recites songs of His praise, is fortunate to be in the company of the Lord at all times.
- (359) This enables a man to visualize Shri Krishna in every being and thus he reaches the devotion in unity with God everywhere.
- (360) The worshipper and the God who is worshipped, both, become one in such a person and all the utensils as well as the sacred material by which He is worshipped all becomes the God only.
- (361) In that worship Shri Krishna becomes the flowers, the essence, the candlestick, the light, and everything used in the worship. To worship oneself as God is the sign of this fourth type of devotion.
- (362) Here the enjoyment, the enjoyer and the thing enjoyed become one and the devotee is not separate from the God even for a second.
- (363) Then everything possessed by the devotee is God in that form and his relatives, family members and members of his caste are all in the God only.
- (364) Thus, by singing the songs of praise of the Lord, the devotee reaches the Lord Himself, who is the object of meditation of Siddhas who are called Divine Swans. (Paramahansa)
- (365) The Real state of Lord is never lost and it ever exists in its highest position. Here the

devotees become the Lord Himself.

- (366) Every letter of these songs is the essence of the Vedas. O Parikshiti! The life story of the Lord Shri Krishna is the essence of all.
- (367) The fully glorious "avatar" of Shri Krishna is the birth place of Vedas, it is the essential meaning of all scriptures, it is the coordinating reconciliation of six systems of philosophy. Thus great is the eighth incarnation of God.
- (368) There were innumerable manifestations of the divine spirit but this Shri Krishna's life of glory is full of self-knowledge, it is sacred, it is purifying and it cuts the bondage of this world.
- (369) O King, even if a man remembers in his mind with respect the fame of His adventures and virtues, the bondage of this world is definitely cut-off. He lives in freedom.
- (370) There is glory and prosperity accompanying the fame of Shri Krishna. There is desirelessness with it. They never fear death who meditate on Krishna's life and fame.
- (371) Even if by chance one remembers adventures of Shri Krishna, all one's sins are turned to ashes. All the four levels of liberations serve them who sing in praise of the Lord Shri Krishna.
- (372) Each and every letter of the song of praise of His achievements burns a man's sins totally. It is the savior of mankind. It is the liberator!
- (373) Unlike other manifestations of the Lord, this incarnation of Shri Krishna is unique in itself. It is full of wisdom of the self which is beyond the understanding of even Brahma and other gods.
- (374) Every adventure of Shri Krishna, from his childhood, is more wonderful than the others, His each day was glorious with new miracle and joy of Brahman was opened by Him for all.
- (375) I again say that this incarnation is beyond other manifestations, it is Brahman in the visible person, and by reading the story of His life, people become purified.
- (376) The fame and glory of Shri Krishna is such that by reading it, people are free and even listeners are liberated.
- (377) In the Kali age, the intellect of people will not be so sharp. In order to make them liberated by easier way of worship, this story is told by me in such details.
- (378) This Bhagawata is full of the stories of many incarnations of the Lord Vishnu, and especially the narration and presentation of the Lord's adventures and miracles is very sweet and enchanting.
- (379) Even in that, His childhood is very divinely engrossing for the mind of the reader because

everyday He has performed more and more astonishing miracles, which have inner meaning, which create self-knowledge.

- (380) The God had come on the stage of this world taking the role of a human being and had performed miracles in His life as a human being, in ever increasing extra-ordinary wonderful details.
- (381) His childhood life is very sweet, beautiful and purifying for our mind. The story of His fight with and victory over wrestlers like Mushtika and Chanoor is very exemplary for destroying any pride in the minds of the readers also.
- (382) He defeated Jarasandha. He killed Kalyavana, and performed more and more wonderful feats.
- (383) He put Rukmi to public shame and finished Shishupala and other evil persons and took away Rukmini. This story is also very interesting.
- (384) [His marriage with main Nayikas, the killing of Bhoumasur, the bringing down from heaven the tree Parijata, and wedding with more than sixteen thousand women – all these adventures are also wonderful]
- (385) He established Dwarka city in the sea in one night and shifted all citizens of Mathura without disturbing their sleep. This feat of Shri Krishna is unique and astonishing!
- (386) He himself became cowherd and calves, cows etc and Brahma's plan was defeated by Him who could not grasp the greatness of Krishna.
- (387) He ate one leaf of vegetable, in the hut of Pandavas, in the forest and by miracle He satisfied Durvasa with full meal! Such are His miraculous adventures!
- (388) All these purifying stories are given in the tenth Skandha.
- (389) The glory in the eleventh Skandha is much more seriously enlightening. It is containing advice about knowledge, desirelessness, devotion, freedom, given by Shri Krishna Himself. Let us take a resume.
- (390) In the first chapter there is the dialogue between the sage Narada and Vasudeo which contains the subject of desirelessness. This is the primary preparation of the soil for seekers in their journey on the pilgrimage to liberation.
- (391) Then there are answers to various questions of religious nature, answered by the nine yogis which are reported in the Nimi and Jayanta dialogue referred to by Narada. The questions are "which is the place without fear; who is the best follower of Bhagawata's code of conduct, what is Maya and what is the way to go beyond it, what is karma and what is freedom!
- (392) These answers are cultivation of this land by ploughing.

- (393) All this is covered in the first five chapters at the end of which, in the sixth chapter, gods requested Krishna, and after the destruction of all Yadavas, He prepares Himself to go to His eternal abode.
- (394) Then Uddhava was very unhappy. His sorrow invoked the advice of Shri Krishna which dissolved all the attachments, anxieties and doubts in his mind.
- (395) The thorns of desire and greed were hidden underground which caused much nuisance. They were uprooted by the sickle of repentance and the ground of the mind was nicely cleaned and levelled.
- (396) Tenacious roots of anger were very deep which were unearthed and thrown away by deep peace of mind.
- (397) Uddhava was like a bird Chataka. The Lord gave rain of his blessing to him, and it made the soil wet which expanded the vapour of self knowledge.
- (398) The Absolute Reality was the seed and the hard grains which do not grow were thrown out and other dirt was also removed, and the seed was sown by the Lord for Uddhava through the narrow pipe of his ears.
- (399) In the dialogue between the king Yadu and the sage Avadhoot, he gave the list and qualities of twenty-four Teachers, direct from Nature. This was the guardian ditch around that rice-field. This prevented any stray and robber animals from entering the field. (This represents various vices)
- (400) In the tenth chapter, while advising the best way of worship which served like a sling to ward off the birds which attack the crops when the crops are ready for reaping; those birds mean various opinions about the number of elements and principles which make up the structure of the creation.
- (401) In the eleventh chapter He gave to Uddhava and through him, to all His devotees the raw grains of Jowar, wheat and Bajara by telling them what are the signs of persons who are liberated from the bondage of this world.
- (402) Devotees who maintain intimacy and affectionate friendship with Him are the lucky partakers of love to God, according to the description of the 12th chapter.
- (403) In the thirteenth chapter, the subject of how the seekers can remain aloof from the sense objects is explained.
- (404) Thus the crop is ready and by giving advice in the Hansa-geeta the Lord told it in this chapter.
- (405) In that state of Samadhi, the crop seekers can take the final crop by way of worship -This is described in the fourteenth chapter.

- (406) Occult powers divert the attention of the seekers who are worshipping God. How to avoid the occult powers is explained in the fifteenth chapter.
- (407) In the sixteenth chapter the Lord Shri Krishna has told that this crop, the grains of final bliss cannot be contained in the limit of the three worlds but special places where the said Brahman is more evident, is explained in the sixteenth chapter.
- (408) The four castes and the four Ashramas in which there is capacity to get the crop and enjoy it, are described in the seventeenth and eighteenth chapters.
- (409) In the nineteenth chapter, it is taught "how the chafe or other husk of grains is to be removed and pure grains are to be received".
- (410) In the twentieth chapter, it is explained how to avail of the "pure grains" by giving details.
- (411) The pure grains which are our own share are to be made safe and secure and properly protected, because the tendency to search for faults in other people and robbers who steal these grains is to be avoided.
- (412) Every seeker gets his own share of pure grains but due to fear of these robbers, he cannot eat them. These robbers have deceived many great seekers. So, one must take extreme care.
- (413) The tendency to criticize others to find faults in their character is a very subtle disease, which appears to be very friendly to the mind of the seekers, but they really deprive the seekers of the grains, and the seekers lose everything.
- (414) This habit of criticizing others is very strong and men of knowledge are caught in it and are much harassed. He, who kills this tendency of criticizing others, is really the strongest man in all the three worlds.
- (415) When Uddhava heard these words of the Lord, he said that, "Veda itself finds what is faulty and what is right and when in the Vedas this is dealt with, is it not true that Vedas give importance to this tendency which you call as robbers? This tendency is evidently spread by the Vedas only.
- (416) You have created Vedas and it is Veda which has three divisive views of good actions and bad actions. These are harboured by Vedas and people indulge into blaming certain actions, and praising certain actions.
- (417) So, Vedas deal with partiality and find faults or virtues". Thus Uddhava put the blame on the head of Vedas.
- (418) But Shri Krishna explained the goodness of Vedas and the inner purpose or aim of the Vedas, how to reach Him, to do auspicious actions and drop selfishness which is the subject of twenty-first chapter.
- (419) In the twenty-second chapter the Lord teaches how these "robbers" enter the mind, what are

the vulnerable places in which they find support in the behaviour of the seekers, and how to shut the doors for them.

- (420) Mainly, peace is necesary to bring about and establish and protect the state of self knowledge. This is the lesson taught in the song of the monk. This is discussed in the 22nd chapter.
- (421) The mind is the place of resort of the vices which steal away the peace and in the 23rd chapter the way to control the mind is discussed.
- (422) The world, the Prakruti itself is an illusion and the vices of gossip etc which trouble the seeker are also not real, as they belong to it. They loot the crop and hide themselves in Prakruti only.
- (423) The unmanifest is before the creation and it is also after the end of creation, but in between there is illusive appearance of three Gunas and they are the robbers which distort the consciousness. So, the seeker has to protect the pure grains of liberation from the attacks of these three Gunas. This is the subject of twenty-fourth chapter.
- (424) In the twenty-fifth chapter the Lord emphasizes the need to maintain pure state of noncommitment and aloofness of mind, so that these Gunas and vices would not dare touch the treasure of Freedom of mind which is the crop.
- (425) This entire crop is totally wasted when the desire to enjoy sex dominates man's mind. The King Purarava was denuded and shamed by this desire. What can we say about ordinary persons?
- (426) Those who had become slaves of desire can be saved only through real repentance. This is the subject of twenty-sixth chapter.
- (427) In the twenty-seventh chapter the Yoga of karma is explained which is cooking food when the grains are finally in hand.
- (428) Then the food should be very delicious and tasty. In the twenty-eighth chapter such delicious fruits and recipes are described in detail.
- (429) These food articles are so sweet and delicious that even by the sweet smell, the diners are satisfied and one morsel gives such happiness, that the man gets outwardly and also inwardly satisfied.
- (430) Then the hunger together with the desire for food is satisfied and satisfaction is more than ordinary happiness. All this is the subject of twenty-eighth chapter.
- (431) Even gods including Brahma the Creator are very eager to read this twenty-eighth chapter, because it contains very important teaching.
- (432) This is such a dinner that it is to be eaten without the use of tongue, taste it without tongue,

and you have to break the teeth of him who has no teeth. The taste is not of any object of the tongue but you have to take the taste of yourself.

- (433) The Lord has used Uddhava as a plate and Eknath has become a fly at the feet of Janardana and is freely enjoying the food served in that plate.
- (434) A fly goes to very difficult places where people cannot enter. It means that those who are very small can easily enjoy the bliss of Lord.
- (435) This twenty-eighth chapter is the treasury of yoga, which is very difficult to practice; it is having very secret knowledge and is the juice of highest happiness.
- (436) The twenty-eighth chapter is the report of the blissful satisfaction of those who have enjoyed the sweet food served in the twenty-eighth chapter. The commentary in the twenty-ninth chapter is very wonderful.
- (437) If the hidden meaning of the contents of twenty-ninth chapter is properly understood and established in our heart, one will get easily the fruit of the whole Bhagawata Mahapurana.
- (438) There is unity of means and end of spiritual endeavour and thus the ego, the pride is totally destroyed and seekers are expressing their satisfaction in this twenty-ninth chapter.
- (439) To eat Tamboola and apply sandalwood paste to the forehead is the final act of dinner and these two things are the symbols of the thirtieth and the thirty-first chapters. The detailed description of how the Lord disappeared is in these chapters.

Those who have enjoyed these chapters are free from the bondage of worldly life.

- (440) Thus finally having destroyed His own race of Yadavas the Lord Shri Krishna went to His eternal abode.
- (441) He exhibited and taught by His own example that the man who has realized the Absolute Brahman must be devoid of the sense of attachment to such a high degree that He is not interested in keeping His own body alive.
- (442) Bhagawata Purana can be likened to a large field. Brahma, the creator, sows the seed in this field, because He is the first to hear the philosophy of Bhagawata in only four Verses. Narada is the farmer who helped the sowing of seed in the field.
- (443) Vyasa included ten bunds in this field which are the ten contents standardized for every great Purana. This helped a huge crop to be obtained and through that the joyful knowledge of the self was assured.
- (444) The sage Shuka became the guard for this field. He used the sling of the story about the Lord Shri Hari and warded off the birds of sins and evil deeds from the field.
- (445) Uddhava reaped the crop in this eleventh Skandha and collected the sifted good grains of the

devotion to the Lord Shri Krishna.

- (446) Many delicacies and rich dishes were prepared by various logical and intellectual questions and replies. They are sweet and inspiring at all times.
- (447) At every moment that interesting and captivating sweetness of the commentary is evident in this eleventh Skandha. So, in it, the whole world is helped together with Uddhava who has a dialogue with the God.
- (448) Parikshiti was also satisfied by this story told by the sage Shuka, as the second luckiest person to listen to the Teaching given by the God.
- (449) Shridhara the poet blessed by God is also lucky to partake of the story and he wrote the commentary known as Bhagawata-deepika, which is like the guiding light for understanding every term of the original text.
- (450) Eknath, who is the fly blessed by Guru Janardana, and who has wings of the words of vernacular Marathi poetry is also satisfied by taking part in the dinner, (as a fly goes anywhere without obstruction)
- (451) In other words Eknath is a simple minded cat of Guru Janardana. It saw the rich food in the Bhagawata-deepika of Shridhara and came forward.
- (452) When that cat voiced its desire to partake of the blessed food by making the second "Miyaun" meaning- "May I come", the saints were pleased and allowed this Eka to eat the remnants.
- (453) Eknath is servant of Janardana and, therefore, I became humbly a cat and I am satisfied by eating the food remaining after the saints have dined.
- (454) Or in the dish of the master-saints there was a small pot full of joy of Brahman, which I licked with devotion and love, and became fully satisfied and strong.
- (455) It is the advice of Janardana that one who is humble by his manners, his mind and his speech is the only eligible seeker to understand the teaching contained in this eleventh skandha.
- (456) The more one is erudite and proud of his so-called knowledge, the more one has a motive to earn publicity and honour in society, there will be more ignorance of the Teaching of the Lord in this Skandha.
- (457) So long as there is no benevolent awareness that God is in every being, and so long as one is not respectful towards all, one will not grasp the real teaching contained in this Skandha.
- (458) Thus the sacred crop is really in the field of Bhagawata Purana. Only those seekers will be happy here, who have deep respect about every living being.
- (459) The eleventh skandha is not merely a field! It is the sea of cosmic energy and it will be

possible to get the jewels of thoughts, the pearls of spirituality which are hidden in this sea.

- (460) Nay, this is rather the Lord Shri Krishna Himself who has hastened with the disc of knowledge in His hand, in order to save the great elephant "Gajendra".
- (461) But this simile is not adequate to imagine the greatness of the eleventh skandha. It is the Narsimha, the man-lion who, being kind to His devotees has come to kill the demon Hiranyakashipu, who is here the Ego of the ignorant Jeeva.
- (462) We can say that Krishna and Uddhava are the two rivers Ganga and Yamuna, and selfknowledge is implied as the hidden Saraswati river and the Eleventh skandha is like the place of confluence of the three rivers.
- (463) A man, who will take bath here every day at dawn of faith in the month of Magha which is Desirelessness, will definitely be pure and attain unity with the Lord.
- (464) But even this is not an accurate comparison. We may say that this eleventh skandha is a very rare auspicious day like Kapila (sixth day) Shashthee, in the form of dialogue of Krishna and Uddhava.
- (465) He who will take bath in a river in this auspicious period will be saved for ever. Such men will not be troubled by birth and death. They will be Absolute Brahman.
- (466) This is not eleventh skandha. It is a Tulsi-Vrindavan of 31 Richas and Shri Krishna lives here in his full powers at all times.
- (467) The fifteen hundred and odd verses in this skandha are its beautiful leaves and the tufts of knowledge are very attractive in it.
- (468) Those who will put the knowledge into practice in their life, thus watering this plant of Tulsi with the water of their actual living will be purified and reach the home of self-bliss which is the Lord Himself.
- (469) Those who will bow to the soil near the roots of this Tulsi, those who will eat the dust (meaning hidden knowledge) near the roots, will be worthy of worship in all the three worlds and will be always near Shri Krishna.
- (470) O Parikshiti, He who will take rounds around this Tulsi plant, (virtually read this eleventh volume again and again) will be merged in the bliss of being near the feet of the Lord.
- (471) Those who will draw various beautiful colourful figures of stone-dust, near this Tulsi plant (which figures are the different stories contained in this Volume) will find that Shri Krishna is always near them.
- (472) One who will listen to this eleventh skandha and thus serve this Tulsi plant will find that the Lord is pleased with him and has destroyed his pride about his body etc.

- (473) He, who will offer three times daily the flowers of meditation on the meaning of this eleventh skandha, will reach the unity with Shri Hari because of his faith in oneself.
- (474) It will be a great ritualistic worship of this Tulsi plant that will gather around him devotees of Shri Krishna and read this commentary upon this volume.
- (475) Seeing this worship, Janardana (the Lord as Guru) will be pleased and will take them up with Him to His own eternal abode and give them the knowledge of His real self.
- (476) This eleventh volume will give equal fruit either by reading, meditating, or explaining of the meaning of the text. There is no distinction between a man of erudition and a man of simple mind.
- (477) If none of these is possible for anybody, he should at least give the book of this eleventh skandha (book) to a good person. That will be helpful for awakening of discernment in him.
- (478) This book should be given in charity, it should be worshipped, or at least, one should always remember and think about the teaching containing in it. This will destroy all the sins of that man.
- (479) The Lord lives in the house of the man who keeps the book of this eleventh volume with him. Faith in this book begets self-knowledge in that man.
- (480) That man will be pure who reads one verse, or half of the verse or one-fourth of only one verse of this volume will also become pure and free from sins. This book is so kind and generous for devotees.
- (481) If while going out for some work, a man looks at this volume just casually, his sins will run away from him.
- (482) Gods respect him who has this volume in his hand. He will be able to save all people from sin. Such is the blissful power of this eleventh skandha.
- (483) Among all the mythology, this eleventh skandha is like a lion among animals. He kills the elephant of worldly life by the weapon of even one verse in it.
- (484) (Chapter 12, verse 15) is such a verse which if read again and again , will make the Maya suffocate and by its fear, this worldly life is killed on the spot.
- (485) (Chapter 14, verse 16) is such a verse which if really understood in your heart, will cause Shri Krishna to serve that devotee. Where will then be the fear of bondage of this world?
- (486) In this volume, where the teacher is the Lord Himself, we should not say that one verse is better than the other. Every verse helps us cut the strings of the worldly life!
- (487) As this eleventh volume is the place where liberation lives, even half of the verse liberates a man from bondage of the worldly life.

- (488) Shri Krishna is the source from where Vedas have sprouted. Such is the teacher here and, therefore, meanings of all the Vedas have come to their maternal house in this volume.
- (489) Vedas, who have thus come here as if to their mother's home, give the whole bliss of the self in this volume, to every devoted seeker.
- (490) Vyas, the great sage churned the intent and content of Vedas and wrote the epic poem of Mahabharata and the final juice of that poem is the life of Shri Krishna and His achievements.
- (491) The precise edition of Bhagawata is this eleventh volume. The Lord Himself teaches here and gives us the juice of joy of the state of Brahman.
- (492) As Paramahansa are highest among monks, as Lord Vishnu is the greatest among the gods, so is this eleventh volume among all the 12 volumes of the Bhagawata Purana.
- (493) As the king Swan is honoured most among the birds, as Nectar is the most honoured among juices, so is this eleventh skandha very interesting and honourable.
- (494) Just as Varanasi is the purest and most sacred among all sacred places or as Ganga is the most purifying among all the rivers, or Ekadashi is the most esteemed day for observing fast, so is this eleventh volume, the greatest purifying book.
- (495) Eknath has written this commentary on this eleventh volume by the kind grace of Guru Janardana and he who will read this with devotion will experience the bliss of non-duality or oneness of all life.
- (496) Just as a father helps his son to write letters of alphabets by holding his right hand, so the Guru Janardana has got this commentary written by me by His own power.
- (497) I do not know how to write a book, how the meaning of the words should be arrived at, what is the etymology of the terms etc but my Guru Janardana is speaking by my tongue.
- (498) My Guru Janardana has performed this miracle of getting this book written by such an ignorant person like me, brought out the hidden spiritual way of life and spoke all the descriptions in the eleventh skandha.
- (499) Even the scholars find it difficult to decide the accurate meaning of each word in this volume, but My Guru Janardana is so great that he made everything clear for me, and spiritual life became manifest.
- (500) He has done one more important thing. He has destroyed my egoism. Then only by His own intelligence he clarified the inner way of devotional life.
- (501) Just as the puppet-player makes the puppets dance beautifully, my Guru has made me express the meaning of the book.

- (502) Everywhere only Janardana is existing, permeating everything and using the name of Eka, he has written the whole book full of guidance for pious, Sattwik spiritual life, to people who are interested in devotion. He has explained the philosophy of devotion completely.
- (503) He has used my name as poet, but has not left any scope for any separate Eknath. Such is the wonderful glory of Janardana.
- (504) By reading this book people will think that Eka-Janardana is knowledgeable, but when they will see him personally, they will find him not so wise but a very stupid person.
- (505) Some say that Eka Janardana is a great devotee of God; some say that he is Liberated soul keeping his physical body, and some say that he is a householder, a family man.
- (506) Some say that this Eka is so ignorant that he does not know how to sit in the yogic posture, he does not know what meditation is; he has no knowledge of vows and rituals, garlands or repeating of God's name, no knowledge of spiritual way of life at all.
- (507) They ask What mantra does he repeat? What advice does he give to his disciples? He does not reveal anything to anybody, but believers are having great trust in him and they are crazy about him.
- (508) Only by loudly uttering the name of the Lord Shri Hari, Janardana himself has created doubts and misgivings in the mind of these simple souls.
- (509) When I try to explain and clear their doubts, Janardana intervenes and does not allow my arguments and logic to remain at all. He finishes my urge of egoism also.
- (510) Thus my ego is swallowed by Janardana. Even my finger moves by his will and not mine at all.
- (511) Even the closing of my eyes or opening them and seeing, my breathing and all the functions of my limbs and organs are being done by him alone.
- (512) When I start to compose and speak the words of my poem, Janardana becomes the poem and there is no inner empty space where my Ego can be expressed!
- (513) Whatever existed as my sense of I, it is Janardana himself and because this Eka has completely lost his identity in Janardana, this volume, the eleventh skandha has been completed by him only.
- (514) Even when I was intending to speak about all this, he indicated by his fingers not to say anything at all, and said that If I speak about this unity, that Unity will be disturbed and I will be separated from him. (Which he does not want to happen).
- (515) Now you may say that there are two persons or that there is one person, it is a fact that Janardana, who alone fills the whole world, has completed this commentary so thoroughly.

- (516) Scholars may, please not look upon this book with disrespect only because it is written in colloquial Marathi Prakrut dialect. They are requested to sincerely find in it the true meaning of the content of the original treatise about spiritual way of life and Realisation of the state of Atman.
- (517) It is necessary to tell in Marathi the meaning of Sanskrit book, so that people will understand it. This is here a ready version. Wise will not neglect it, it is hoped, nor will seekers put it away.
- (518) I may say here that even they are to me like my great Satguru, who may respect this book, or may not respect or even find fault with this book whatever their attitude may be!
- (519) Guru Janardana has taught me to feel ourself abiding in every being and not to take cognizance of the virtues or faults of that being caused by the three Gunas.
- (520) The man who cannot bear with the disciple and his failings or anger, who cannot digest the bitter words of criticism by others, should be taken as not yet mature in the spiritual life and that he is drowned by anger.
- (521) When we look at the faults of others, the vices of other seekers, our mind gets disturbed and we become irritated. We should not take cognizance of them. We should look to the Life in that being, the Atman which is pure.
- (522) Janardana has taught me this, giving emphasis to this need to be peaceful. Unless this sense of unity is there, even the men of knowledge will not reach the other shore of the ocean of this worldly life.
- (523) When we have this attitude, all people become our Teachers, our Gurus for example, disciple is our Guru by dialogue; the critic is highest Guru because he removes our faults; and evil person is Satguru because he shows us what we should not do. This is the teaching given to me by Janardana.
- (524) By his grace I see no place devoid of the presence of Guru one way or the other. He has turned every being into Guru, taking even their ego in his consciousness all as one Life.
- (525) This story could reach completion by his grace only. I am not the author and this not my efficiency. This fact has been submitted to my listeners from the very beginning.

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- (526) The writing of this commentary was begun in Paithan town and there, the first five chapters were finished. The rest of the book, upto the end was completed in Anadawana i.e. Kashi.
- (527) Avimukta, Mahsmashaana and Anandavana are names of the sacred city of Kashi. Please listen to the reason for there names.

- (528) Kashi is a place which God Shiva never leaves and therefore this is called "Not left". Further everybody who lives and dies here is liberated. There is no birth or death again for him. This place is therefore called Avimukta.
- (529) That cemetery where a man when burned does not have to take birth again or to go to cemetery again is called The Great Cemetery or Mahasmashan. Here the God Shiva gives dying person knowledge about Atman and Brahman.
- (530) There are river Waruna and river Ashi, in between which this place is situated and joining the two names, the name Waranashi was formed. No sin can enter the precincts of this place.
- (531) The river Waruna destroys the sins, destroys greatest faults or evil contents in Man's nature and in that city there is the temple of Shiva, by name Vishweshwar Temple. Thus the town Kashi is called by the name Varanasi.
- (532) The God Shiva plays here in great joy. The city is therefore called Anandawana meaning 'Garden of Joy'. Even deities desire to take birth here and die so that they would be free from limited life.
- (533) Here one gets sacred food to eat while living and one definitely gets joy of liberation after death. Thus the name Anandwana has come to be attached to this place. This was told by God Shiva to His spouse Parvati.
- (534) In this town named Varanasi which is the town of liberation, on the Ghat (stone steps on the bank of the river) called Manikarnika, this commentary on the eleventh volume of Bhagawata Purana was completed. The place is called Pancha-Mudra.
- (535) When pious people listened to this commentary they were very happy and Guru Janardana was also very pleased. He had already given his blessing when the commentary on the first five chapters was completed.
- (536) He said –" This book will be completed without any difficulty. Even men of self knowledge will be pleased by listening to this. The seekers will make progress on spiritual path and yoga students will reach the shore beyond the ocean of worldly life.
- (537) Even family men leading worldly life and innocent people will be emancipated by faithfully listening to this, by becoming devotees of Shri Hari; and tread the righteous path.
- (538) He further said "Though the commentary is in Marathi it is capable of giving selfknowledge." After this blessing he looked very kindly at me.
- (539) Then I requested him "Let those who learn the meaning of the text of this book should receive the devotion to Brahman through respect for Brahmins and love for the name of Shri Hari.
- (540) "They should not be haters of Brahmins, they should not be slaves of the habit of evil gossip, and abusive words, because these tendencies are very detrimental to welfare of these men".

- (541) Janardana Swami was pleased at this pleading, and he gave me the boon as requested for.
- (542) Criticism or hatred will not enter the minds of readers of this book and love for the name of Ram will definitely be increased.
- (543) Thus, they will not distinguish between Brahmins, who are not well-versed and Brahmins who are scholars. They will see Absolute Brahman equally in all and that attitude will enable them to realize the Absolute Brahman.
- (544) There is no other means than the name of God for attaining the state of benevolence and kind peace, no other God greater than Brahmins and devotion of this type will be on the increase by reading of this book".
- (545) Giving this assuring boon, Guru Janardana held me in loving embrace and said further I shall cut the bondage of worldly life of those who will love this book.
- (546) Eknath further says All this is written by me but it is Guru Janardana who made me write these sentences. Such is the grace of Guru Janardana. All this is quite beyond my intellect.
- (547) I am very lucky because the listeners have also been kind to me. They have been very considerate for me about the meaning of the text which I have spoken and also about the Teaching of spiritual life which is dealt with by me.
- (548) I humbly request them to pay the same kind of attention to this book when and where there will be next reading of this commentary.
- (549) Listening to this request, the listeners were happy and said "This story is our very breath and life. We will be there again where another reading of this book will take place".
- (550) Thus the listeners were satisfied and the Guru Janardana was also pleased. This book could be completed due to grace of Guru to whom Eknath has surrendered himself.
- (551) In Varanasi, which is a place where persons get liberation, in the Vikram's era year 1630, Vrisha Samvatsara, this commentary was completed by Eknath by the grace of Guru Janardana.
- (552) This commentary was completed on the full moon day of kartik month on Monday when "Yoga" was "Shiva".
- (553) Now I shall tell the Shaka year and Samvatsar at my own town Paithan, on the banks of river Godavari in Dandaka forests, inhabited once by Rama.
- (554) Shaliwahan era's year was 1495 and Shreemukha was the name of Samvatsar when this commentary was completed.
- (555) Thus clear mention of the date and year of completion of the commentary at both the places

is made.

- (556) In this book there are 1500 Sanskrit verses. [Actual number in this as well as many other copies of Bhagawata Purana, is 1367 verses in the 11<sup>th</sup> Skandha D.A Ghaisas, translator] and 31 chapters. The Lord Shri Krishna has talked to Uddhava about the spiritual knowledge in this book and all the 31 chapters are one continuous report, one homogenous story.
- (557) Eleven is written as 1 after 1. There is no other number in it. The same joy of the 11 organs (including the mind) has become ripe in this skandha in a very novel way.
- (558) Eknath has used the juice of Brahman throughout this commentary as one and only one theme, and by the grace of the preceptor, the seekers will also reap the fruit of this book if they maintain unity with God.
- (559) This book of knowledge of spiritual nature is explained in exhaustive details and clarity and Janardana has himself written it through the medium of Eknath.
- (560) Eka has surrendered himself to Janardana who likes aloneness very much. Just as sunrays dissolve darkness;
- (561) So, with the light of Janardana, aloneness is evident and it has made possible for me to complete this book. It is offered to Janardana with a sense of the same unity.
- (562) He, who will know that Jana (people) and Janardana are one, will surely be Free, but as many people do not realize this Unity they are deluded by the illusion about their own nature.

## NOTE in the Marathi Book

- In the copy in manuscript form available at the residence of Shri Narayan buwa Gosawi, Palkhiwale, one of the descendents of Shri Eknath, there are more verses after the above written verse No. 550 with the following sentences of ending of chapter as – "Thus in the Bhagawata Mahapurana, in its eleventh volume, in the text well-known as ParamaHansa Samhita, in its commentary specially dedicated to one subject, the thirty-first chapter by name – "Coming of the Lord to His own Eternal Abode" come to an end which is dedicated to Shri Krishna, and it contains 28 verses in Sanskrit, 548 verses in Marathi, "Ram Ram". Total 576
- After this mention, of Verse No. 551 to 562 in Ovi form are taken with serial No. 1 to 12, which are followed by six more verses, written separately on the last page of the Manuscript, translation of which six verses is done by me- (D.A Ghaisas) as below having No. 13 to 18 in that text].
- (13) Though the Atman is nearest to them, they have forgotten who they are in their real nature, and are denuded by indulgence in sensual pleasures like fish caught in the fisherman's net.

- (14) They do not know their true nature as Atman and has no faith in it, which is their unity as experience of Atman. When this state is experienced, the happiness of Yoga overflows and the eyes are full of tremendous love.
- (15) In every atom of the nature, all appearance which is outward is like the silvery shining on the surface of a shell, and objects are not things separate but everywhere the cosmic spirit is at play.
- (16) If we see deep into our soul, there is nothing separate from the Universal Unity, but he who overlooks this fact, denies it and thinks that he is a separate person is really deprived of his true nature.
- (17) When we turn our gaze in all the directions in the world, the Reality is evidently unbroken everywhere. Though this is clear to our eyes, the ignorant and stupid do not know it.
- (18) It is a Reality, a witness to everything, existing like a continual stick inspiring everything to move and live, but they have forgotten this essential fact.

Here ends the Marathi commentary by Saint Eknath on the thirty-first

chapter of the eleventh skandha of Bhagawat Mahapurana.

Dedicated to the Lord Shri Krishna

## END OF ENGLISH VERSION OF EKNATHI BHAGAWAT.

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